

Wolham & Wolham  
1845

THE  
Apostolical History :  
CONTAINING  
The Acts, Labours, Travels, Sermons, Discourses,  
Miracles, Successes, and Sufferings,  
OF THE HOLY  
APOSTLES  
FROM  
CHRIST'S ASCENSION  
TO THE

Destruction of JERUSALEM by Titus ;

A brief DESCRIPTION whereof is here inserted.

ALSO,  
A Narration of the particular Times and Occasions  
upon which the Apostolical Epistles were written ; Together with  
a Brief ANALYTICAL PARAPHRASE of them.

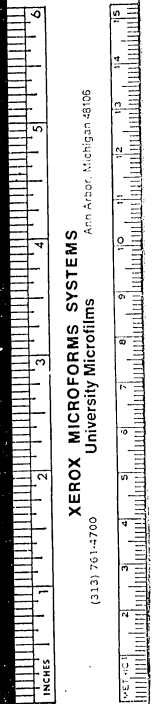
To which is added ( for the better understanding of this History )  
a MAP of the Apostle PAUL's Travels.

Published for the benefit of such as desire clearly to understand, and  
rightly to improve the Holy Scriptures.

By SAMUEL CRADOCK, B.D. late Rector of North-  
Cadbury in Somersetshire.

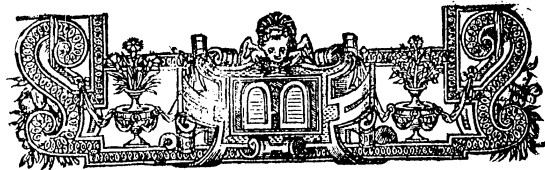
Esse Christi unum, grande est non, videri. Hieron. ad Paulinum.  
Difficile est, omnes partes implere hominis verè & solidè Christiani. Gr.  
Erudentem semper adiuvo lectorem, ut non superstitiosè acquiescat interpretationibus, &  
que commatice pro singentium dicuntur arbitrio ; sed consideret priora, media, &  
sequentia, & neclat sibi universa que scripta sunt. Hieron. in 25 Mat.  
Fruantur alii suo ingenio, mihi illi videntur optimi concionatores, qui sunt optimi Scrip-  
turae interpretes. Strabo.

LONDON,  
Printed by A. Maxwell, and are to be sold by Edward Brewster, at the  
Crane in St. Paul's Church-yard. MDC LXXII.



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*To his bigbly honoured Friends,*

Richard Hambden  
Rowland Hunt *Esquires.*  
Henry Ashhurst  
Philip Foley

*(Sons-in-law to the Right Honourable William  
Lord Paget); And to their Pious  
and Vertuous Ladies.*

*Right Worthy and much honoured,*

**I**F the Dedication of this poor Work unto you, may carry with it any intimation of the great Respect and Honour I have for you, I desire the world should understand the ground of it; which is not so much the eminency of your Quality and outward Condition (though that also deserves its due value and regard) as your eminent Piety and Vertue, which renders you truly honourable, and attracts the esteem of all good men. And truly I cannot but look upon it as a great testimony of the Divine favour to that *Noble Family* to which you are all so nearly related, and a great honour to it, That in an Age so corrupt and depraved as this is, there should be found in it

(b)

so

*The Epistle Dedicatory.*

so many Persons more *ennobled* by their *Virtue* than their *High Birth*; and more *great* in *Goodness* and *real Worth*, than in *Estate*. May the Blessing of God Almighty ever rest on You and your Families, and make you still great Examples of all that is good and praise-worthy, in the places where you live; that when you shall have finished your course, and served your Generation here according to the will of God, and are entred into your everlasting Rest, your Names may be to the succeeding Age as a *Perfume* poured forth.

As for what concerns this *Work*, you may please to understand, That it is the fruit of some of my hours of leisure and retirement, of which I have had more of late years than ever I desired or expected. And surely *tam otii quam negotii reddenda est ratio*, as he said: We must give account to God of our times of leisure, as well as of those of publick and visible employment. For those several years last past, wherein I have been confined to privacy, I have addicted my self to the serious study of the Holy Scriptures, not finding any way wherein I could better employ my time. For where can we find that profit, that delight, that comfort in afflictions, which may be reaped from a diligent perusal and serious meditation on those Sacred and Divinely-inspir'd Writings? I have often thought with my self, that a short and plain Analytical Paraphrase and Exposition of them, might be of great use to those  
who

*The Epistle Dedicatory.*

who have not leisure to read larger Comments: And accordingly I have bent my pains to serve them therein, as I was able. If my poor endeavours may be any ways serviceable to the Church of God, I shall rejoyce. However, as our blessed Saviour said in excuse of *Mary* when she was blamed for pouring her Box of precious Ointment on his Head (*Mar. 14. 4, &c.*), *Let her alone, she hath done what she could*; intimating, that if she had known how to express her high veneration and affection to Him in a better manner, she would have willingly done it: So I hope I may in some measure of sincerity and uprightness say, that *I have done what I could*. If I had known how to do any thing better for the service of God and His Church, in the Circumstances wherein I have of late years been cast, I hope I should have readily done it. But seeing I did not, I have (humbly imploring the Divine Assistance) adventured on this.

'Tis well known, that there is nothing in this world more pleasing and cheering to the eyes, than *Light*; insomuch that one elegantly calls it *The smile of Nature*. And in like manner, to the Mind and Understanding of man, there is nothing more pleasing and delightful than a clear discovery of *Truth*. But of all Truths, there are none can be so acceptable, so delightful and ravishing, as *those glorious Truths* revealed by God in his holy Word, which tend so much to the bettering of *man* here, and to the bringing  
ing

*The Epistle Dedicatory.*

ing of him to eternal happiness hereafter. And truly I am very confident, would Persons of Quality and Education more diligently read and study the Holy Scriptures, they would find such incomparable delight, sweetness, and comfort in them, that *Play-books* and *Romances*, and such corrupting and effeminating Trash (which consume the precious hours of too many of our Gentry) would seem vile and contemptible in their eyes. But I need not say these things to you, who know how better to employ your time, and have learned to prefer *Manna* before Onions and Garlick.

All that I shall further trouble you with, is only to acquaint you, That seeing I am venturing this poor thing of mine into a World so full of Censure and Prejudice, I find myself inclin'd to put up some such Petition unto God for it, as that excellent person, Mr. *Herbert* put up for his Divine Poems:

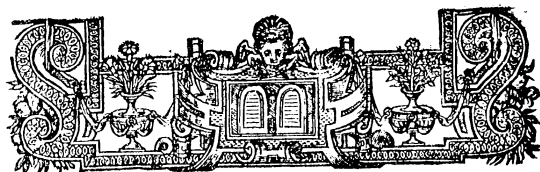
*Turn their eyes hither who will make a gain:  
Theirs, who will hurt themselves or me, refrain.*

And thus (honoured Friends) wishing very heartily unto You, and all yours, all manner of prosperity, I remain,

Your very humble and  
affectionate servant,

S. A. CRADOCK.

Printed in Wickam-brook  
Suffolk, Octob. 1.  
1672.



THE  
P R E F A C E  
TO THE  
R E A D E R.

*Courteous Reader,*

**H**aving lately published the intire History of our *Blessed Lord and Saviour*, from his Birth to his glorious *Ascension* to Heaven; it will not be, I hope, unacceptable to thee, if I here present thee with the History of the *Church* immediately succeeding; and give thee a Narrative of the *Acts, Labours, Travels, Sermons, Discourses, Miracles, Successes*, and *Sufferings* of the Holy Apostles, as they are recorded by the Evangelist *Luke* in that Divine Book of his, call'd the *Acts of the Apostles*.

And that my Design in this undertaking may the more clearly be discerned, be pleas'd to understand, that I have digested the whole Work into *Seven Chapters*.

The **FIRST CHAPTER** contains the *Acts* of all the Apostles *joynly*. from our Saviour's *Ascension* to *Saul's Conversion*; and shews what was done by them *before* the Feast of *Pentecost*, *at* the Feast, and *after* it. (1.) *Before the Feast*; it shews how they continued in *joynt-devotion* for ten days together at *Jerusalem*, in expectation of the great *promised effusion* of the Spirit; and during that time, call'd *Matthias* by lot to the Apostleship in the room of *Judas* [ *Acts*: chap. 1. ] 2. *At the Feast*; it shews how they received a *plentiful effusion* of the Spirit, and spake *divers Tongues*; at which some of the *Jews* mocking, *Peter* preached an excellent Sermon to them, which had such wonderful success, that by his own and the other Apostles endeavours, about Three thousand were that day converted to Christ [ *Acts*: Chap. II. ]. (3.) *After the Feast*; it relates how *PETER* going up to the Temple with *John*, he there

## The Preface to the Reader.

miraculously cured a *cripple*. The people being filled with amazement and astonishment at this *miracle*, *Peter* informs them, That it was not wrought by any power of his own, but by the power of *Jesus Christ*. And from hence he takes occasion to preach *Christ* to them [ *Chap. III.* ]. The *Rulers* of the *Jews* being offended at his Sermon (though a great number of the people were converted thereby), apprehend *him* and *John*, and bring them before the *Council*, who after examination dismiss them, yet with a charge not to preach any more in the Name of *Jesus*. The Church hereupon betake themselves to prayer, and receive a present and gracious answer from the Lord. Next it shews, how holy and gracious the conversation of this Infant Church was, who convers'd together with great concord and charity, the rich selling their goods for the sustentation of the poorer sort [ *Acts Chap. IV.* ]. What follows is the fraud and hypocritic of *Ananias* and *Sapphira*, and their dreadful punishment: as also the many wonders and miracles wrought by the Apostles, to the terror of some, and the conversion of others; and their courageous persisting to preach *Christ*, notwithstanding they were persecuted, imprisoned, and beaten for it [ *Acts Chap. V.* ].

In the next place it sets forth how the Apostles appointed Seven *Deacons* to take care of the poor, whereof *Stephen* and *Philip* were the most eminent, whose particular acts are related; as namely, *Stephen's* disputing with some of the *Synagogue* of the *Libertines*, who (not being able to resist the wisdom and spirit by which he spake) drew him before the *Council*, and there falsely accused him [ *Acts Chap. VI.* ]. *Stephen* in a long and grave Oration defends himself, and pleads his Cause; but they interrupt him, and fall upon him, and stone him [ *Acts Chap. VII.* ].

Immediately after *Stephen's* Martyrdom, a violent Persecution arose, which scattered the Disciples at *Jerusalem*. *Philip* hereupon went and preached *Christ* at *Samaria*, and did many Miracles there, and baptized many; and among the rest, *Simon Magus*. The Apostles that were left at *Jerusalem*, hearing of *Philip's* good success at *Samaria*, send *Peter* and *John* thither to confirm those new Disciples, and to enlarge the Church. These two Apostles coming thither, they by prayer and imposition of hands confer the miraculous gifts of the Holy Ghost on the true believers there; which *Simon Magus* seeing, he offered the Apostles money to enable him to confer the like gifts on whomsoever he pleased: for which impiety *Peter* sharply reproves him. Lastly, It sets forth how *Philip* was sent to instruct and baptize the Eunuch [ *Acts Chap. VIII.* ].

The SECOND CHAPTER contains more particularly the History of those two great Apostles *Paul* and *Peter*, though there is inserted also some thing concerning *Barnabas's* journey to *Antioch*, and the Martyrdom of *James*.

Now concerning *PAUL*, these things are here related: (1.) His miracu-

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miraculous Conversion. (2.) His Vocation to the Apostleship. (3.) His Preaching *Christ* first in the Synagogues of *Damascus*, and then in *Arabia* for the space of three years. (4.) His return to *Damascus* and escaping the hands of the *Jews* that there conspired to kill him.

Concerning *Peter*, these things are recorded: (1.) The Miracles he wrought, namely, his healing *Aneas* of the Palsie at *Lydda*, and raising *Tabitha* from the dead at *Toppa* [ *Acts Chap. IX.* ]. (2.) The Doctrine he preached to *Cornelius* (a *Gentile*) and his company, upon a particular vision and command from God; whereupon the Holy Ghost falleth on them, and they are baptized [ *Acts Chap. X.* ]. This converse and communion of his with the *Gentiles*, he vindicates to the *Jews*, who were scandaliz'd at it, by a narrative of the whole matter. Here also is inserted a narration, how the Gospel being spread into *Phenice*, *Cyprus*, and *Antioch*, by those Disciples who were dispersed upon the fore-mentioned persecution, *Barnabas* was sent from *Jerusalem* to confirm them. *Barnabas* being at *Antioch*, sends for *Paul* to come to him thither; where they both strenuously preach *Christ*, and there the Disciples were first called *Chrestians* [ *Acts Chap. XI.* ]. About this time *Herod* persecuted the *Christians* at *Jerusalem*, and killed *James* the brother of *John*. (3.) Here are related the sufferings which *Peter* underwent under *Herod*, who imprisoned him with an intent to put him to death; but he was delivered by an Angel upon the prayers of the Church. Whereupon the anger of the King falls heavy upon his Keepers. *Herod* shortly after goes down to *Cæsarea*; and in his pride taking to himself the Honour due to God, he is stricken by an Angel, and dyeth miserably. After which, the Gospel prospereth [ *Acts Chap. XII.* ]. This is the last we hear of this great Apostle (excepting his being present at the Council at *Jerusalem*, *Act. 15.*) till we come to his Epistles. As for *Paul*, the remainder of his story falls within the time and compass of his travels, and those Five remarkable Journeys of his which are described in the Five ensuing Chapters.

The THIRD CHAPTER contains a Narration of *Paul's* First Journey from *Antioch* with *Barnabas*, to preach the Gospel to the *Gentiles*, *John-Mark* being their Minister: At which time they travelled to *Cyprus*, *Pamphylia*, *Lycaonia*, *Pisidia*, and other Provinces of *Asia* the Less. And therefore this Journey we may call for distinction sake, *Iter Asiaticum*; It is described *Acts Chap. XIII. XIV.*

The FOURTH CHAPTER contains *Paul's* Second Journey with *Barnabas*, and *Titus*, and others, from *Antioch* to that famous Council at *Jerusalem*, which we may therefore call *Iter Hierosolomitannum*. It is described *Acts Chap. XV.* from ver. 1. to 26.

The FIFTH CHAPTER contains *Paul's* Third Journey, being accompanied with *Silas* and *Titus*, to visit and confirm the Dis-

## The Preface to the Reader.

Disciples in those Cities where He and Barnabas had before preached the Gospel; which done, they were called by a Vision over into Macedonia, and so passed into Europe, and travelled to Philippi, Berea, Thessalonica, Athens, Corinth, and so by Ephesus returned into Syria and Judea, and then came back again to Antioch. This Journey we may call *Iter Græcum* five Macedoniam. It is described from ver. 36 of Chap. XV, to ver. 23 of Chap. XVIII.

The SIXTH CHAPTER contains Paul's Fourth Journey, which he began from Antioch in Syria, from whence he went to Ephesus, according to his promise, and staying the greatest part of his time in that City, we may from thence call it *Iter Ephesinum*. From thence he went to visit the European Churches; and at last from Macedonia, through Asia the Less, and Syria, he returned into Judea, where by the Jews he was accused, and by the Roman Officers taken into custody. Which Journey is described from ver. 23 of Chap. XVIII, to Chap. XXVII.

The SEVENTH CHAPTER contains Paul's Fifth and Last Journey from Cæsarea to Rome, which we may therefore call *Iter Romanum*, It is described *Act's* Chap. XXVII, and XXVIII.

In these Seven Chapters I have comprised the Divine History of the *Acts of the Apostles*. Possibly some may now ask How it can be properly so called, seeing it chiefly relates the story of Peter and Paul; and of the former but sparingly, and insists principally upon the Acts of the later, mentioning but little what the other Apostles did, or what Churches they planted, or what death they died. For answer to which, this is all that can be said, That it seemed good to the Spirit of God to have only so much written as he saw conducing to our edification; and in that we are to acquiesce. Besides, Luke who wrote the *Acts of the Apostles*, was a disciple and follower of Paul, and his Companion in most of his Travels; and therefore no wonder if he designed principally to write his story. To all which we may add, That as Paul's Conversion was more miraculous than the conversion of any other of the Apostles, so the course of his Ministry was more illustrious. He laboured more abundantly than they all, 1 Cor. 15. 10. Hierom \* thinks, Luke wrote this History at Rome in the second year of Paul's imprisonment there, and at the request of the Brethren in that City, and by the direction of Paul himself; but principally, by the peculiar guidance of the Holy Ghost. He is thought to have written it in the 62 year of Christ, and the 6th of Nero. We have therefore in this Divine Book set before us, an History of the rise, growth, state, and practice of the primitive Church, in the purest Apostolical times; and a declaration of the pure doctrine then delivered, and of the pure Worship and Church-Government and Discipline then practised. All which may be a pattern to succeeding Churches in all ages. And agreeably hereunto I find a learned

\* Catal. script. Eccliesiastic. Tom. 1.

## The Preface to the Reader.

man expressing himself; I have often thought with my self\* (says he) that the Divine Scheme given to Moles in Mount Sinai, was not more a pattern to erect the ancient Tabernacle by, than the History of the Acts of the Apostles is a form and type according to which all that are thereunto called, must build and govern the Church under the New Testament, in which certainly there is not the least appearance of that Hierarchical Tyranny which the Court of Rome endeavours to force upon us by fire and sword, nor any mention of Peter's being Bishop of Rome, which is the only Foundation the Popish-Creed is built upon.

mentu edificande Gregorie, omnibus ad hoc vocatis, forma est Typica; in quo certè nec vola nec vestigi-um est illius Hierarchie tyrannidis, quam Aula Romana nobis ferro & flammis stragis obtrudere, nec ulla mentio sessionis Petri in Episcopatu Romano, que Lapidice fidei unca basis est, &c. Sirelo in Prae- lat. ad Act. Apoll.

In this Divine Book also we may see how Christ subdued the World to the obedience of the Gospel, by a few illiterate men against all the malice of Satan labouring to suppress it, and by raising slanders and persecutions against it; and when they could not prevail with violence, raising Hereticks to corrupt it: Here we have examples of the prudence, faithfulness, and diligence of the Holy Apostles: Here we may see how they lived, what they taught, how they dealt with the obstinate, how with the firm, and how they acted in the doubtful and controversial Cases of the Church.

As we go along in this History, we come to the particular times wherein the Apostolical Epistles were written; and then we shew the particular occasions of writing of them, and by whom, and from what places they were sent; giving a short Analysis and Paraphrase of them, which I hope will give much light to them, and serve also to illustrate many passages in this Apostolical History.

For the Chronotaxis, or disposition of the things contained in this History, into the proper times wherein they were acted, there being so great diversity of opinions among Chronologers \* and Learned men, I have followed what I thought best, leaving others the liberty of their own judgments.

As for the Apostolical Epistles (which are in number 21), according to the best conjectures we are able to make, they were written in this order of Time, according to this ensuing Table.

\* Chronologi non magis congruunt quam Horologia. Strigel.

## The Preface to the Reader.

In the time of Paul's } The 1 Epistle to the *Thessalonians*, from  
Third Journey } 2 Epistle to *Corinth.* See Chap. 5. Sect. 9.

In the time of Paul's } Epistle to *Galatians* from *Ephesus.* See Chap.  
Fourth Journey } 6. Sect. 5.  
1 Epistle to *Corinthians.* See Ch. 6. Sect. 7.  
2 Epistle to *Titus.* See Chap. 6. Sect. 8.  
2 Epistle to *Corinthians.* See Ch. 6. Sect. 14.  
1 Epist. to *Timothy.* See Chap. 6. Sect. 15.  
1 Epist. to the *Romans* from *Corinth.* See Ch. 6.  
Sect. 18.

In the time of Paul's } Epist. of *James.* See Chap. 7. Sect. 5.  
Imprisonment at } To *Philemon.* See Chap. 7. Sect. 7.  
Rome, } To *Philippians.* See Chap. 7. Sect. 8.  
To the *Colossians.* See Chap. 7. Sect. 9.  
To the *Ephesians.* See Chap. 7. Sect. 10.  
To the *Hebrews.* See Chap. 7. Sect. 11.  
1 Epist. of *Peter.* See Chap. 7. Sect. 12.  
2 Epist. of *Peter.* See Chap. 7. Sect. 13.  
2 Epist. of *Jude.* See Chap. 7. Sect. 14.  
2 Epist. to *Timothy.* See Chap. 7. Sect. 15.

After all these, } 1 Epist. of *John.* See Chap. 7. Sect. 17.  
2 Epist. of *John.* See Chap. 7. Sect. 18.  
3 Epist. of *John.* See Chap. 7. Sect. 19.

Thus (*Courteous Reader*) I have given thee a brief view or prospect of this whole History; for a better understanding of which, I have added a Map of the Apostle Paul's Travels. And lastly for a close I have added a short description of the Destruction of *Jerusalem.* which may be as a Comment not only to many passages in this History, and in the Apostolical Epistles, but in the Gospels also.

About 23 years after this dismal Destruction, in the 14 year of *Domitian,* *John the Evangelist* had the *Revelation* in the Isle of *Patmos.* And this is all I thought fit to advertise thee of by way of Preface. Only I shall add, If thou desirest to reap any benefit by my Paraphrase on the Epistles, I entreat thee to take thy Bible, and to read the Text along with the Paraphrase. It is not unknown to any who have ever attentively read over the Apostolical Epistles, that there are abundance of *dark and obscure passages in them;* abundance of *darkness,* things hard to be understood, as the Apostle speaks, 2 *Pet.* 3. 16. I may truly say, I have not willingly or knowingly passed over any of them untouched, but said something (according to my poor Talent) either in the Paraphrase, or in the Notes, tending to the clearing of them. And so heartily praying and desiring that from the whole, God may receive glory, and the ingenious Reader benefit, I bid thee farewell.

Thine in Christ Jesus,  
SA: CRADOCK.

I Have seriously perused and read over the Apostolical History, written by Mr. Samuel Cradock; and I do thank fully acknowledge, that I have received much comfort and benefit by it, and am fully persuaded, That those persons, whether Ministers or People to whom God shall give hearts to peruse it as I have done, will be convinced that it will be very beneficial to the Church of God, especially to private Families, in helping them to understand the Holy Scriptures.

Sic testor,

SA: Fairclough, sometimes Rector  
of Kerton in Suffolk.

London, Octob. 8. 1672.

Mr. Brewster,

WE have perused, as our occasions would permit, the Book you brought us, call'd The Apostolical History, containing an Analytical Paraphrase on the whole Book of the Acts of the Apostles, and all the Apostolical Epistles, which are in number Twenty one. And seeing you desire our opinion upon it, we declare, That we judge it a Work which (with the blessing of God) will be exceeding useful and beneficial to several sorts of persons: Particularly.

1. To such Ministers as are not furnished with good Libraries.
2. To young Scholars who should be directed in Chronologic. and how to reduce the passages and transactions of the Apostolick Times, to their due and proper places, and should be guided in a right way and method of studying the holy Scriptures.
3. To Masters of Families, that they may thereby be enabled to instruct their Families.
4. To private Christians in the daily reading of the Scriptures, who have not time or leisure to read larger Comments.
5. This is a Book fit for Parents to give to their Children that are grown up, to bring them to a love and delight in the Scriptures, they being made plain, and facile, and intelligible in this Paraphrase.
6. The Notes in the Margin are very useful for Scholars to give them an account of the particular interpretations that the Author giveth of sundry difficult places; and yet they are so ordered, that they will not disturb the unlearned in reading either the Apostolical History, or the Paraphrase on the Epistles.
7. The Map of Paul's Travels is useful and delightful, not only for the clearer understanding how that blessed Apostle planted the Gospel up and down in the world; but it may be useful also for the understanding of several passages in the History both of the Old and New Testament.

Lastly,

Lastly, *The History of the Destruction of Jerusalem, may give much light to many passages not only in the Apostolical Epistles, but in the Gospels also.*

And therefore we commend this Reverend Author's design of helping us to know the Scriptures, to the blessing of Him who inspired those that wrote them. And this we do the more *hopefully*, because it hath been the observation of the most *piously considerate*, That God hath in all Ages made those Labours of his Servants most eminently acceptable, which have been employed in the profitable explication of any part of the Scripture; as if He, who hath imprinted such a *Majesty* upon the Text, delighted also to reflect an honour upon the Interpreters thereof; and to make mens Works *illustrious*, by their *illustrating* the Word of God, and directing others in the paths that lead to blessedness.

Your loving Friends,

WILLIAM JENKIN, sometimes  
Pastor of Christ's Church London.

RICHARD FAIRCLOUGH,  
sometimes Rector of Mells in  
Somersetshire.

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*The several Apostolical Epistles, as they are placed and paraphrased in this History, may be found according to this ensuing Direction.*

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E R R A T A.

Page 4. l. 35 read *two thousand*, p. 24 l. 15 *dele est*, p. 29 l. 22 r. *resenti*, p. 41 l. 39 r. *them*, p. 47 l. 23 r. *he was led as a sheep to the slaughter, and like a lamb dumb before the shearer*, p. 48 for *fourteen* r *many*, p. 55 l. 25 r *fits*, p. 59 l. 1 r *Exterius*, p. 73 l. 15 r *thereof*, p. 74 l. 23 *dele and*, p. 156 l. 4 r *have made further*, p. 187 l. 47 r *that they may be found in the faith, and submit themselves to the doctrine of the Gospel*, p. 197 l. 26 r *infitting* p. 234 l. 51 r *wages of sin*, p. 235 l. 4 r *head*, p. 244 l. 17 r *are not the children of God*, p. 249 l. 46 r *as well as to the Jews*, p. 268 l. 21 r *a young man*, p. 288 l. 3 r *those rites*, p. 299 in the margin r *Anno Christi 61*, *Neronis 5*: p. 309 r *Anno Christi 62*, p. 325 in note \* r. *non aliud*, p. 335 l. 53 r *extended to them*, p. 351 l. 16 r *sinless*, p. 355 l. 22 r *awake thou*, p. 371 n. f. r *peccatum in Spiritum Sanctum*, p. 394 n. b. r *toga*, p. 396 n. b. l. 18 r *videri*, p. r *multa*, p. 433 l. 41 r *his*, p. 449 l. 17 for *compreveu* r *compleat*, l. 23 for



THE  
Apostolical History.

C H A P. I.

*Containing a Narration of the Acts of the  
Apostles (jointly considered) from Christ's  
Ascension to Saul's Conversion.*

Anno  
Christi 33  
Tiberii  
18.

S E C T. I.

**T**HE Holy Evangelist *Luke* having in his former Treatise written the History of Our Lord and Saviour, (wherein he had spoken of all things (a), that Jesus both did, and taught, so far forth as the Holy Ghost thought fit to dictate to him, and to injoin him to publish) he now proceeds to write the History of his Apostles (b). And in the first place, to connect this History with his former, he shews, That after our Saviour was risen from the dead, he continued Forty days on the earth, and in that space of time appeared often to his chosen Apostles (c), giving them many sure Evidences, that it was truly He, their Lord and Master; and by the direction of the Holy Ghost (where-with his Human Nature was full) he gave them many Precepts and Commandments, touching the discharge of their Function and Office; acquainting them with the things appertaining to the Kingdom of God, viz. the Kingdom of his Grace, which is erected, and set up in the Hearts of men by the preaching of the Gospel. And having now ga-

(a) Non dicit se scripsisse omnia sed de omnibus: de singulis nimirum tantum, quantum ad spiritualem edificationem sufficit: Et hæc est sufficientia Scripturæ, quam credimus contra Pontificios. Non credimus omnia in Scripturis esse, sed de omnibus id, quod ad salutem sufficit.

(b) Dicit se de actis Apostolorum nunc scripturum, licet de aliquibus tantum Apostolis scribit, nec omnia eorum acta. Nihil scribit de Thomæ, Bartholomæo, André? &c. nec de eorum perfectionibus in Indiam, Galliam, Germaniam, neque de eorum morte; nimirum, quia Spiritui sancto visum non est, plura scribi, quam nobis ad edificationem opus erat. In iis quæ scripta sunt nos diligenter excitemus, de cæteris ne sines curiosi. Sires.

(c) Ministri sive officarii Christi sunt hi, ut videre est, 1 Cor. 12. 28. Eph. 4. 11. Rom. 12. 5. Primi sunt Apostoli qui à Christo ipso vocati non poterant errare in Doctrinâ, missi in universum orbem ad ecclesias plantandas. Juxta hos, erant 2. Prophetæ, qui habebant dona prædicendi futura, et interpretandi Scripturas; et alii extraordinarij

qui habebant dona linguarum, & miraculorum. 3. Evangelista, Apostolorum comites, & administri. 4. Doctores & Pastores, qui ordinari vocati erant ad explicandam Scripturam & pacendam discipulis unam aliquam particulam ecclesiam, cui erant prædicti comiserant. 5. *Religiosi* 1 Cor. 12. 28. itemque *Diaceri*, *id. 6.* Christus tanquam Doctör supremus, & Academicus in paucis formandis fuit occupatus, qui deinde ecclesias doceret. Quo plus reverentia habeat quod illi præcipit Christus, addit, hoc spiritus directione factum. Non quod aliunde regi opo: haberit Filius Dei, qui æternus est sapientia, sed quia homo quoque erat, ne quis putaret humano ingenio tradidisse populo, quod tradidit, nominatim ad divinam auctoritatem nos revocat: sicuti toties Dominus ipse nihil se tradere affirmat nisi quod à Patre accepit. *Act. in loc.*

(d) *συναγωγῆς* ] supple ἀπὸ τῆς ἰπ-  
ros in unum recolligens qui dispersi fuerant. vid. *Job. 21. 22.* est, Attico more, *synagoga* sono, sensu *agregum*, *Grot.*

(e) Solent Theologi quatuor species baptismi recensere. 1. *Humilis*, seu aquæ. 2. *Humilis*, seu spiritus, *Mat. 3. 11.* *terre baptizabit. 3. Sanguiis* seu *Martyrii*, *Mat. 20. 22.* *Mar. 10. 38.* 4. *Luminis* seu verbi, *Mat. 18. 25.* Quatuor igitur sunt res, quas sacrum baptismatis nomen solet insignire. 1. Sacramentum regenerationis. 2. Ipsam regenerationem. 3. Martyrium. 4. Doctrinam Evangelii.

(f) Hoc non ideo dicitur, quod Johanni: baptismi fuerit ceremonia vana, vacua, in effectus, quæ Spiritum sanctum non haberit conjunctum, vid. *Mar. 1. 4. Mat. 19. 4.* Sed dicitur Johannes sola aqua baptizasse, quia ipse non potuit dare Spiritum sanctum, sed tantum dedit externum spiritus sacramentum, & filium; Christus autem dedit spiritum.

thered them together (d), that they might behold his *Ascension*, he commanded them. that they should not disperse themselves, nor depart from *Jerusalem*, but stay there, and expect the performance of the *Promise* made by the *Father* of a *great and plentiful Effusion* of his Spirit upon them [ *Joel 2. 28.* ] of which he had often before told them, as we may see, *Luk. 24. 29.* & *Job. 13.* and *Act. 1. 5.* and 16. And though they had been before baptized by *John*, who baptized (e) with *water*, but could not confer the Spirit (f) with the outward Ordinance, yet now they should be baptized with the *Holy Ghost ten days* hence; not but that they had received the Spirit before in *some measure*, but now this Spirit should be poured forth in a more large, and plentiful manner upon them, to confirm them more assuredly in the Doctrine of the Gospel. to sanctify them more abundantly, to seal to them, and bear witness with their Spirits, that they were the adopted children of God, *Eph. 1. 13.* *Rom. 8. 16.* And lastly, to confer those gifts upon them, which were requisite for the execution of their Office, namely the gifts of *Tongues, Prophecies, and Miracles*, that they might divulge and proclaim his Doctrine and Gospel not only in *Judea, and Samaria*, but even to the uttermost parts of the earth. The Apostles hearing him discourse of this extraordinary effusion of the Spirit, and imagining (as it seems) it would be an introduction to the glorious temporal kingdom of

the *Messiah*, (which still ran in their minds.) they asked him, whether he would at this time restore the Kingdom to Israel or no? having an eye, (as 'tis probable) to that place, *Dan. 7. 27.* And the kingdom, and dominion, and the greatness of the Kingdom under the whole Heaven, shall be given to the people of the Saints of the most High, whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey him. To whom he replies, That they ought to be contented with the knowiedg of such things as the Father hath thought fit to reveal to them: but for other things which he is pleased to keep secret, they should not pry into them, the knowledge of them being neither necessary, nor profitable for them. And this might abundantly satisfy them, that they should shortly be endued with such power, and gifts of the Holy Ghost, whereby they should be rendered fit to preach the Gospel, and to testify (g) to the uttermost parts

(g) Ministri de Christo testantur tribus modis. 1. Christum predicando. 2. Secundum Christum vivendo. 3. Propter Christum petendo.

parts of the earth ( even both to the *Jews and Gentiles* ) that he was the true *Messias*, and *Saviour of the world*. Having thus spoken unto them, he led them forth to that part of *Mount Olivet* which is near *Bethany* (h), and there lifting up his hands, he blessed them, and as he blessed them he was parted from them, and carried up into heaven, a cloud receiving him out of their sight. They standing amazed at this wonderful sight, and earnestly looking after him towards heaven, two Angels (i) in white robes appeared to them, and assured them, that he would so come to judgment, as they had seen him go to heaven, to wit, visibly, and in the same body with which he ascended; at which time he would appear in the clouds again with great Majesty and Glory.

(h) Some think our Saviour led his Disciples as far as Bethany, and there having taken leave of some that were den to him come back with him to the Mount of Olivet, which lay between Bethany and Jerusalem, and from thence ascended to heaven. Lucas dicit cap. 24. 50. *Exiit eos foras ad Bethaniam usque.* h. e. ad eam Bethaniam partem, quæ in monte erat Oliveti in quo monte Christus fæpe præces, & lachrymas ad Patrem fuderat, ut qui locus submissior ipsius telli fuerat, idem esset & gloria.

(i) An tanta sit Angelorum vis, ut sua virtute possint efficere corpus vero simile, an vero divina virtute ipsi corpus appetur, non disputabimus. Id certum quod non verum corpus, ex semine humano hypostaticè sibi uniat, sed tantum figuram corporis formatam ex materiâ remota gesserit, quale & Christus in præludium incarnationis fæpe assumpsit. Aliud autem est illud corpus, quod deinde præ incarnationem induit. *Stes.*

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**Act. 1. v. 1.** The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach.

Græcis familiarissimâ, quæ sequens casus à precedenti regitur. Deinde *verba inchoationis*, completivè sunt intelligenda; *Quæ cepit facere, & docere*, h. e. quæ fecit, & docuit.

- v. 2. Until the day in which he was taken up, after that he through the holy Ghost had given commandments unto the apostles whom he had chosen.
- v. 3. To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:
- v. 4. And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.
- v. 5. For John truly baptized with water, but ye shall be baptized with the holy Ghost, not many days hence.
- v. 6. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?
- v. 7. And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.
- v. 8. But ye shall receive power after that the holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.
- v. 9. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.
- v. 10. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel,
- v. 11. Which also said, Ye men of Galilee, Why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

The Apostles having seen our Saviour thus gloriously ascend into Heaven (worshipping, and adoring him in Spirit, as their Lord, and Saviour, Luk 24. 52.) returned to Jerusalem, and according to his command (a) continued there in joint devotion in an upper room for ten days, together with many other men, (whereof some were of the kindred (b) of Jesus) and some pious women, who had followed him; among whom was Mary (c) his mother; their whole number being about sixscore; and there they expected the great, and large effusion of the Spirit, which was promised unto them.

(a) Tuit hanc non simplex obedientia, sed obedientia contra consuetum carnis, & sanguinis. Gal. 1. 16. Sicbant Hierosolymis perpetuas infestationes Judaeorum esse metienda, Job. 20. 19. sed, congregatio habenda erat in una domo centum & viginti hominum, & etnis consiliis abnegatis, Aristē Christi mandata adherent. vid. Mat. 16. 24.

(b) Intelliguntur coeupati Christi, non tantum ex parte Josephi, quem aiunt ex priori uxore plures habuisse filios, sed etiam ex parte Mariae. Uxor enim Claphae, quae Mariae soror erat: tres filios habebat, Jacobum, Josephum, Simonem Judaeum. Mat. 13. 55. comp. cum Job. 1. 9. 25. & Mat. 27. 56. Fuere plures eo tempore, qui in Christum credebant. Nam 1 Cor. 15. mentio est, de pluribus quam quingentis fratribus quibus Christus appropiuit, sed videntur ceteri in Galilaea mansisse, & illi praecipue Christum secuti, qui erant de Christi sanguine, quibus tamen aliqui poterunt accedere, qui Hierosolymis habitabant.

(c) This is the first mention of Mary the mother of Christ, that we meet with in the Scripture. Voluit Spiritus sanctus reliquam ejus vitam silentio involvere, ut futura circa ejus personam fabulosa suspensio nihil prestatum in Scriptura inveniret.

Act. 1. v. 12. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath days journey.

v. 12. Iter Sabbati duo millia passuum habuit, eaque supputatio congruit cum loco Johannis ubi dicit Hierosolymam distare a Bethaniam; sed scilicet, quae mille, & nongentos circiter passus continet. Iter Sabbati a lege praescriptum non erat: simpliciter enim quietem Dominus in lege praecipit: sed quia non tacite continetur iudaei, qui sabbato ad sui negotia excurrerent, ideo credibile est ad eos haberi dum ejusmodi latissimam communem sacerdotum concilio edi, um iussu ne ultra duo millia sabbato conficere liceret. Tamestam Hieronymus in responsis ad Alaphum hanc traditionem a duobus Rabbini, fluxisse commemorat, Avitib? Scil. & Simonem Heli. Calv. in loc. A Sabbath days journey? it is probable that this was the common walk of the people of Jerusalem on the Sabbath day in pleasant weather for their meditations when they had done the public duties of the day. Now not only on the Sabbath, but also on other holy days it was not lawful to walk these two hundred cubits, as we have observed out of the Aldice Paraphrase, and therefore the Evangelist may be censured to use this expression for the measure between it and the City (A Sabbath days journey) because it was remarkably so, not only upon obligation but for delight, and the peoples common Sabbath day walk. Light. in loc.

v. 13. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, and Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

v. 13. ἄνω τροχονομασίαν εἶναι ἔστι vox deducta a nomine τροχῶν seu robur, & nota talem perseverantiam, quā quibus multo labore, & magna vi scriptum tenet, & constantem reddit in aliquo occupatione difficili. ἀνωθεν δὲ v. 14. Precati sunt animis in amore conjunctis & nullo odio divinis, 1 Tim. 2. 8.

v. 14. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

During this time of their abode together. Peter rose up, and made a motion to the rest of the disciples there present, that one should be chosen into Judas's place; who having formerly had the honour to be one of Christs Apostles had by his late treachery against his Lord, and Master \* (being guide (a) to them that took him, as the Holy Ghost (b) had long ago predicted by the mouth of the Prophet David, Psal. 41. 9.) fallen from that dignity; He tells them that this Judas received from the chief Priests and the Rulers of the Jews a reward for his Treason, yet it did not at all profit him, but only gave occasion to them, with that money, to purchase the Porters field \* called from thence *Aceldama*, to his everlasting infamy. He further shews, that this wretched man having through remorse, and anguish of Spirit for that his hainous fact, hanged himself, \* the rope, or that to which it was fastned breaking, he fell down headlong, and burst asunder, and his bowels gushed out (c), and so he went to his own place (d). These things having thus happened to Judas, he exhorts them to chuse another into his room, shewing the necessity of such a choice for the fulfilling these Scriptures, viz. Psal. 65. 25. and 109. 8. (e); which foretold he should be spoiled of what he had so wretchedly got, and that his office should be void and conferred on another. And he further declares unto them what manner of Person was to be chosen namely one of those, who had followed Jesus from the time that he was baptized by John, and began to gather disciples (at which time the Baptist gave such a publick testimony of him, that some of his own disciples, and several others began to follow him) unto the day of his ascension, that so he might be a more competent and authentick witness, not only of his Doctrine and Miracles, and the other actions of his life, but of his Resurrection also (f).

\* Mat. 26. 47. 48.

(a) Non est gravius peccatum quam aliis esse seductus peccati: va Ministris, va Parentibus, va Magistratibus, qui hoc faciunt.

(b) Ergo Spiritus Sanctus est vera persona, et non qualitas, & ex propria scientia praedicat. Nam futurorum praedictio Dentis signum est infallibile, Isa. 44. 6, 7. & 41. 22, 23. & quavis dicitur, Job. 16. 13. ab aeo audire ista futura, quae nobis praenunciat, tamen hoc non ita intelligendum, quasi opus habeat a Patre aliquid dicere. quid ipse nesciat, sed quod revelationem suam quoad hominibus, insinuat secundum voluntatem Patris, & Filii, revelans ea, quae Pater, & Filius volumus revelari. Haec enim est voluntaria economia trium Personarum inter se.

\* See Zech. 11. 13.

\* See my Harmony of the four Evangelists, chap. 6. Sect. 15

(c) Simile exemplum habemus in historia ecclesiastica de Avio haeretico, qui succedens ad onus ventris dependendum, dicitur crepisse, & omnia viscera effudisse.

(d) In locum suum, & factis suis dignum, quemque malitia sua meritis est. Sicut in unaquaque Republica est Carcer, & locus supplicii erectus in terrorem improborum, ita Deus etiam impiis praeparavit infernum, Mat. 25. 41.

(e) In utroque psalmo agitur David de Aulice Saulis. Sicut enim David in passionibus, & persecutione sua fuit Typus passionis Christi, ut patet passim ex historia Evangelistarum: ita isti Aulice Saulis qui Davidem persequebantur fuerunt Typi totorum Sacerdotum & aliorum hostium, qui Christum persecuti sunt: Et specialiter iste Doeg, pastor pecudum Saulis, qui Davidem prodidit, fuit Typus Judae, quem Christus Apostolum, & Pastorem ovium suarum elegerat, sed qui Christum prodidit. Et haec est ratio, quod isti textus, qui alioquin de hostibus Davidis proprie loquuntur, haec ad Judam accommodantur. Duo autem funt quae David Doegi, & hostibus suis imprecatur, atque duo funt, quae in hunc suam imprecatione de Judae v. 1. mutatur, nempe quod spoliatus omnibus bonis quae

per avaritiam, fraudem, & furt: corraferat, depositus erit ab officio.

(f) Articulus de resurrectione Christi includit omnes alios articulos fidei de Christo, 1 Cor. 15. 13. Si enim resurrexit, mortuus est, si mortuus est, natus est, &c. Est etiam firmum, quod pro peccatis nostris exacte satisfecit. Deus enim sponsorem nostrum non exolvit nisi merito, nisi iustitiam sufficientem ab eo accepisset.

The Apostles agreeing to this motion, put two men in election viz. *Barabas* and *Matthias*, and praying unto God to direct the Lot, and to shew which of them he was pleased to chuse, and appoint to this office, the Lot fell on *Matthias*, and he was accordingly numbred among the Apostles (g).

Apostoli non habent successores. Apostolatus enim fuit officium extraordinarium ac primam Ecclesie constitutionem creavit. Greg.

Act. 1. 15. And in those days Peter stood up in the midst of the Disciples, and said, (The number of names together were about an hundred and twenty.)

16. Men and brethren, this scripture must needs have been fulfilled, which the holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

Achitopheli evenerat, cujus perfidiam Judas erat imitatus. Sic *Αχιθόβηρας* scripturam diximus ad *Mat. 1. 22. Greg.*

17. For he was numbred with us, and had obtained part of this ministry.

18. Now this man purchas'd a field with the reward of iniquity, and falling headlong, he burst asunder in the midst, and all his bowels gush'd out.

19. And it was known unto all the dwellers at Jerusalem, inasmuch as that field is called in their proper tongue, *Aceldama*, that is to say, The field of blood.

20. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: And his bishoprick let another take.

21. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22. Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23. And they appointed two, Joseph called *Barabas*, who was called *Justus*, and *Matthias*.

24. And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast choic'd.

25. That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26. And they gave forth their lots, and the lot fell upon Matthias, and he was numbred with the eleven apostles.

Ad locum proprium i. e. quod ipsi melius conveniebant, quam Apostolica functione.

SECT. IV.

The Apostles, and the forementioned number of Disciples having been thus employed for the last *ten days* after our Saviours Ascension, and *Pentecost* (a) being now come, as they were with one accord assembled together, suddenly there came a sound from heaven of a *rushing mighty* wind (representing the efficacy of the Spirit of God now descending) and an appearance of *cloven fiery tongues* (b) lighted upon each of them, and they were now all filled with the Holy Ghost, and began to speak with *strange tongues*, such as they never had before learnt (see *Mark 16. 17.*) and other miraculous powers were conferred upon them.

Vocatur *Pentecostis*, quia celebratur die Quinquagesima post pascha. *Lev. 23. 15.* Vocatur etiam *festum Septimanarum Exod. 24. 26.* quia inter pascha & hoc festum septem septimanis intercedebant hoc festo preter ordinaria sacrificia fiebat sacrificium primitiarum tritici, *Exod. 24. 22.* unde vocatur festum primitiarum. *Num. 28. 26.* Tria festa magna habebant Hebraei. (1) *Pascha*, cujus secundo die etiam primitiae frugum offerebantur Deo, *Lev. 23. 10.* Sed & primitiae hordei, quod citius maturecebat quam triticum, *Exod. 9. 31. Ruth. 2. 23.* (2) Festum *Pentecostes*, quo offerebantur primitiae tritici, *Deut. 16. 9. &c.* (3) Festum *Tabernaculorum* post messem, & vindemiam propeque pascha, *Deut. 16. 13.* Quae tria festa e-

gregie representant tres gradus nostrae salutis, quae sunt. 1. Redemptio nostra, quam representat festum paschatis, quo agnus Dei caesus. 2. Regeneratio nostra, & sanctificatio per primitias Spiritus quam representat festum primitiarum. 3. Glorificatio nostra, quam representat letissimum festum tabernaculorum, quo in fine anni post perfectum laborem in plenitudine horreorum, & cellarum sub umbra frondium letitiam exercebant Israelitae. Pentecoste igitur erat festum inter haec tria medium. Finis hujus festi erat rememotio duorum beneficiorum magnorum, videlicet. 1. Promulgatae legis in monte Sinai. 2. Ingressus in terram Canaan, cujusque possessionis, *Deut. 26. 1, 2. &c.* Offerebantur quidem primitiae in festo paschatis, sed quae non a singulis Israelitis adhibebantur, sed unus manipulus hordei viridis nomine totius Israelis offerebatur. Pentecostes autem festo singuli Israelitae, saltem ex singulis civitatibus aliqui deputati, primitias omnium frugum, & fructuum cum cantu, & tibis, Hierosolymam mittebant, ac Domino offerebant, quo alludit *Isa. 33. 2. &c.* Die ultimus septem septimanarum erat dies latae legis, ut colligitur, *Exod. 13. 1. 11.* vocaturque ob id *festum legis*. Eodem die cepit praedicari ab Apostolis lex nova, complementum veteris.

(b) Haec figura non docent modum operandi, quo Spiritus sanctus in nobis utitur. Operatur per modum ignis, & venti. Per modum ignis, quia emollit, flammam accendit, purgat eorum. Per modum venti, quia refrigerat, ac relicit tempore angustiarum per solatium, & initia vitae aeternae, & quia movet per efficaciam suam operationem sicut ventus impellit nave.

The same of this being instantly spread abroad, and there being present at that time great multitudes of Jews, who had come up from all parts of *Judea* to the *feast*; and also many other Jews (c) and Profelytes born in divers other nations, some whereof probably were Students there, and others had come up at this time to worship the true God at *Jerusalem*; they were all much amazed to hear such unlearned men, as the Apostles were, speak the languages of their several nations. But some among them *derided* the miracle, and imputed it to drunkenness. Hereupon Peter standing up with the rest of the Apostles in a grave Oration confuted this calumny, shewing the unreasonableness of it, seeing it was now but the third hour of the day, or nine a clock in the morning; and then declares unto them, that that which was now

(c) *Textus Iosephi ver. 9. of Jews of all nations under heaven dwelling at Jerusalem, and yet it reckoned but fifteen here, which were not all the nations in the world, no not all that were in the Roman Empire. To say nothing of the Hyperbols of the Scripture frequently useth, as Cities walled up to heaven, &c. the Languages here spoken of took up all the nation where it is imaginable any Jews were scattered at this time through the world. Lightfoot in loc.*

\* *Vid. Act. 17. 15. 7.* Hora tertia erat tempus precum matutinarum, quae non inest vel modo erant in illa tertia hora. Imo sicubi quis ad sextam usque horam legitur, vocet nos *Josaphat* de die illa. *Greg.*

SECT.

done was the completion of a famous Prophecy uttered by the Prophet, *Joel cap. 2.* from 23. to the ends the meaning of which was this, that in the *last days*, viz. *the days of the Messias* there should be a large, and remarkable effusion of the Spirit of God upon all *Heb̄s*; (that is, upon *Gentiles* as well as *Jews*) yea, upon all sorts of persons among them, without distinction, namely, upon *old* and *young*, *sons* and *daughters*, *bond* and *free*; whereby they should be endued with such an excellent measure of knowledge touching the mysteries of salvation, and with such an ability to instruct others, in them, as might well be compared with the *Prophecies*\*, *Dreams* and *Visions* imparted by God to some of the ancient Prophets; and after this great effusion of the Spirit there should be many fearful *stupendous fights* and *prodigies* (e), and many great slaughters in *Juda*, as fore-runners and prefigurations of the *great and dismal destruction* that should come upon *Jerusalem*, and the people of the Jews for their crucifying the *Lord of Life*; and that the only way to escape in the time of those fears, dangers, and destructions was to *repent*, and to *own Christ* and believe in him, and to call upon the name of the *Lord* (f) in faithful and fervent prayer.\*

(d) Per istas prophetationes, visiones, & somnia, intelligitur omnis generis dona spiritualia. Ergo effusio Spiritus paritura est abundantiam notitiae, fidei, sanctitatis, sapientiae, inter omnis generis homines. Sic impletur abundantè illud *1st. 24. 13. Jer. 31. 33. 34. Joh. 6. 45. Heb. 8. 11.* Dicuntur haec omnia comparatè ad V. T. *Non docebitur*, i. e. non tantoperè opus habebunt docere, ac sub V. T. non tantà inculcatione indigent, sed leviori negotio addicent. *Stres. See knowledge and practice, p. 151.* Shall see Visions, &c. that is, shall be enabled through the operation, and revelation of the Spirit, both to understand and explain the mysteries of the gospel. These expressions are borrowed from the state and condition of the Old Testament wherein God used to reveal himself to the Prophets by Dreams, and Visions. See *Numb. 12. 6.*

(e) The sun shall be changed into darkness, and the Moon into blood. These expressions signify the strange, fearful, and general troubles, miseries, and desolations which shall befall the Jews before the destruction of Jerusalem, see *Mat. 24.* Nunquam inuisibus excaudit ignibus ather.

(f) Per invocationem hic intelligitur totus cultus internus, & externus, qui à preceatione denominationem habet propterea quod precatio est compendiosum exercitium omnium motuum spiritualium quibus Deus colitur. Preces sunt motus humilitatis contritionis, fidei amoris, & omnium virtutum. Qui nomen Domini invocaverit, &c. sensus est Quicumque Dominum Jesum agnoverit, receperit, & coluerit secundum id, quod Scriptura de ipso revelant, & testantur, is servabitur, *Stres.*

\* From *ser. 1.* to 22.

Having thus washed off this unjust aspersions of drunkenness by interpreting and applying this Prophecy, he proceeds on to shew them, That *Jesus of Nazareth* was the true *Messias* promised by all the Prophets. And first he speaks of his *person and life* shewing that by those many miracles wrought by him in the mid

(2) ἀποστρέφοντες h. e. testimonio irrefragabili & incontradicibili honoratum; or natum ejusmodi testimonio de quo nullus dubitandi locus restit; tunc certum ut nulla certio sit ἀποστρέφει; Præcipue. Et sermo incompletus & hoc modo complendus. *Vir i Doct. monitatus esse aliquid aliud quam vir mular. Demonstratus enim à Deo esse, esse vir iustus, & sine peccato [vid. *Joh. 8. 45.*] demonstratus est esse filius Dei, Rom. 1. 4. & missus à Patre. *Stresa.* Omnis adscriptur, quia omnes (paucis exceptis fidelibus) in mortem Christi consentiant, *Luc. 23. 18. Joh. 18. 40.**

of them, he was plainly demonstrated (g) to be a person sent from God and approved of him; Secondly, he speaks of his *Death*, how God having determined and decreed he should be put to death for the sins of men; and by his fore-knowledge discerning this the fittest expedient to bring about that great design of saving sinners, he had permitted him to fall into their power: who having maliciously accused, and condemned him (\*), at last by their vehement importunity prevailed with the *Romans* to put him

to death, and so had by their wicked hands crucified him, *v. 22, 23.* Thirdly, he speaks of his *Resurrection* how God raised him again, loosing the bands of death, it being impossible, as *David* had predicted, that he should be holden of it. For though those words, *Psal. 16. 8. &c.* in a lower sense had reference to *David's* person, yet they were more fully, and ultimately to be fulfilled in the *son of David*, The eternal word of God, The *Messias* of the world; and that not only because *David* was a Type of him, and did represent his Person, but also because he was now in *his loins*, according to the flesh. As these words therefore refer to *David* they may be thus Paraphrased; *I have set the Lord always before me*, i. e. I have set my thoughts continually on God, as being ever present with me; and because *he is at my right hand* ever ready to assist and support me, *I shall not be moved*, that is, not swallowed up of my sorrows nor removed from my constant obedience to his will. And upon this account, *my heart is glad*

and my tongue rejoiceth. my flesh also shall rest in hope (\*), that is, When my body shall be laid to rest in the earth, it shall not be without hope of a joyful Resurrection. For thou wilt not leave my Soul (b) in Hell, that is, my dead body in the grave; nor suffer me utterly to perish in the Pit of corruption so as never to rise again. Thou wilt show me the path of life, that is, how I shall after my resurrection live for ever in thy glory. Thou wilt make me full of joy with thy countenance, that is, In thy presence I shall have fulness of joy forevermore. But these words in their proper and literal sense could not be spoken of *David*, because *David's* body was left in the grave and was there corrupted [ See *Act. 12. 36. 37.* compar'd with *1 King. 2. 10.*] and therefore they must needs have reference to *Christ*, who (as *David* saw by the Spirit of Prophecy) was to spring from his Loins. (See *2 Sam. 7.* and *Psal. 132.*) and so by the same Spirit he saw also that he was soon to rise again from the dead, as the head of his mystical Body, and by virtue of his resurrection, his members were to rise also.

(\*) Hope is here ascribed to the dead body figuratively.

(b) Thou wilt not leave my soul in Hell; Soul sometimes is taken properly, sometimes, improperly for the whole person, *Act. 27. 37.* Sometimes for the dead corpse, *Lev. 19. 28.* and *21. 1. Num. 6. 6.* and *5. 2.* in all which places, the Hebrew word rendered dead corpses is *שׁוּבָה*, and *שׁוּבָה* is taken here. *Animam Sepulchro Condant. Virgil:* The word *Shool* here rendered Hell does also signify the Grave *Psa. 55. 15.* and *141. 7. Gen. 42. 37.* and not for a place of Souls under the earth. See *Dr. Reynolds's Praed. 31.* and *82.* upon the Apocryphal Books, and *Robert Parker* upon *Christ's Descent into Hell.* *Edm.* is taken for Death, or the state of the dead, or the invisible place in reference to the Soul, or the Grave in reference to the body. The Papists would from his place conclude, that the Soul of *Christ* immediately upon his Death did locally descend into Hell the place of the damned. But without any ground. For the words speak evidently of a deliverance from a penal condition, whereas the Papists themselves hold that *Christ's* Soul was triumphant in Hell. And the Apostle in this place plainly proves, that *David* was left in that Hell from whence *Christ* was raised; that it is clear he understood the words of *Christ* rising from the Grave; as the second clause doth more plainly express, *Thou wilt not suffer thine holy One to see corruption.* The Scope of the Apostle therefore in citing this place is not to deal about the deliverance of *Christ's* Soul out of Hell, but of the soul. The true meaning and sense therefore of the Article of *Christ's* descent into Hell (as the *Latinus* interprets, properly translate *κατέβη εἰς ᾅδου*) seem to be this, *He went into the place of invisible souls, for his body remained in the Grave, and his Soul passed to Paradise.* And thus the Articles go on methodically without any Tautology. That after *Christ's* death his body was buried in the Grave, his Soul went to the place of blessed Souls, and the third day both soul and body were re-united in his Resurrection, See *Dr. Keshawson's* notes on *Psal. 15.*

And that God had assuredly according to *David's Prophecy* raised this Jesus from the dead, *Peter* declares that he and his fellows could, and did bear their Testimony \*. Fourthly, he then speaks to them of his *Ascension*, and how after his *resurrection* he was exalted to the right hand of God: the consequent of which was, that having received authority and commission from the Father to prour forth his holy Spirit in a plentiful manner, [ which he had often before spoken to them of, as in *Job. 14. 26. and 15. 26. and 16. 13, 14.* ] he had now accordingly done it, and this strange thing of *their speaking divers tongues*, (which was so much wondrous at by them) was an effect thereof. He further shews that *David* never *ascended*, or went bodily to Heaven, and so cannot be said to be exalted to *Gods right hand while his enemies were made his Footstool*. And therefore the person of whom that was predicted, *Psal 110. 1.* (and whom *David* there calls *Lord*) could be no other than *Christ*. For Conclusion, he bids all the house of *Israel* know assuredly that God the Father had ordained, and appointed *this Jesus*, whom they had crucified, to be the *Head*, and *saviour* of his Church, and had inflated him in the true *kingly office* of the *Messiah* \*.

\* from v. 33. to 37.

A great multitude of the *Auditors* were so affected with this

Discourse, that being touched with an inward remorse (i) for their sins, they asked *Peter* and the rest of the Apostles *what they should do?* *Peter* exhorts them to *repent* and to *own Christ* for the true *Messias*, and to *believe* in him, and to be *baptized in his name*; and then they should be made partakers of the holy Ghost; and some of them possibly, of those miraculous gifts and powers, which they now saw and admired in the Apostles. For upon their *believing* in *Christ*, the promise made by God in the New Covenant of remission of sins [ *Fer. 31. 34. Zech. 13. 1.* ] appertained to them, and to *their children* (\*), and to as many of the *Gentiles* and *their children*, as the Lord should effectually call to *faith in his Son*, and therefore they ought to receive *Baptism* the seal thereof. And with many other words he exhorted them to with-draw, and separate themselves from that untoward generation of the Scribes and Pharisees [ See *Mat. 3* and *ch. 12.* and *ch. 16.* ] who so desperately opposed *Christ*, and his Gospel, and by their authority and example strove to keep people off from embracing the only way of Salvation opened by him. 'Tis probable, whilst *Peter* preached thus to the Jews of *Judea* and *Jerusalem* in the *Syriack* tongue, others of the Apostles spake at the same time, and to the same purpose \* to several there present of other nations, and the success of their preaching was that Three thousand were that day

(i) Regeneratio hominis incipit a tali terrore, per quem cor seu anima hominis ita commouetur, enteritur, vulneratur, ut imbutus vivo & acrisensu misericordie suae. Prebandum est an habeat, effecta hujus contentiois, facili Cor flexile, quod ve bo Dei facile moveatur, & ducitur ad bonum. Triplex Spiritus, seu tres gradus donorum Spiritu-um celestis dantur. 1. Spiritus Stru-cturatus, quo anima conteritur, vulneratur, & sensu misericordie ouetur, ut gratiam anhelat, & deside et, Rom 8. 17. 2. Spiritus Regeneratus, quo ex Dog- gignimur, & Christo unigenito Dei per fidem inferior, ut filii Dei sumus, Job. 3. 5. Spiritus Adeptionis, quod de pater- no Dei in nos amore certiores reddimur, quod simus filii Dei, accendimurque filii- ali amore in Deum, quo clamamus Ab- ba, Pater, Eph. 1. 14. Gal. 4. 6. Rom. 8. 15.

\* Promissiones, quae ad Parentes fi- deles pertinent etiam eorum liberis de- bemus applicare. quam in isto contra- rio & propria infidelitate seipios non ex- cludunt. *Siriso.*

See *Lightfoot* in loc. p. 47. 48

converted to Christianity, and by their hands immediately bap- tized \*.

\* from 37. to 42.

These *new converts* being now added to the Church, continued and faithfully persevered in the Apostles Doctrine, and fellow- ship (performing all Christian offices of love one to another) and in the religious exercise of the duties of Gods Worship, such as receiving the Holy Supper, Prayer and Praising God. And a great astonishment seized the people to see the wonderful things that were done by the Apostles. This also is further recorded of these new Converts, that they had their goods (as to the use of them) in common (k) in that time of the Churches necessities, and the richer sort sold and parted with some of their possessions and goods to help and relieve the poorer. And further their practice was daily to frequent the Temple at the usual hours of prayer, and privately in particular houses to celebrate the Lords Supper. And thus conversing together with great simplicity and sincerity, they went on cheerfully in their Christian course praising and blessing the Lord for all that he had done for them: and their innocent and harmless conversation procur'd them favour with the generality of the people, who had not their hearts prepossess'd with prejudices against *Christ*, and his Gos- pel. And thus we have seen what were the first fruits of the Apostles ministry, whose endeavours it pleased God so to bless, that there were daily more and more Converts added to the Church \*.

(k) This community was not of all their goods, but of that part which every one would voluntarily consecrate for the publick or particular necessities of the Saints (See *Act. 5. 4.*) and was used only in *Jerusalem* in those first beginnings of Christianity, and we do not read it was made a precedent for other times, and places.

Videtur ipsis jam tum revelata fuisse futura destructio terrae, & urbis Judaeae, & necessitas exulandi. Uti igitur sunt prudentia; & maluerunt bonis suis ecclesiae consulere, quam omnia perdere. Quod fecerunt, non fecerunt ex precepto, sed libera: si inter Christianos nulla privatae possessiones licitae, sed omnia deberent esse communia, non foret locus preceptis contra sortum, non locus preceptis de elemosinis. Nam quo sine jubemur de nostris dare pauperibus, si nihil nostrum est, sed omnia communia. *Siriso.*

\* from v. 42. to the end.

- Act. 2. v. 1.* And when the day of Pentecost was fully come, they were all with one accord in one place.
- v. 2. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.
- v. 3. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.
- v. 4. And they were all filled with the holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.
- v. 5. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.
- v. 6. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.
- v. 7. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans?
- v. 8. And how hear we every man in our own tongue, wherein we were born?
- v. 9. Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,
- v. 10. Phrygia and Pamphylia, in Egypt and in the parts of Libya, about Cyrene, and strangers of Rome, Jews and proselytes,

- v. 11. Cretes, and Arabians, we do hear them speak in our tongues the wonderful works of God.
- v. 12. And they were all amazed and were in doubt, saying one to another, What meaneth this?
- v. 13. Others mocking, said, These men are full of new wine.
- v. 14. But Peter standing up with the eleven, sitt up his voice and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:
- v. 15. For these are not drunken, as ye suppose, seeing it is but the third hour of the day.
- v. 16. But this is that which was spoken by the prophet Joel,
- v. 17. And it shall come to pass in the last days, (saith God) I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesie, and your young men shall see visions, and your old men shall dream dreams:
- v. 18. And on my servants, and on my hand-maidens, I will pour out in those days of my Spirit, and they shall prophesie:
- v. 19. And I will shew wonders in heaven above, and signs in the earth beneath: blood and fire, and vapour of smoke.
- v. 20. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come,
- v. 21. And it shall come to pass, that whosoever shall call on the Name of the Lord, shall be saved.
- v. 22. Ye men of Israel, hear these words, Jesus of Nazareth, a man approved of God among you, by miracles, wonders and signs, which God did by him in the midst of you, as ye your selves also know:
- v. 23. Him, being delivered by the determinate counsel, and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:
- v. 24. Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it.
- v. 25. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved.
- v. 26. Therefore did my heart rejoyce, and my tongue was glad: moreover also my flesh shall rest in hope;
- v. 27. Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption.
- v. 28. Thou hast made known to me the ways of life, thou shalt make me full of joy with thy countenance.
- v. 29. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.
- v. 30. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne:
- v. 31. He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.
- v. 32. This Jesus hath God raised up, whereof we all are witnesses.
- v. 33. Therefore being by the right hand of God exalted, and having received of the Father the promise of the holy Ghost, he hath shed forth this, which ye now see and hear.
- v. 34. For David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,
- v. 35. Until I make thy foes thy footstool.
- v. 36. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

- v. 37. Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the Apostles, Men and brethren, what shall we do?
- v. 38. Then Peter said unto them, Repent, and be baptized every one of you in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost.
- v. 39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.
- v. 40. And with many other words did he testify and exhort, saying, Save your selves from this untoward generation.
- v. 41. Then they that gladly received his words, were baptized: and the same day there were added unto them about three thousand souls.
- v. 42. And they continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers.
- v. 43. And fear came upon every soul: and many wonders and signs were done by the Apostles.
- v. 44. And all that believed were together, and had all things common:
- v. 45. And sold their possessions and goods, and parted them to all men, as every man had need.
- v. 46. And they continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.
- v. 47. Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved.

Chap. 2. v. 1. Cum completerentur dies Pentecostæ: ] verbum completivum sumitur inchoativè ut etiam Luc. 2. 21. Numerus quinquagesimæ dierum propriè loquendo non erat completus ineunte primo Pentecostes. Sed currente eo completatur: ] erat enim ipse quinquagesimus. Sensus est, quum tempus quinquaginta dierum, quod incidebat in diem Pentecostes completeretur, currente adhuc eo, quum completur, venit Spiritus Sanctus. De Dieu.

v. 3. Scilicet supra singulorum ] scilicet, iste ignis. Pœna linguarum dispersit homines, Gen. 11. Donum Linguarum dispersos in unum populum reelegit.

v. 5. κερταίνοντες ] Judæi peregrini illic commemorantes religionis & studiorum causâ. Judæi vero dicuntur non tam natione quam religione. ἀρχαί τῶν Ἰουδαίων οὐκ ἔστιν οὐκ ἔστιν οὐκ ἔστιν ] Intelligentur quidem viri religionem Judaicam sectantes, verum qui non essent circumcisi. Quicunque enim circumcisionem assumperant, illi non jam Ἰουδαῖοι sed προσηλύτοι dicebantur.

v. 11. τὸ μέγα ἔλεος τοῦ Θεοῦ ] Dei potentiam, quæ Jesu resuscitato apparuit. Id enim præcipuum argumentum fuit, quo conversus est mundus, vid. cap. 1. 22. 2. 24. 3. 15.

v. 17. Sequitur Lucas in hujus loci, ut & aliorum productione, LXX interpretes non tamen ad amissum, verbis interdum mutatis, & transpositis, quod & Moses fecit, Decalogum in Deuteronomium recitans.

v. 19. Sanguinem, & ignem, & vaporem sumi ] per Sanguinem intelligo bella, & caedes per ignem, & vapores fumosque multa incendia oppidorum, virorum, & villarum: per obscuracionem Solis obscuracionem gloriæ, & felicitatis populi Judaici: per mutationem Lunæ in sanguinem grassationem hæresium, & turbulentorum, ac sæpè sanguinolentorum scismatum in Ecclesiâ. See our Harmony of the Four Evangelists. pag. 172.

v. 20. ἐπιγρηθή ] dies terribilis. Sic truceulentus ille Antiochus dictus est ἐπιγρηθή terribilis potius quam illustis. De Dieu. Omnes dies beneficis aut penis illustres, Dies Domini vocantur, ut bene notavit Maimonides Ductore dubitantium, 2. 29. Gros.

v. 21. Pii eripientur communi exilio.

v. 22. Jesum Nazarenum ] appellavit eum eo nomine, quo vulgò vocatus fuit.

v. 24. Solutis doloribus mortis ] Petrus hic respicit ad locum, Psal. 18. 6. ubi Christus in personâ Davidis queritur quod Chabé Sheol i. e. fides sepulchri & Molestie maribus ipsum cederent. In Græco est ἀδύνατος ἄδ. Lucas igitur in citando sequitur verbum Græcum tum receptam. At nomen Iustinum his magis quadrare videtur. Non erat possibile ] scilicet, ut Christus superaret, seu vinceretur, à morte: Id enim verbum κερταίνω propriè significat.

v. 25. εἰς αὐτὸν ] de eo sic apud Hebræos sæpè ὁ pro τῷ usurpatur, ut Psal. 95. 11. vide Eph. 5. 32.



o. 27. ὁ ἄλλω μὲν i e me Frequens Hebraismus. videre corruptionem ] meta- phorab animato ad exanimē ἐκ ἀδῆς ] i. licet, ἕκαστ. h. e. ἐν ἑαυτῷ δίκην in Internū do- mo. Enallage præpositionis εἰς pro in.

v. 39. τῶς εἰς μακρὰν ] & omnibus qui præcū adhuc abfunt. Idem vult quod τῶς μακρὰν. Constat enim præpositioem εἰς eummodi adverbis adiunctum sæpè vacare, Talia sunt εἰς τὸ παραχρησάσθαι ] εἰς ἀπὸ τοῦ κρῖς, &c. De Dien.

v. 40. Ἐστὶν ἡμῶν ἡμεῖς ἡμῶν. Schisma est separatio à bonis seu à verâ ecclesiâ p. oyster rem nullius momenti ; sed separatio est à malis ob corruptam doctrinam falsificam, & cum non licet manere sine communiōe mali.

v. 44. ἕκαστ. ἑαυτῷ τὸ εὐδοῦν ] Unum commune scopum habebant, nimirum abnegationem sui ipsorum, & promotionem regni Christi. They continued in the same confessi- on and practice of the duties of religion, though possibly they were divided into several companies and congregations according to their several nations and languages. v. 46. κατ' ἕκαστ. ] Privatum, & sic p. ponitur τὸ ἕκαστ. Non enim in templo, sed per domos privatorem cenam homini parabant. Salustianus.

v. 47. Erant gratiosi apud τὸν Ἰησοῦν ob obedientiam, patientiam, quantam virtutum ea vis est, ut amorem etiam à dispersis vitæ modicis extorqueat. Particula itaque universalis hic retri- benda est ad eos tantum qui licet à doctrinâ Ap- ostoplorum æque Ecclesiæ essent alieni; animum tamen gerebant sincerum, non odio, & malevolentia in Apollolos, eorumque doctrinam, vitiatam. Apud Sacerdotes enim, & scribas tantum abest, ut gratiosi extiterint, ut potius in summo fuerint odio.

SECT. III.

About the same time Peter and John went up to the Temple about three a Clock in the afternoon ( being one of the hours of prayer ) and there in the name of Christ they heal

(a) a cripple lying at the gate of the Temple (called Beautiful) (b) to ask alms, (c) who had been lame from his birth, and was now about Forty years old (See ch. 4. 22.) The people being amazed at this miracle flock'd in great multitudes about the Apostles in Solomons Porch, earnestly gazing on them, and wondring at this strange cure wrought by them ; and the man that was cur'd kept close to them, having received so great a benefit by them. Peter seeing this, address'd himself to the people shewing them that they were much mistaken, if they thought that this Miracle was wrought by any power, or virtue, that was in such mean men, as they were. No, they durst not arrogate so much to themselves. He assures them it was wrought by no other power, than that of Jesus Christ, whom they had wickedly crucified ( preferring Barabbas a murderer before him ) ; but God had raised him from the dead, and of his resurrection they his Apostles were sure, and faithfull witnesses. He shews them it was

(a) Propheta, V. T. qui Legem magis, quam Evangelium prædicaverunt plura terribilia, & vindictiva fecerant miracula, quam beneficia. Ignem ex cælo lecerunt descendere, impiorum manus lecerunt ex. reserere, lepra afflixerunt, tenebris, grandine, ranis, occisione p. imogenitorum in, inundatione a- quarum, &c. puniverunt. Sed in N. T. pauca habemus miracula vindictiva, sed pleraque omnia benefica. Præfer- tim de Christo no. andum, quod quan- tumvis plurima fecerit miracula, tamen nullum lecerit terribile, ac vindictivum in vitâ sua, sed omnia benefica, ut verè de illo dicatur quod est Mt. 10. 38. Unum autem miraculum vindictivum, de Christo legitimus verum non in homi- nibus, sed in seu exercitum, Mt. 21. 18. 19.

Cum manco, cæcos, mendicos vi- demus, nec dicamus fidei discipuli, Joh. 9. 2. sed agnoscamus esse hoc meritum totius naturæ humanæ; & quod nos præ- servati sumus, specialis & improrneritæ gratiæ esse tribuendum, quâ obligamur ad specialem gratitudinem.

(b) Erat hic in primo Templi am- bitu vis Aræ gentium, quod Herodes cæteris addecerat : alta erat cubitorum 30 tota aræ Corinthiæco, (quod auro pretiosus fuit ) indacta, vid. Joseph. de bello Jud. lib. 6. c. 6. Gualterius.

(c) Exemplum hic habemus libertatis divina in dispensandâ gratiâ. Hic homo accepit, quod non querebat. Ipse non nisi elemosynam captabat, & accipit Spirituales, & Corporales fan- tatem; sicut Saul quærens alius invenit regnum. Con- mat hoc illud Paulum, Rom. 9. Non est currente neque volente. Hic homo petiit elemosynam, quam non accipit ; accipit autem quod melius est.

by faith, and relyance on his power (d) (which faith was also his gift, and wrought in them by his Spirit) that they had wrought this cure on this Cripple. He tells them that though they had done very hainously in thus putting to death the Prince of life, yet he was persuaded (e). that most of them did it ignorantly, not being thoroughly convinc'd (though they had evidence enough to have convinced them, had they duly attended to it) that Jesus of Nazareth was the very Messias ; yet however hereby they had accomplished what was predicted in the Scrip- tures concerning the sufferings of Christ. He exhorts them therefore to repent (f) and turn to God, laying hold on his Grace and Mercy offered in Christ, that their sins might be blotted out, seeing those blessed (g) refreshing Gospel-times, which he had long ago promised, were now come, and he had sent his Son (h) into the world, whom the Prophets long ago foretold, and preached of. This Saviour being now ascended he tells them the Heavens must contain (having re- ceived his Humanity) until the accomplish- ment (i) of all things, which God had spoken by the mouth of all his holy Pro- phets since the world began ; such as are, Christs victory over Satan in the Salvation of all his people, the Calling of the Jews, and his conquest of the last enemy Death, &c. He farther sheweth them that Moses had prophesied of this Christ, under the title of the great Prophet, commanding he should be heard and obeyed in all things, Deut. 18. 15. 18, 19. and that all the Prophets from Samuel as many as have spoken have also fore- told of these days ; They therefore should consider that they were the children of the Prophets, that is, the people to whom God primarily and chiefly sent the Prophets, and the People to whom the promise and cove- nant which God made with Abraham, That in his seed all the nations of the earth should be blessed (namely, by giving the Messias to spring from his loins) did primarily apper- tain. And this Jesus, being that promised Messias God had now sent into the world, whom, being put to death, he had raised again, and now in the power and ministry

(d) Per virtutem, & Potentiam Je- su Christi, quâ cum credo mihi affide- re, do tibi, ut curgas, & ambules. Per nomen Jesu intelligitur virtus, vis, ac potestas Jesu, secundum promissionem. Mat. 16. 18.

(e) Petrus dicit se scire, quod fecerint ignorantes. et non sibi felicit per iudici- um charitatis, vid. Luc. 23. 34. 1 Cor. 2. 8. Non erat convictus, quod Ch- iftus esset ille ipse Messias in Deo promissus. Petri Scopus ergo est non Judæorum pec- catum excusare, sed tantum si ostendere, quod non commiserint illud peccatum, quod non habet spem veniæ. Peccare in Spiritum Sanctum non est facere quod scimus malum esse, sed est illo aliquid facere, quia scimus malum esse, vel ideo aliquid persequi, quia scimus bonum esse.

(f) Contritio non iustificat, sed fides; sed tamen nulla fides iustificat, nisi qua ex contritione proficitur.

(g) Peccata delentur ex libro iusti- tiæ divina per oblationem, & in- ductionem sanguinis Christi. Ex libro nostræ conscientie, per Spiritum san- ctum, Heb. 10. 22. cordibus pugnas a mal' conscientia Series argumenti: hoc est. Moses, & omnes Prophetæ, quotque locuti, hos dies annunciarent, & Christo testimonium dederunt, volenterque, ut eum audirent, & vos ad eum converte- retis. Vos autem clis fidei prophetavim, ideoque obligati ad eos audiendos, & sinititius sedentes, quod Deus cum Abra- hano pepigit, & quo totius mundi salu- tem in hoc. hrisio promisit.

(h) Erasmus, & Beza, ad primum Christi adventum hæc referunt: hunc verum ergo hoc modo reddid Beza, Resi- pistite, & convenerit vos, ut delerantur pec- cata vestra postquam venisset tempora re- sificationis a conspectu Domini & miseri- prius prædicatum vobis Jesum Christum. Gladius etiam dicitur aræ ar. noni pro- phetæ quoniam sen postquam: aræ. nar- pator etiam pro. hrisi apud Theod. & Xen.

(i) c. 2. v. 1. Until the restitution of all things ] or the accomplishment of all thing. The Arabic renders it until the time in which all things shall be per- fectæ, or finished. ἀνοκτασασθαι dotis not only signifie a restitution to a former estate, but a justifying, or accom- plishing, and the proposition ἀρδ doth not so much stand in the force o. Re- again as in opposition to a privation in ἀνοκτασασθαι, Jo. Math. 17. 11. Elias indeed shall first come xdi ἀνοκτασασθαι αἰτῶνα, and shall restore al. : what to their former estate ? Nay, that the Bap- tist did not, for he brought them into a quite different estate to their former: The words therefore may be more fully rendered thus. Elias truly shall first come, and accomplish all things that are writ- ten. And so shall the Son of man do all things that are written of him, as Mark

follows the sense, Mar. 9. 12. Lightfoot in loc. Apud Helychium, & Phavorinum,  $\alpha\pi\omicron\kappa\alpha\tau\alpha\delta\epsilon\sigma\alpha\iota\varsigma$ ,  $\tau\epsilon\lambda\epsilon\theta\omicron\sigma\iota\varsigma$ . Ergo in hoc sensu non ineptum erit vertere, *Act. 3. 21. Quem oportet cælum recipere usque ad tempora consummationis omnium*, i. e. ad finem mundi, quando venturus est Iudæavorum, & mortuorum, *Dr. N. Knatchbull.*

of his Gospel had first sent again to them, to bless them by turning them from their sins by the powerful operation of his Spirit, and to offer himself unto them as the only Saviour, and Redeemer; and therefore they ought in point of gratitude with all readiness to receive, and embrace him.

- Act. 3. v. 1. Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.
- v. 2. And a certain man, lame from his mothers womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple.
- v. 3. Who seeing Peter and John about to go into the temple, asked an alms.
- v. 4. And Peter fastening his eyes upon him, with John, said, Look on us.
- v. 5. And he gave heed unto them, expecting to receive something of them.
- v. 6. Then Peter said, Silver and gold have I none, but such as I have, give I thee: In the Name of Jesus Christ of Nazareth rise up and walk.
- v. 7. And he took him by the right hand, and lift him up: and immediately his feet and ancle-bones received strength.
- v. 8. And he leaping up, stood and walked, and entred with them into the temple, walking, and leaping, and praising God.
- v. 9. And all the people saw him walking, and praising God.
- v. 10. And they knew that it was he, which sat for alms at the beautiful gate of the temple; and they were filled with wonder and amazement at that which had hapned unto him.
- v. 11. And as the lame man which was healed, held Peter and John, all the people ran together unto them, in the porch that is called Solomons, greatly wondering.
- v. 12. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?
- v. 13. The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his Son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.
- v. 14. But ye denied the holy One, and the Just, and desired a murderer to be granted unto you:
- v. 15. And killed the Prince of life, whom God hath raised from the dead, wherof we are witnesses.
- v. 16. And his Name, through faith in his Name, hath made this man strong, whom ye see and know: yea, the faith which is by him, hath given him this perfect soundness in the presence of you all.
- v. 17. And now brethren, I wote that through ignorance ye did it, as did also your rulers.
- v. 18. But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.
- v. 19. Repent ye therefore and be converted, that your sins may be blotred out, when the times of refreshing shall come from the presence of the Lord.
- v. 20. And he shall send Jesus Christ, which before was preached unto you.

v. 21. Whom

- v. 21. Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.
- v. 22. For Moses truly said unto the Fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things, whatsoever he shall say unto you.
- v. 23. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people.
- v. 24. Yea, and all the prophets have likewise foretold of these days, as many as have spoken, have likewise foretold of these days.
- v. 25. Ye are the children of the prophets, and of the Covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.
- v. 26. Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

v. 1.  $\epsilon\pi\iota\tau\omicron\delta\ \delta\iota\upsilon\tau\omicron\delta$ . Circa idem tempus.

v. 6.  $\epsilon\pi\ \delta\acute{\omicron}\nu\alpha\tau\epsilon\ \chi\upsilon\tau\iota\varsigma$  i. e. Imperio, & virtute Christi.

v. 7. Non line ratione textus addit, quod surger e jubens, simul dextram eius apprehendens, eum erexit. Sic cum ministri hortabatur & jubent peccatores ut surgant & ambulant in bonis operibus, iussio illorum conjuncta est cum potentia Christi, quæ ambulant in bonis operibus, iussio illorum conjuncta est cum potentia Christi, quæ efficit quod jubetur. Homo igitur semel regentus potest seipsum movere ad bonum, potest obedire Deo & facere quod Deo gratum est. Quomam enim vitam habet Spiritualem, vita dat & fert secum vires operandi & se movendi. Tres tamen cautiones hic probè observandæ sunt. 1. Non potest sine continuatione gratiæ & assistentiæ ejusdem Spiritus. 2. Non potest perfectè. 3. Non potest sine macula. Potest regentus facere bona opera, sed non quæ sunt in seipsis tam bona, ut Deo ex seipsis placeant.

v. 11. The Porch called Solomons.] Not that the Porch built by Solomon was now standing, for that was burnt and destroy'd by the Babylonians as well as the rest of the Temple; but because this was built in the same place that Solomons was.

v. 12.  $\tilde{\eta}\ \epsilon\upsilon\theta\epsilon\lambda\epsilon\gamma$ .] aut quasi Deus nobis hoc ob nostram pietatem largiretur.

v. 13. Glorificare Jesum, est gloriam ejus ad quam exaltatus erat, mundo, & hominibus potestacere, ut cum agnoscat. Persona glorificanda tribus titulis proponitur. 1. Vocatur pater Dei, sicut *Act. 2. 26.* & 4. 27. ad exprimentum tenerum amorem quod Deus illum complectitur (*Est filius in sinu suo, Job. 1. 18.*) & ad exprimentum officium Christi: *alis* sape sumitur pro servo, *Luc. 12. 45. Ista. 42. 1.* & 52. 13. Sed appellatur servus non ratione inæqualitatis, quæ est in natura, sed ratione liberæ submissionis, & obedientiæ, quæ se passus est a Patre mitti ad opus expediendum, ad voluntatem ejus faciendam. *alis* sa cum de Jesu dicitur *filium* vertunt Ambrosius & Hilarius, ut notat Erasmus infra, *ca. 4. 27.* 2.  $\tilde{\eta}\ \alpha\gamma\iota\omicron\varsigma$  2) *divinitas* quia ipse est sanctus, & justitia essentialis; & auctor Sanctitatis, & justitiæ quæ est in alis. 3. *Principis* quæ scilicet, qui vitæ imperat. Nam per mortem victor mortis factus est, *Heb. 2. 14.* 1 Cor. 15. 54.

v. 16. De Apostolorum fide hic agit. q. d. per fidem quæ nos nitetur potentia & verbo Christi cum diceremus *In nomine Jesu surge, & ambula*, impetravimus hæc miraculum. Ad miracula facienda non opus est alia fide, quam quæ est communis omnium fidelium, sed tantum alia promissione.

v. 17. Petrus Judæos appellat fratres. Erant fratres secundum carnem, & propter externam communionem læderis.

v. 21. Quem oportet, cæli capiant. h. e. receptum continent. Ex idiotismo Hebreworum, quo fit ut ex antecedente intelligatur consequens, *Re. 1.*

v. 24. Samuel is reckoned the first of the prophets alter Moses, 1. Because prophetic from the Death of Moses to the rising of Samuel was very rare, 1 Sam. 3. 1. 2. Because he was the first prophet alter Moses, that wrote his prophetic, and 3. Because the Schools of the prophets were first erected by him. (See 1 Sam. 15. 20.) and not that there was no prophet before him. See Dr. Hammond in loc.

v. 25. Filii dicuntur, qui alicujus doctrina instituti sunt: sic discipuli prophetarum filii eorum vocantur 2 Reg. 2. Sen potius quia ad eos primum spectant prophetarum oracula, & promissiones. Sic dicuntur filii Testamenti. Quæ ratione *Mat. 8.* vocantur *filii regni* quibus regnum promissum est.

## SECT. IV.

**A**S the Apostles were thus going on in instructing the People; the Priests, and Sadducees, and Captain of the Roman Band

(a) The Tower Antonia was first built by Herod, the Amonean but after repaired by Herod, and in honour of Anthony, named Antonia.

(b) *Παρορητισμοί*, i. e. Ira, & dolere erant accensi. The distaste and dislike of these men proceeded from several principles and causes. The Captains distaste was for fear the business should tend to a tumult. The Sadducees because they preached the Resurrection of the dead. The Priests, because the Apostles being private men went about to teach the people, and because they preached the Resurrection through Jesus, *ἢ τῷ Ἰησῷ. i. e.* either as verified in Jesus, or by the power and efficacy of Jesus. Sadducees rigidi admodum in pœnis exigendis ut Josephus docet, qui Phariseos ait fuisse in his rebus leniores. Nimirum qui omnem spem in hâc vitâ collocatam habebant, severe occurrendum putabant omnibus iis quæ turbare poterant quietem populi, in quâ & ipsorum quiete continebatur, *Gros.*

(c) Deus sensim adiecit suos ad ferendam crucem, ut crescant cum cruce vires.

(d) Prius concio convertebat 3000. nunc accedunt 5000. aut saltem tot, ut utriusque concionis effectus conjunctim producat 5000. Quid numerus credentium circiter ad 5 millia crevisse dicitur non de novâ accessione intelligo, sed de totâ Ecclesiâ, *Calv. in loc.*

\* See my Harmony of the Four Evangelists, *ch. 5. p. 144.*

be accounted the builders of the Church of God with sound Doctrine; yet notwithstanding their rejecting of him he tells

(e) Deus cum constituit in lapidem angularem, i. e. in fundamentum cui in posterum tota ecclesiâ superstrueretur.

Duplex est cujuslibet ædificii fundamentum. 1. Externum, & naturale, *viz.* fundus, vel terra apta. 2. Internum, & artificiale, quod ab architectis ponitur, & est pars ædificii. Sic ecclesiâ christiana duplex habet fundamentum. 1. Externum, *viz.* revelationem Dei per prophetas, & Apostolos in Scripturis factis; hæc est principium, & fundamentum cui innitur fides ecclesiæ, & propter quod ecclesiâ credit quæ credit. Non enim testimonium aliquod humanum, non authoritas Papæ & Ecclesiæ, neque mentum, & principium, propter quod credimus quæ credimus, sed facta demonst, *Job. 5. Ille fuit, quæ testificatur de me.* 2. Habet etiam Ecclesiâ Christiana fundamentum internum quod est pars ædificii. Sicut enim architecti in ipsâ terrâ ponere solent lapidem quadratum, vel Petram aliquam in angulis ædificii, quæ muros sustineat, Ita in ædificio Ecclesiæ primò omnium ponitur lapis ille angularis, & Petra, quæ cum sit ipsa pars ædificii, cæteris ædificii partes sustinet, atque portat. Hic lapis

(that was placed in the Tower Antonia (a) for the guard of the Temple) came upon them, and being greatly enraged (b) at the Doctrine they preached, they took them and put them in custody (c) that night; yet Peter's Sermon had had so good an operation upon the people, that with the Three thousand which were before converted *ch. 2. 41.* the number of believers in Christ was now come to be about Five thousand (d) The next day the Council being met together (in which were *Annas* and *Caiaphas*, and some others, that were descended of High Priests) the Apostles are now called in question about the Miracle, they had wrought, and required to give an account by what power or authority they had done it. Then Peter being filled with the Holy Ghost, and an extraordinary measure of Courage, told them plainly, that by the power and authority of Jesus of Nazareth (whom they had crucified and God had raised from the dead) and by Faith in him, they had wrought this miraculous cure. This he tells them was the Stone \* spoken of, *Psal. 118. 22.* and *Isa. 28. 16.* (which could be meant of no other than the Messias) who was now rejected and disesteemed of them who would

them he is certainly the head of the corner (e), and the principal Stone, or chief part of the whole spiritual building, his true Church being the Person in whom the strength of the building lyes, and by whom the two walls of the building, *viz. Jews and Gentiles* are joined together, and made up into one House and Church; neither is Salvation to be attain'd by or through the mediation of any other person whatsoever. From *v. 1. to 13.*

rationalis humanæ scientifica demonst ratio est illud fundamentum, quæ credimus quæ credimus, sed facta demonst, *Job. 5. Ille fuit, quæ testificatur de me.* 2. Habet etiam Ecclesiâ Christiana fundamentum internum quod est pars ædificii. Sicut enim architecti in ipsâ terrâ ponere solent lapidem quadratum, vel Petram aliquam in angulis ædificii, quæ muros sustineat, Ita in ædificio Ecclesiæ primò omnium ponitur lapis ille angularis, & Petra, quæ cum sit ipsa pars ædificii, cæteris ædificii partes sustinet, atque portat. Hic lapis

est Jesus Christus. Ille est cum suis meritis cui innitur fides nostra, & sicut fides habet duas quasi partes, 1. Assensum mentis. 2. Fiduciam cordis. Ita duo habet fundamenta. Scripturæ autoritas est fundamentum assensus; Christi merita, fundamentum fiducie. Fides in Christum non est mera imaginatio salutis, sed est fiducialis amplexus Christi, repositio Cordis in Christum, quæ ei adhaeremus cum sensu miseræ nostræ premimur, *Sires. in loc.*

The Council much marvelled at this boldness, and freedom of speech, wherewith the Apostles expressed themselves, seeing their education had been such as could not raise them above mean and ordinary men. But then they were told, or else some of them remembred, that they were such as had attended upon Jesus in his life time. However though they were convinced of the truth of the Miracle wrought by them, yet after they had debated upon the matter among themselves, they judged it fit strictly to prohibit them to preach any more in the name of Jesus; which injunction the Apostles would by no means yeild obedience unto, alledging that it was much more right and fit to obey God, than them; and declared, that they could not choose but proclaim for the benefit of others those truths concerning Christ of so high importance, which themselves had certain knowledge of, being eye and ear-witnesses of them. However notwithstanding this rational Plea, the Council added some further threatnings to terrifie them, and so dismissed them, having nothing to lay to their charge, but only that for which the people looked on them with admiration and glorified God for working by them. From *13. to 23.*

The Apostles being thus dismissed, went immediately to their own company (that is the Society of those Hundred and twenty mentioned *ch. 1. 15.*) and acquainted them with what had happened unto them. The Brethren being much affected herewith betake themselves by fervent prayer unto the Lord, acknowledging that what he had long ago predicted by his Prophet David (f) *Psal. 2. 1.* concerning the Messias, was now come to pass. For the

Jews had highly opposed him, the anointed (g) of the Lord, and invented false things against him, and the Roman Governours in Palestine, Herod, and Pontius Pilat had combined against him, and the Jewish Sanhedrin had joined their malicious Counsels to destroy him, and in opposing him, had also opposed God the Father who sent him. All this they had done, and thereby had been instruments to act that which God had before determined (h), *viz.* that his Son should be put to death for the sins of men. And now God having raised him again from the dead, and commanded his Apostles to preach him to the world, these Jews had with great threatnings forbidden them: Whereupon they humbly beseech the Lord

(f) The second Psalm which owns not its author in the Title, the Holy Ghost ascribeth here to David, and seemeth thereby to intimate, that every Psalm that declareth not its Author in the Title is to be ascribed to David, *Lighf. in loc.*

(g) A Patre unctus, ut esset servus, & legatus Dei: hæc unctio consistit. 1. In datione potestatis, & autoritatis. 2. In datione Spiritus Sancti, qui humanam naturam ad hoc faceret aptam. Hæc unctio roboratus est ad perficiendam omnem justitiam, quæ à nobis requirebatur. Unctus est Spiritus Sancto, ut ex ejus plenitudine Ecclesiâ sumeret, & hauriret sua dona. Unctio ergo notat commissionem officii & adaptationem ad illud. Hoc autem officium Christi triplex est. 1. Propheticum consistens in Doctrinâ five mediâ, five immediatâ, miraculis etiam ad confirmationem Doctrinæ factis: tibus. 2. Sacerdotali, consistens in oblatione Sacrificii, & Intercessione. Huc pertinet benedictio, quæ impetratur benedictio po-



- one accord, and said, Lord, thou art God which hast made heaven and earth, and all that in them is,
- v. 25. Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?
- v. 26. The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.
- v. 27. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together.
- v. 28. For to do whatsoever thy hand and thy counsel determined before to be done.
- v. 29. And now Lord, behold their threatenings, and grant unto thy servants, that with all boldness they may speak thy word,
- v. 30. By stretching forth thine hand to heal: and that signs and wonders may be done by the Name of thy holy child Jesus.
- v. 31. And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God with boldness.
- v. 32. And the multitude of them that believed, were of one heart, and of one soul: neither said any of them, that ought of the things which he possessed, was his own, but they had all things common.
- v. 33. And with great power gave the Apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all.
- v. 34. Neither was there any among them that lacked: for as many as were possessors of lands, or houses, sold them, and brought the prices of the things that were sold,
- v. 35. And laid them down at the Apostles feet: and distribution was made unto every man according as he had need.
- v. 36. And Joses, who by the Apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation) a Levite, and of the country of Cyprus,
- v. 37. Having land, sold it, and brought the money, and laid it at the Apostles feet.

v. 5. Seniores] idem quod Senatores, & consules urbium. Scriba, qui apud Jerusalem Juris-consulti, & interpretes legis, qui in medio confessis responsa dabant de jure. Quidam Scribae erant interpretes legis forensis, & potius politicae vocationis quam ecclesiasticae.

v. 6. Quotquot erant ex genere Pontificio] h. e. Quorum majores summo sacerdotio non ita pridem sancti fuerant; Quae magna nobilitas fecerat ut Synedrio magno scriberentur, *Grot.*

v. 9. De beneficiis hominis infirmi] h. e. in eum collata. Genitius modo causam efficientem, modo rem, aut personam recipientem notat, ut hic.

v. 11. ὁ ἄβδος ἐξέθευθη] in Psal. 118. 22. Ἴτι ἄβδος ἐξ ὀστέων θύμασαν, the stone, whom they refused. So tis also *Mat.* 21. 42. and that according to the Hebrew text. But here the Apostle heightens the expression, that he may set home their refusing Christ the nearer to their hearts.

v. 12. Non est aliud nomen? nomen pro ipsa personâ, aut re ponitur: sic nomen Christi est Christus ipse, quod etiam Ethnicis in usu. Tibullus, *ne filium servum nomen.* Sic Virgil, 6. *Aeneid.* Silvius Albanum nomen h. e. Albanus homo. Nomen aliquando ponitur pro dignitate, & eminentiâ. ut *Phil.* 2. 9, 10.

v. 12. Ἰδιώται hic opponitur *στρατιώταις*, h. e. peritis, & intelligentibus. Apoftebant eos cum Jesu fuisse? Non mirum, cum Senatorum quidam Jesum suis discipulis comitatum adissent, & alleventi essent, *Mat.* 21. 23. *Luc.* 16. 11. *Joh.* 12. 42.

v. 29. Non possumus, quae vidimus, non loqui] h. e. Non debemus filere verbum potestatis non raro pro verbo *divini*, & *juris* accipitur; non possum, i. e. non jure, licetime, honestè, & bonâ conscientiâ. *Id possum, quod jure s. sum.*

## SECT. VII.

**A** *Nanias* and *Sapphira* (a) his wife pretending to follow this example fraudently kept back by joynt consent part of the price for which they had sold a possession, and yet pretended to lay down all the price it was sold for at the Apostles feet. For which Hypocritic, and lying to, or in the presence of the Holy Ghost, and thinking to go undiscovered of that Spirit, which wrought so powerfully in the Apostles, and to impose upon God himself, as if he saw not what men secretly did, and presumptuously tempting him, and trying (as it were) whether he would be so severe to punish it, or no, they are stricken dead, and great fear fell on all that heard of these things.

(a) They had the formality to sell their lands as others did, but had not the sincerity to part with the money, as others had: their double dealing both in word and deed is fearfully punish-

ed with sudden death at the beginning of the *Christian Church*, as *Nadab*, and *Abihu*, and the *Sabbath-breaker* were at the beginning of the *Jewish*, that in future times others might beware of dissenting with God, *Lightfoot.* in loc.

Nota in quibus peccaverit *Ananias* præcipue. 1. Non propter Dei gloriam, & proximi utilitatem vendidit agrum, sed ut venaretur sibi sanctitatis, & pietatis laudem. 2. Afferat quod tota pretium deposuerit, cum tamen partem ejus maximam sibi retinisset. Concurrunt igitur hæc Dei contemptus, ambitio, dissidentia, mendacium, hypocrisis, *Froidl.*

Quod *Ananias* voto jam ante totum agrum Deo consecraverit, votoque illo violato sacrilegium evaserit, ex textu colligi non videtur; sed tantum quod cum per ambitionem totius pretium donasse videri voluerit partem ejus suppresserit, quod hypocrite erat, & mendacii, *De Dieu.*

Petrus antea hæc præstatur, & exaltationem Christi testatus est per miraculum severitatis in homine hypocrita. Nunc eam testatam reddidit per miraculum benignitatis in homine hypocrita. Interpretis vulgo hunc actum comparant cum factis *Pauli*, *Act.* 13. 9, 10, 11. & cum factis *Elizæ*, 2 *Reg.* 1. 9, 10.

Peccatum *Ananias* erat peccatum nullius necessitatis, quod facillimè potuisset omittere. Non opus habebat quicquam dare, & potuisset totum retinere. Hinc videmus quod bona vendere, & dare omnia pauperibus, non sit res necessitatis in primitivâ Ecclesiâ, sed libertatis. Carebat tum temporis Ecclesiâ protectione Magistratus, & propriis armis Spiritualibus se defendebat, quæ cum ordinariè sunt invisibilia, tunc visibilia fuerunt ad majorem terrorem impiorum, tum intra, tum extra Ecclesiam.

- Act.* 5. 1. But a certain man named *Ananias*, with *Sapphira* his wife, sold a possession,
- v. 2. And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the Apostles feet.
- v. 3. But Peter said, *Ananias*, Why hath Satan filled thine heart to lye to the holy Ghost, and to keep back part of the price of the land?
- v. 4. Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.
- v. 5. And *Ananias* hearing these words, fell down and gave up the ghost: and great fear came on all them that heard these things.
- v. 6. And the young men arose, wound him up, and carried him out, and buried him.
- v. 7. And it was about the space of three hours after, when his wife not knowing what was done came in.
- v. 8. And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea for so much.

- v. 9. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them that have buried thy husband are at the door, and shall carry thee out.
- v. 10. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and carrying her to a tomb, buried her by her husband.
- v. 11. And great fear came upon all the church, and upon as many as heard these things.

v. 2. ἐνοσπίσαντο ] Verbum factum ex νόσφι seorsim, notat clam, & callide quip-  
pam surripere, & suffurari.

v. 3. Quare implevit Satanas cor tuum ] h. e. Cur occasione præbuiti Satanae, ut veneno suo cor tuum impleret, & ad hoc mendacium impelleret? Quare te ita regi, & impelli passus es à Satana? Impleve cor alterius est audacem eum reddere, impleve cor suum audacem fieri. Conser *Esth.* 7. 5. Quis est hic, qui implevit cor suum (vel quem implevit cor eius) ad faciendum est? i. e. qui tam audacis animi sit, ut hoc facere sustineat. Vide etiam, *Ezech.* 8. 11. Nihil enim metu it cor Spiritibus plenum, De Deo.

Ἐνοσπίσαντο τὸ πνεῦμα τοῦ ἁγίου ] i. e. in Spiritum Sanctum.  
Elipsis præpositionis ἐκ. Hinc elicitur Testimonium ad demonstrandam Spiritus Sancti Deitatem. v. 4. Non es mentitus hominibus tantum, sed cum primis Deo. Idem est mentiri Deo, & Spiritui Sancto. Mentiri Deo aut Spiritui Sancto is dicitur, qui sperat se Apostolos tallare posse Spiritu sancto instructo, *Gen.*

v. 4. ἐν τῷ ἔργῳ, scilicet in tua possessione, οὐδὲ ἕστες ad tuos usus manebat, & venundatum in tua erat potestate.  
τὸ ἔργον scilicet γέγονεν ] Quid est quod potuisti, &c.

## S E C T. VIII.

THE Apostles having thus manifested the power of Christ, and his Justice in this example of *Ananias* and *Sapphira*, they also manifested his graciousness and mercy in working many miraculous cures in his Name, in healing the diseased, and delivering the possessed; insomuch, that the people brought forth their sick into the streets, and laid them on beds and couches, that at least the *shadow* (a) of *Peter* passing by, might overshadow some of them. And these acts of mercy were as necessary for the propagating of the Gospel, and to invite people to believe in Christ, as those other of severity were for the restraining those corruptions wherewith Satan would otherwise have infected the Church in its minority; and to prevent the intrusion of Hypocrites (b). The Apostles and Believers had at this present their place of meeting and assembling to preach the Gospel in *Solomon's Porch* \*, which was the East-Cloyster of the Mount of the Temple [ See *1 King.* 6. 3. ], in part of which the *Sanbedrim* used to sit, and yet they are not afraid to come so nigh unto them. But such of their hearers as were not sincere, durst not join themselves to them, having seen the severity on *Ananias* and *Sapphira* for their Hypocrisie; yet multitudes of others were added to the Church daily; and the common people seeing the wonders that were done by them, and their eminent gifts and endowments, could not but extol and magnifie them (c). *From ver. 12, to 17.*

admirabiles, interriti ad minas, & pericula, & deliciis superiores, spirantes ignem divinum, & vultu venerabiles, affabilitate amabiles, charitate fervidi, oratione cœlestes, moribus divini. *Corn. a Lap.* in loc.

Hereupon the High-Priest, and those that were with him (most of them of the Sect of the *sadduces*) set themselves very zealously against them; and apprehending them, put them into the common Gaol; from whence being freed the night following by an Angel, they are commanded by Him to go again, and preach boldly in the Temple the Doctrine of Christ; which declares unto men the right way unto eternal life (d). The Council meeting next morning, sent to the Prison for them, but find them not there; for they were preaching in the Temple; from thence they are brought before them by the Captain and Officers, yet without violence: for they feared the people would stone them, if they used such persons harshly who had done so many cures among them. Being

(a) Pontificii super hanc umbram Petri ædificant suspensionem suam circa reliquias Sanctorum. Si sola, inquit, umbra Petri tot morbos potuit sanare, quid non possint reliquie vestimentorum, vel corporis? Si Pauli sudoriola, *Act.* 19. Si Christi simbria, *Mat.* 9, sanarunt morbos; Si ossa *Elise* mortuos excitant, *2 Reg.* 13. Quid non poterunt lignum crucis, sepulchrum Christi, tunica Christi, lac & crines *Marie*, caligæ *Josephi*, &c. ? vid. *Stref.* in loc. Christus simbria tactu sanavit morbos; Petrus etiam umbra contactus sic impletum est quod dixerat Christus, *Joh.* 14. 12. *Grat.*

(b) Pœna *Ananias*, & *Sapphira* non parum valebat terrendis impiis, nè temerè prorumperent in eorum cœtum, ubi Deus tam severum vindicem se ostenderat. *Calv.* in loc.

\* See *chap.* 2. *ver.* 46.

(c) Erant. (inquit *Chrysof.*) Apostoli sicut Angeli,

(d) Vocat Evangelium verbum vitæ hujus: non hujus terrenæ, sed q. d. hujus vitæ: propter cujus spem captivi erant Apostoli.

## S E C T.



- with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.
- v. 22. But when the officers came, and found them not in the prison, they returned, and told,
- v. 23. Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.
- v. 24. Now when the high priest, and the captain of the temple, and the chief priests heard these things, they doubted of them whereunto this would grow.
- v. 25. Then came one and told them, saying. Behold, the men whom ye put in prison, are standing in the temple, and teaching the people.
- v. 26. Then went the captain with the officers, and brought them without violence (For they feared the people, lest they should have been stoned)
- v. 27. And when they had brought them, they set them before the council, and the high priest asked them,
- v. 28. Saying, Did not we frantically command you that you should not teach in this Name? And behold, ye have filled Jerusalem with your doctrine, and intend to bring this mans blood upon us.
- v. 29. Then Peter, and the other Apostles answered, and said, We ought to obey God rather than men,
- v. 30. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.
- v. 31. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.
- v. 32. And we are his witnesses of these things, and so is also the holy Ghost, whom God hath given to them that obey him.
- v. 33. When they heard that, they were cut to the heart, and took counsel to slay them.
- v. 34. Then stood there up one in the council, a Pharisee, named Gamaliel a doctor of law, had in reputation among all the people, and commanded to put the Apostles forth for a little space.
- v. 35. And said unto them, Ye men of Israel, take heed to your selves, what ye intend to do as touching these men,
- v. 36. For before these days rose up Theudas, boasting himself to be somebody, to whom a number of men, about four hundred, joyned themselves: who was slain, and all, as many as obeyed him, were scattered, and brought to nought.
- v. 37. After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished, and all, even as many as obeyed him, were dispersed.
- v. 38. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought.
- v. 39. But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.
- v. 40. And to him they agreed: and when they had called the Apostles, and beaten them, they commanded that they should not speak in the Name of Jesus, and let them go.
- v. 41. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his Name.
- v. 42. And daily in the temple, and in every house they ceased not to teach and preach Jesus Christ.

v. 13. τῶν δὲ λοιπῶν ] Nemo eorum, qui extra ecclesiam erant, & fidem Christi nondum amplexi essent audeat se ad iungere consortio Apostolorum, ob recentem adhuc ex prodigio Ananias interitu metum; id tamen progressui Evangelii non obstat.

v. 20. Omnia verba vite hujus ] Vitæ nomine intelligit doctrinam, quæ ad vitam æternam ducit, Job. 12. 50. & 17. 3.

v. 24. This Gamaliel was Pauls Tutor, Act. 22. 3. the Son of Simeon, that took Christ in his Arms, Luc. 2. and the Grandchild of the famous Hillel, Lightf.  
v. 19. Ne cum Deo pugnare conperiamini ] Ante μῆτορα: subintelligitur Cavendum est.

SECT. IX.

The number of Believers now increasing at Jerusalem, there arose (as it commonly happens among a multitude) a murmuring of the Hellenists (a) (that is such Jews as were dispersed among the Grecians, and were born, or lived in Heathen Countries, and used the Greek Translation of the Old Testament, and the Greek Tongue, yet favouring something of the Hebrew Phrases and manner of speaking) against the Hebrews (who were such Jews as inhabited Judea, and spake the Syriack Language) because their Widdows\* were neglected, and received less, than the Widdows of the Hebrews, in the daily distribution of the Churches moneys. The Apostles desiring to have the poor well provided for, yet being themselves taken up with dispensing the word. (the food of the soul,) and so not at leisure to attend that other service; by their advice, and the suffrages of the Church, there were Seven men of good report for wisdom and the endowments of the Spirit, chosen out of the Hundred and Eight, mentioned before, ch. 1. to be Stewards of the Churches stock (b), unto which they were ordained by the impolition of hands (c). Among those Stephen, and Philip were the most eminent, whose story is particularly related. Thus the Gospel went on successfully, and the number of the Disciples increased daily, yea some of the Priests (d) themselves (formerly bitter enemies to Christ) now embraced the faith, and were joined to the Church.

(a) Horum plerique Hebraica non intelligebant. Quorum fuit & Philo, quanquam Judæus ex Judæis ortus.

\* Quod videtur Hellenistarum aut ægrotæ, aut infantibus onerata, minus acciperent quam viduæ in Judæa nate. Id autem accidebat quod (ut videtur) Apostoli ad hanc distributionem utebantur Judæis in Judæa natis. (b) Exemplo scilicet eorum qui in synagoga dicebantur.

Epiphonio Ἀζαβίται. Totum primæ Ecclesiæ regimen conformatum fuit ad formam synagogæ. Quæ bene se habebant nihil opus erat mutari, Gros.

(c) Signum mandati ministerii.  
(d) Casaubonus existimat vocem τῶνδ' hic deesse. Legendum igitur τῶνδ' τῶν ἱερέων, ut sententia sit, Multam populi turmam credidisse, & aliquos etiam ð sacerdotibus. Nam insolens (inquit) videtur, ut dicatur sacerdotum multa turba doctrinam Christi veram propter hoc factum esse amplexa.

Ὅστος nihil nunquam præter eos qui, in numero aut turba, designat. Quomodo γαρριῶν ἀπὸ τῶ ὄχλου, Luc. 19. 39. καὶ τῶν τῶν γαρριῶν ἀπὸ τῶ ὄχλου εἶπον πρὸς αὐτὸν. Sic ἱερεῖς καὶ τῶ ὄχλου omnes præter classum principes dicebantur. Vide Job. 12. 42. Henjins.

- Act. 6. v. 1. And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations.
- v. 2. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.
- v. 3. Wherefore brethren, look you out among you seven men of honest report, full of the holy Ghost, and wisdom, whom we may appoint over this business.



- v. 4. But we will give our selves continually to prayer, and to the ministry of the word.
- v. 5. And the saying pleased the whole multitude : and they chose Stephen a man full of faith, and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch.
- v. 6. Whom they set before the Apostles, and when they had prayed, they laid their hands on them.
- v. 7. And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith.

v. 5. Cum Nicolaus dicitur fuisse ab Antiochiā proselytus, intellige *ניקולאוס* i. e. circumcisum, & legi, sua voluntate, subditum. Hic est Nicolaus à quo nomen traxere Nicolaite, *Apost.* 2. 6. 15. à Patribus memorati, *Iren. lib. 1. c. 27. Euseb. hist. l. 3. c. 29. vid. Grot.*

This Sect mis-contrued the Doctrine of Christian community, to all licentiousness: but whether it began to be so mis-contrued by Nicolaus himself, or some of his followers, as the Sadducees abused the good Doctrine of *Sabur* to a damnable Heresie, it is difficult to determine, *Lightf.*

## SECT. X.

**S**tephen being thus chosen to be one of the first Deacons, and being a man full of Faith, and power \* to work Miracles,

he accordingly does many wonders among the people, and stoutly defends the cause of Christ against several persons of the Synagogue of the Libertins (a), and of some other Synagogues, that disputed with him, who when they were not able to resist the wisdom, and spirit, by which he spake, they falsely accus'd him, and bringing him before the Council, set up false witnesses (b) against him, who declared they heard him speak blasphemous words against Moses, and against God, and that he should say that Jesus would destroy the Temple, and City \*, and change the Customs, and Rites which Moses had instituted, (c) and commanded from God.

\* *Pet. Jovianus* intelliguntur Incitationes, & impulsus Spiritus Sancti ex quibus poterant observare presentiam, & promptitudinem Spiritus ad perpetrationem miraculorum. Vide phrasim Scripturæ, *Jud. 14. 6. 19. & 15. 14. 1 Sam. 10. 10.* Cum Spiritus per hos volebat facere miraculum non solebat externo verbo promissionem edere, sed irruerat in eos, i. e. Aliquo motu, & incitatione aliqua presentiam, & promptitudinem suam ad miraculum ipsi innuabat. & sic promissionem miraculi ipsis dabat. Cum homines huic promissioni credebant, & illius fiducia miraculum credebant, habebat miraculum. Cum autem ejusmodi incitationes Spiritus non sunt, etiam si adsit fides, miracula tamen non sunt. Tales igitur virtutes, i. e. tales impulsus, & incitationes Spiritus crebras fuisse super Stephanum dicit Evangelista, quibus Stephanus credens & confidens, multa in populo fecit miracula, quibus doctrinam suam confirmavit, *vid. 1 Cor. 12. 23. Stresf.*

(a) Illi qui Stephanum adorti sunt fuerunt homines de Synagoga seu Scholis, studiosi, scilicet qui in Academia Hierosolymitana, vel instituebant, vel instituebantur. Erat Hierosolyma Academia constans diversis collegiis & variarum nationum Judæi hæc exerceant collegium aliquod proprium quaque juventute. Libertini vocantur filii eorum Judæorum qui à Pompeio abducti, & in servitutem venditi, à Tiberio manumissi erant, usque concessum partem urbis inhabitare. Judæus ergo manumissus vocabatur libertinus, filius autem liberti Libertinus, *vid. Stresf. in loc.*

Libertini Romæ multi Judaicæ religionis. Eorum fuit Cicilius ille in quem est divinatio Ciceronis. *Tacitus Annal. 2. ait. Quatuor milia libertini generis, superstitione Judaicâ infesta, missa in Sardiniam. Horum sumptu structa Hierosolymis hæc synagoga, & positi in eâ magistri eruditi.*

(b) Mixing

(b) Mixing true and false things together, as those, who bare witness against Christ. *Stephen* might speak of the desolation of the City, and destruction of the Temple, from *Dan. 9. 26. 27.* and Christ's own prediction, *Luk. 19. 43. 44. Mat. 23. 37.* He might speak that the Ceremonies and *Sadducees* must vanish, now the substance is come, and of the dismantling of the Mosaic rites to give way to a more excellent spiritual Worship, and yet not speak these things with any abomination of the Temple or the Service thereof, as they possibly suggested.

\* Vide similem accusationem, *Jeremia, c. 26. 9. 11.*

(c) Unde observamus quam facile corda hominum externis ceremoniis adherant in cultu. Nulla acrior contentio ecclesiam exercuit, quam quæ est de Sacramentis, & externis ceremoniis. Ratio est, quia homines, ad verum, internum, & spirituale cultum minimè proclives sunt, tamen ad colendum Deum obligati, in externo ceremoniarum cultu, qui corporalis est, & animalis, adeo-que naturali homini possibilis ac facilis, acquiescunt, & in eo fiduciam ponunt, *Stresf. in loc.*

- v. 8. And Steven full of faith and power, did great wonders and miracles among the people.
- v. 9. Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Steven.
- v. 10. And they were not able to resist the wisdom and the spirit by which he spake.
- v. 11. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.
- v. 12. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the Council:
- v. 13. And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place and the law.
- v. 14. For we have heard him say, That this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

H 2

SECT.

## SECT. II.

Stephen being thus brought before the Council, his face (a) appeared full of Majesty, and Splendor, not unlike possibly to that which *Moses's* face had, *Exod.*

(a) Hoc de nativâ facie non dicitur, sed potius de præfenti vultu, *Calv.* Deus cælesti fulgore, & splendore faciem ejus induit, ut ita testimonium daret esse suum ministrum, utque hostes terrentur. Sicut *Mosis* faciem fecit splendens, *Exod.* 34. 29. 30. & Christi faciem in transfiguratione, *Mat.* 17. Probabilior tamen est sententia, quod animus *Stephani* incredibili solatio Spiritûs fuerit adeo repletus, ut nullo terrore aliquo faciei pallore proderet, sed potius lætitia ipsius in ipso vultu relingeret, non secus ac si omni tristitia exemptus inter Angelos Cali in plenâ gloriâ fuisset constitutus. Sic potest Deus tristitiam ex hominibus tollere, cum nondum vult homines ex tristitia, vel miseriâ tollere, *Strabo.*

34. 30. or such as the Angels appeared with, *Mat.* 28. 3. An argument of a clear confidence, and of the divine assistance, and presence. Being permitted to speak for himself, he in a long and grave oration applies himself to answer the charge that was brought against him. And because these his accusers, and others of the Jews (as it seems) imagined that God was so delighted and pleased with the Temple, and the Temple-Service, and the Mosaical, Rites that he intended always to continue and perpetuate them, and that no other way of Worship could be acceptable to him; therefore by

an historical deduction he shews them that God was worshipped aright before either Tabernacle or Temple was made, or any of the Mosaical Rites instituted or ordained, and therefore the true Worship of God was not necessarily, and inseparably annexed to any of these things. For the proof of this he begins at *Abraham*, and shews them how that he living of old at *Ur* of the *Chaldeans* in the midst of Idolaters [*Josb.* 24. 2, 3.] God was pleased of his free mercy to manifest himself to him (\*) about the seventieth year of his age, and effectually to enlighten him by his grace, and savingly to draw him to own, and worship him the true God: and commanding him to leave his native Country, and go into a land which he would shew him, he promised to make of him a great nation, and that *in him, all the families of the earth should be blessed.* *Abraham* obeying this command, drew on his father *Terah* also with him; and so they came from *Ur* to *Charran*, where he served God till the death of his father, which was about five years after. His father being dead he was again called by God to leave that Country, and to go into *Canaan*, which accordingly he did, and there God promised that to his seed he would give that land, but they must first endure a long servitude in *Egypt*. After he had a good while sojourned in *Canaan*, when he was Ninety nine years old (\*) God made a Covenant with him, and instituted Circumcision as the Seal thereof, so that from his first Call from *Ur*, when he was seventy years of age to this time when he was Ninety nine, he had served God faithfully, yet without *circumcision* to this present time. After this, *Abraham* begat *Isaac*, and *Isaac* begat *Jacob*, and *Jacob* the Twelve Patriarchs: and the Patriarchs moved with envy sold *Joseph* into *Egypt*, where the Lord was with him, and by his wonderful providence raised him up to be chief Governour of the country under *Pharaoh*

\* Gen. 12.

\* Gen. 17.

*raob*, so that in the time of the Famine he sent for his father, and his family, being Seventy five souls, to come down into *Egypt*, and nourished them there. *Jacob*, after some time spent there, died in *Egypt*, and so all the rest of his sons after him, and in testimony of their Faith, and belief of the Promise, that God had made unto *Abraham* of giving the land of *Canaan* to his Seed, they commanded that their bones (b) should be carried into the land of *Canaan*, and buried there.

(b) Ex omnibus Patribus in *Egypto* mortuis, folus

*Josephus* Sichemam transfusus videtur, & Sichemæ sepultus, *vid. Heb.* 11. 12. Ergo hic est Synecdoche pluralis pro singulari scilicet transfatus & postus fuit in Sichem, prout docemur, *Josb.* 24. 32. Hinc opinione amplectitur *Calvinus*, & multis exemplis illustrat *Lorinus*, nimirum, *Mat.* 26. 8. *murmurabant discipuli*, pluraque prout intelligitur de uno singulari *Judâ* Hecariote, qui folus indignabatur pro profolutione unguentum quod expellitur *Johannes*, cap. 11. & 12. Sic etiam *Mat.* 27. 44. *Lazarus* dicitur *obdormisse in cruce*; quod verum non fuit nisi de uno *Lazarus*. *Josephus* Antiqu. lib. 2. c. 4. post historiam de morte *Josephi* patriarchæ hæc subiungit de fratribus. Sed & obdormisse fratres ipsorum in *Egypto* scilicet vidissent: atque eorum quidem corpora cum post aliquod tempus postea exposita essent, *Chabonem* sepeliverunt. Quod ex vetustiorum *Judæorum* traditione habuit *Josephus*, quavis in eo fallatur quod *Chabonem* scripsit pro agro *Sichemitarum*.

*Hieronymus* testatur *Jacobi* duodecim filio- Sepulchra habuisse prope *Sichemam* cum *Epistolâ* 27 ad *Eustachium*, scribit de *Paulâ* matre. *Transiit Sichem*, &c. atque inde dicitur videri duodecim *Patriarcharum* sepulchra. Merito igitur *Stephanus* de *Patriarchis* *israheliticis* *is* *suæ* tradidit sunt *Sichemam*, id est, pro *Josephum* ut *Heb.* 9. 4. In arcâ erat *urna aurea*, & *Virga* *Aaronis*, &c. prope arcam. Nam præcæsequendo, nihil fuit in arcâ præter duas legis tabulas, 1 *Reg.* 8. 9. *Eusebius*.

The Children of *Israel* now growing, and encreasing to a vast multitude in *Egypt*, in tract of time, there arose a *Pharaoh*, that knew not *Joseph*, who fearing the number, and strength of the *Israelites*, exceedingly oppressed them; and to prevent their encreasing, made a barbarous Edict, that their male children should be killed as soon as they were born, or else drowned in the river \*. In the time of this Edict, *Moses* was born to *Amram* and *Jochebed* his wife, who being a very lovely child, his Parents hid him three months in their house; but at last daring to conceal him any longer, they put him in a basket of Bulrushes, daubed over with slime and pitch, and laid it in the flags by the side of the River. Here the Kings Daughter finds him; and moved with compassion towards the Infant, nourisheth him up for her own son, putting him out to his own Mother to nurse: and caused him to be educated in all the learning of the *Egyptians*, so that he proved a person of great abilities above other men, being very able both to give counsel, and to act any great affair. When he grew to the age of Forty, it came into his mind to visit his brethren the *Israelites*; and among other things that evidenced to him their sad condition, he saw an *Egyptian* smiting an *Israelite*, which so stirred up his spirit, that he slew the *Egyptian* who did the wrong, thereby giving the *Israelites* the first intimation, that God would deliver them by his hand, (which it seems God had by instinct, or revelation made known unto himself,) but they understood it not. The next day seeing two *Israelites* at variance, he would have made them friends, and set them at one again. But he, who did the wrong upbraided him for it, and said, *Who made thee a ruler, and a judg over us? wilt thou kill me as thou didst the Egyptian yesterday?* *Moses* perceiving

perceiving hereby, that what he had done to the Egyptian was known, and that the King hereupon would seek his life, he fled from thence into the land *Midian*, where he spent other Forty years of his life, and married *Zippora*, *Jethro's* daughter, and by her had two Sons. The children of Israel continuing still under fore bondage in Egypt; it pleased the Lord now at length to compassionate them, and to resolve to deliver them. Wherefore, when *Moses* had been Forty years in *Midian*, as he was keeping his father-in-laws sheep about *Horeb*, or *sinai*, the Angel of the Lord appeared to him out of a burning Bush, and called him to go to *Pharaob*, requiring him to deliver his people Israel. *Moses* after he had shewed many signs and wonders in *Egypt* at last brought them out. And leading them through the Red Sea, he brought them into the wilderness to Mount *sinai*, where God gave them his law, and appointed *Moses* to make a Tabernacle for his worship according to the pattern he had shewed him in the Mount. So that to this day for above Four hundred years, he shews them, the Fathers had worshipped God without any Tabernacle at all.

He further shews them, that though *Moses* was a person highly to be regarded, whose memory ought always to be precious to them, having had intimate converse with God, and having received the law from his mouth, yet they might remember to their humiliation how their impious Ancestors would not obey him; but contrary to his mind, during his absence in the Mount,

(c) c. 29. Certum est Judæos dum Egyptiis serviebant, eorum quoque Diis servisse. In quam rem diserte, *Jos. c. 24. 14. & Eccl. 20. 7, 8. & 23. 3, 8.* Ex quibus videtur sequi, Judæos ad Egyptiorum exempla se composuisse cum vitulum aureum in deserto solum adorârunt. Recte igitur de isleem *Lactantius*, lib. 4. c. 10. *Ad profanos Egyptiorum ritus animos transulerunt, & aureum caput Bovis, quem vocant Apim, quod eos signo præcederem, figurarunt.* Et *Heron*, in *Oliv. 4. c. 10.* *Idcirco mihi populus Israel in solitudine sibi fecisset caput vituli, quod coleret, & Jeroboam vitulos aureos fabricavit, ut quod in Egypto dicebant, dicitur ad id præter, qui sub signis hominum colunt, esse Deos, hoc in suis superstitionibus servarent. Hi sunt Diis tui, O Israel.* Ibi plurale pro singulari usurpatur, quod sæpè fit cum de Deo res est, vid. *Gen. 35. 7. Psal. 149. 2. Eccl. 12. 1.* videtur etiam, *Neb. 9. 18.* Hic est Deus tuus qui eduxit te ex Egypto, i. e. isago seu symbolum illius unici Dei, *Beh. p. 347.*

\* See *Deut. 17. 3. 2 King. 23. 5. 2 King. 17. 16. Jer. 19. 13.*

(d) Hoc contingit videtur, cum populus appulit ad terram *Moab*. *Psal. 106. 28. Num. 25. 2.* *Tornicatus est populus cum filiabus Moab que vocaverunt eos ad sacrificia sua. At illi comederunt, & adoraverunt Deos eorum.* In his erat *Alolech*, qui Deus erat Moabitum uti &

They might also call to mind how *Moses* told them before hand, of a great Prophet the Lord would raise up in due time, whom they were to hear, and obey in all things. And *this great Prophet*, who was no other person than the *Messias*, was now come. Moreover they might consider how that when the Tabernacle was made by *Moses*, and all the worship of God appertaining to it appointed, their rebellious Ancestors notwithstanding, did not long continue faithful to it, but God for their sins leaving them to themselves, and to their own hearts lusts, they fell to worship the Host of Heaven \* the *Sun, Moon, and Stars*, upon which it was that the Lord so highly expostulates with the people of Israel, *Amos 5. 25.* denying that their Ancestors offer'd such sacrifice in his sight. And though they made shew of serving him by carrying his Tabernacle, and all things belonging to it, yet they hankered after their Idols, which they not only bare in their hearts, but also carried

ried about with them representations of them. For it seems they had gotten the Shrines, or Chaplets, wherein the mages of *Moloch* and *Saturn* were kept and intrinced, and carried them about with them, and worshipped them. Which Idolatry of their Ancestors not sufficiently bewailed, and repented of, together with the consequent sins of their children in succeeding ages, at last provoked God to bring the captivity of *Babylon* upon them (e). But to return to the Tabernacle, (where God used to witness, and evidence his glorious presence, and where the Ark of the Covenant was, and the Law, and the Testimonies, evidences of Gods will how he would be served) he shews, their Fathers indeed carried it with them all along through the wilderness, and at last brought it into *Canaan*, where it continued all the days of *David*, and to the beginning of *Solomon's* reign, and then it ended, and gave way to the Temple: which though *David* desired to build for the Service of God, yet that honour was reserved for *Solomon* his Son, who accordingly built it in a very sumptuous and magnificent manner. Now when the Temple was built, God himself declared by the mouth of his Prophet *Isaiab, ch. 66. 1, 2.* That he delighted not to dwell in Temples made with hands, as if he were included therein, and bound thereto. And therefore they were not fondly to conceive that after the Temple was built the worship of God was so tyed to that place as he could not be worshipp acceptably any where else — As *Stephen* was thus going on, and (as 'tis probable) would have spoken much more fully to the point in hand, the Council it seems interrupted him, apprehending him to speak in a way of diminution of the Temple. Therefore breaking off his former discourse, and turning his speech to them, he sharply reprehends them for several things \*.

1. For their rebellion, and resisting the Spirit of God, which spake to them by the Apostles and by him. 2. For their imitating their cruel Ancestors, who killed the old Prophets in killing the Lord of life. 3. For their horrible violating the holy law of God given them by the glorious ministry and proclamation of Angels (f). At these words they were extremely enraged at him, and gnashed on him with their teeth. But he being full of courage and faith looked up to Heaven, and had an extraordinary Vision of the glory of God, and of Jesus Christ standing on his right hand, and accordingly declared unto them what he saw. They hearing this, without any more ado, in a violent furious manner ran upon him as a Blasphemer: and though the

Ammonitarum, a quibus illi acceperant, & loci & sanguinis propinquitate conjuncti, *Glaf.*

Sicut *Had* in genere de omnibus Diis dicitur, ita *Alolech* vel *Moloch* est nomen Diis omnibus commune. In *Amofo* exortat vox *Chion*, quæ *Saturnum* designat. Cum autem nomen hoc minus forte notum, & sacrorum tantum esset, LXX substituerant appellationem ejusdem Dei *Saturni* magis notam & familiarem, que in promissu suo esset apud plebem, scilicet *Repha*. *Salmasius* *Ægæz* in lingua Egyptiaca *Saturnum* significare testatur. *Capellus* putat intelligi Regem *Egypti Kemphus* quem existimat eundem esse cum *Pharaone* cujus tempore vixit *Joseph*, qui quod *Egyptum* servasset, ab *Egyptiis* intra astra fuerit collocatus, & pro Deo cultus, & certe etiam à quibusdam Israelitarum Idolatris. Ut id hoc loco dicatur. *Sacrificia illa que in deserto obtulisti, non mihi, sed Idolis vestris, & Diis fictitiis, quas oculis animo fabricatis, & colatis, obtulisti, toleranciam quod idcirco hunc vitulum humanum non memi fuit, sed Molochi vestri, i. e. Nomi me in eo Tabernaculo colatis, sed Idolum, quod vos tacite agnoscatis, vid. *Erndl.* in loc.*

(e) *Amos 5. 27. Arguere vos faciam trans Damascum, hic c. 23. id ita essetur, Transieram vos ultra Babylonem, utrumque est impletum. Neque enim in Syriam tantum, ejus Metropolis Damascus est, sed etiam trans Babylonem in Persiam, & Caspium Israelite fere abduci dicitur *Ægæz* 17. 47. constat. Minus ergo dixit *Amos*, plus significavit, Assyria, & Media que ultra Babylonem sunt, multo magis sunt ultra Damascum.*

\* Cum animæ periclitantur, non lenitate, sed fide, & a core opus est, quod non magis quædam cum medium in extremate morbi adhibere rodentia, qui metuit acritudinem reprehensionis, caveat putredinem malitie.

(f) Inter quos erat caput Angelorum, ipse Filius Dei, *Stref.*

See ch. 6. 13.

(g) That  
this prayer  
was heard up-  
peare by Gods  
speed mercy  
to Saul.

Romans permitted them not to put any man to death, yet in a popular rage, they hurried him away out of the City, and there stoned him. And they that witnessed against him\*, (and were therefore by the Law to cast the first stone at him, *Leut. 17. 7.*) put off their upper garments to fit themselves for the work, and a young man called *Saul* undertook to look to them, and consequently had an hand in stoning of him. *Stephen* devoutly commending his Soul into the hands of Christ, and praying for his murderers, that this sin might not be laid to their charge so as to obstruct their repentance (g), gave up the Ghost.

*Act. 6. 2. 15.* And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an Angel.

*Act. 7. v. 1.* Then said the high priest, Are these things so?

v. 2. And he said, Men, brethren, and fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

v. 3. And said unto him, \*G. t thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

v. 4. Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land wherein ye now dwell.

v. 5. And he gave him none inheritance in it, no not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

v. 6. And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and intreat them evil four hundred years.

v. 7. And the nation to whom they shall be in bondage, will I judge, said God: And after that shall they come forth, and serve me in this place.

v. 8. And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day: and Isaac begat Jacob, and Jacob begat the twelve patriarchs.

v. 9. And the patriarchs moved with envy, sold Joseph into Egypt: but God was with him,

v. 10. And delivered him out of all his affliction, and gave him favour and wisdom in the sight of Pharaoh king of Egypt: and he made him governor over Egypt, and all his house.

v. 11. Now there came a dearth over all the land of Egypt and Canaan, and great affliction, and our fathers found no sustenance.

v. 12. But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

v. 13. And at the second time Joseph was made known to his brethren, and Josephs name was made known to Pharaoh.

v. 14. Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

v. 15. So Jacob went down into Egypt, and died, he, and our fathers.

v. 16. And were carried over into Sichem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emor the father of Sichem.

v. 17. But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

v. 18. Till another king arose, which knew not Joseph.

v. 19.

v. 19. The same dealt subtilly with our kindred, and evil-intreated our fathers, so that they cast out their young children, to the end they might not live.

v. 20. In which time Moses was born, and was exceeding fair: and nourished up in his fathers house three months:

v. 21. And when he was cast out, Pharaohs daughter took him up, and nourished him for her own son.

v. 22. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

v. 23. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

v. 24. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:

v. 25. For he supposed his brethren would have understood, how that God by his hand would deliver them: but they understood not.

v. 26. And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren, Why do ye wrong one to another?

v. 27. But he that did his neighbour wrong, thrust him away, saying, Who made thee a ruler and a judge over us?

v. 28. Wilt thou kill me as thou didst the Egyptian yesterday?

v. 29. Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

v. 30. And when forty years were expired, there appeared to him in the wilderness of mount Sinai, an angel of the Lord in a flame of fire in a bush.

v. 31. When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,

v. 32. Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

v. 33. Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

v. 34. I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them: And now come, I will send thee into Egypt.

v. 35. This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer, by the hands of the angel which appeared to him in the bush.

v. 36. He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

v. 37. This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren like unto me: him shall ye hear.

v. 38. This is he that was in the church in the wilderness with the angel, which spake to him in the mount Sinai, and with our fathers: who received the lively Oracles to give unto us.

v. 39. To whom our fathers would not obey but thrust him from them, and in their hearts turned back again into Egypt,

v. 40. Saying unto Aaron, Make us gods to go before us: For as for this Moses which brought us out of the land of Egypt, we wot not what is become of him.

v. 41. And they made a calf in those days, and offered sacrifice unto the idol; and rejoiced in the works of their own hands.

v. 42. Then God turned and gave them up to worship the host of heaven, as it is written in the book of the prophets, O ye house of Israel, have

K

ye



v. 26. *συνήρασαν αὐτὸν* ] Conatus datur nomen effectū.  
 v. 25. *ἔτι ἔχει ἀργύρα* ] ductū Angelū. Senfus est Deum, quum Moſen mitteret principem, & redemptorem & Moſis, & redemptionis per eum praſtanda regimen univerſum commiſſiſſe manibus huius Angeli. Unde liquido conſtat Angelum illum, qui *Exod. 3.* apparuit Moſi in rubo, quique ibi aliquoties *Yehova*, ac *Deus patrum* nuncupatur, ac qui iſtic Moſen mittit, ac inſtruit, non fuiſſe creatum Angelum, ſed ipſum ſilium Dei, per cuius manum Stephanus ait Deum, nempe Patrem, miſiſſe Moſen; qui Angelus vocatur quia in hac actione, ut & in tota populi liberatione ſubſervit Patri. Fiſſe Angelus factus eſt de quo *Iſt. 63. 9.* *Angelus factus* quum Moſi in deſerto comitem fuiſſe eumque in Monte Sinai eſſe allocutum, Stephanus infra teſtatur, v. 38. Vere ergo princeps factus qui populo Iſraelis tanquam ius, *legem tulit* in monte Sinai, qui *ſe principem exercitus Domini* meritō vocavit, *Job. 5. 14.* Adeoque non Angelus modo factus, ſed & ipſe Dominus jure vocatur, *Mal. 3. 1.* Hic Angelus duxit populum ex *Aegypto, Num. 20. 16.* & duxit per deſertum, *Exod. 23. 20.* & *33. 2.* quem Chriſtum fuiſſe teſtatur Apoſtolus, *1 Cor. 10. 9. De Deo.*

v. 38. *ἀγία ζωῆα* ] Reſpicitur locus, *Deut. 32. 47.* ubi lex dicitur eſſe vitæ, i. e. cauſa vitæ factus, quæ eximie *vita* Hebræis. Hic *ζωῆα* pro *σωτηρία*.

v. 41. Ecce re juvenem, ad imitationem *Aegyptiorum*, apud quos *Apidis* cultus valdè eſt vetus, vid. *Tam. Hill. 5 & Herodotum lib. 2.*

v. 43. *ἡρώδης* eſt *ἡρώδης 2 Reg. 5. 18.* Sic *Satu-num* vocabant Syri, colebantque non in formâ Regis, ſed in formâ Stellæ, in *Hebræo* eſt *שֶׁט* *Citum* quod eandem *Saturni* ſtellam ſignificat, ſed Arabibus. *Gros Vos portatis Saturnam, ſtellam Dei veltri*, idem eſt ac *ſi dixiſſet Vos portatis ſtellam Dei veltri Saturni ſignas quas ſcitis*, nempe *Tabernaculum Molochi*, ſcilicet imaginem *Caſi*, in quâ *Sol*, ſive *Moloch* magnus ille aſtrorum Rex, tanquam in *Tabernaculo* continetur, & *Saturni ſtellam, De Deo.* Præcipua *Aegyptiorum* inter quos verſati erant *Iſraelitæ* idolatria erat in *eneratione aſtrorum*, & præcipuè planetarum, quorum præcipui erant *Sol*, & *Saturnus*, vel *Mars*, qui *Aegyptiacè* appellabantur *Melech* & *Remphan*, vel *Rephan*, ut obſervant docti; *Simulacra* quædam horum aſtrorum ſolebant *Sacerdotes* includere certis tentoriis, vel *Tabernaculis*, & ciſtis, eaque circumgeſtare humeris, populo acclamante, cantante, tripudiante. Hoc imitati ſunt *Iſraelitæ* in deſerto, *Exod. 32. 4. 5. 6.* Eſt enim ibi non legitimus niſi vitulum factum, altare adificatum, luſum, & potum eſſe, tamen ex interpretatione *Amoſi*, & *Stephani* clarum eſt, fuiſſe ibi quoque quandam circumgeſtationem idoli tabernaculo incluſi qualis olim fuit inter *Ethnicos*, *Strefo.*

v. 48. Senſit *Origenes*, Deum, cum *Templum ſibi fieri premiſiſſe a Solomone*, pari id eſſe ſibi propoſito, quo & altare, & victimas indulſit, nempe ut *ſe populi genio aptaret*, ac eos ritus ſibi vindicaret, quos aliqui populus ſalis *Diis* erat impenſurus. *Templum Chriſtiani* eſt corpus *patrum*, altare animum *Sanctus*, *Simulacra* verbò omnis generis, virtutes. Vocabant ergo *Chriſtiani* forum conventuum loca modò *Eccleſias κατὰ οὐρανὸν*, modò *Baſilicas*, & eodem ſenſu *Domos Dei*: *Templi* autem appellatione, deſignatò abſtinebant. *Gros.*

v. 51. *ἰνερνεμιſί corde, & auribus* ] i. e. Cor habentes plenum vitioſis affectibus, *Leo. 26. 41. Jer. 9. 26.* & quibus perunt aures ad ea audienda, quæ vitis favent, *Jer. 6. 10.* Intellectus ſtupiditas, voluntatis pertinacia, & indomiti affectus, præputium ſunt, & membrum quod deponendum eſt, *Col. 3. 5.* & *2. 11.* Non hic *Judeus* exprimitur naturalis corruptio, ſed corruptio attracta, qua ſe ipſos magis, magisque induraverant, exaceraverant, & præputium roboraverant per contemptum *Evangelii.*

v. 51. *ἔς διατάξεις ἀργύρας* ] *ἔς pro inter.* Inter medios exercitus Angelorum. Offendiſt quam magnificè data ſit *Lex* inter multas Angelorum turmas. Reſpicitur locus *Deut. 33. 2. Gros.* *Acceptiſti legem ad ordinationes Angelorum, i. e. ordinantibus Angelis vel leguntibus, & juxta ordinationes Angelorum: hinc loco parallela ſunt, Gal. 3. 19. Heb. 11. 2. ἔς* reſpondet *ἵνα* Hebr. *Filius Dei*, qui quævis in ſe *Deus*, hic tamen *κατὰ διχογνωμίαν* tanquam *Angelus Dei*, Cæterorumque Angelorum præfectus conſideratur, & medio Angelorum, qui cum undique ſubstant, legem in monte *Moſi* dedit, *De Deo.*

*Deus* Pater legem per ſilium dedit. *Filius* uſus eſt miniſterio Angelorum. *Angeli*, nomine ſili *Dei* *Moſi* legem tradiderunt, eique quid docere *Iſraelitæ* debeat, præceperunt *Moſes* *ἔς διατάξεις* ad ordinationes ſeu ſecundam, vel juxta mandata Angelorum *Iſraelitis* legem dedit, ſeu ſecundum distributiones Angelorum, quibus legem diſpoſuerunt, vel diſtribuerunt in decem præcepta, & decem præcepta in duas tabulas, totamque adeo legem in *Moralem*, *Ceremonialem*, *Torenſem*. Diſtinguenda quoque circa legis promulgationem ſunt hæc tria. 1. Promulgatio legis per vocem, quæ facta eſt, *Exod. 19.* in monte *Sinai*. 2. Scriptio legis in tabulis, quæ hæta eſt poſt hanc promulgationem, *Exod. 31. & 34.* 3. Scriptio legis in libro quæ *Moſi* inſignitur, *Exod. 34. 27.* ut lex ex iſto libro populo quotidie prælegeretur, dum tabule lapideæ autographæ manebant in arcâ *federis*. In ſolâ promulgatione uſus eſt Angelorum miniſterio, non in ſcriptione.

v. 57. *Invenerunt concorditer in eum* ] quaſi ex iudicio zeli quod ſtante repub. uſurpare ſolebant, ſed tantum in eos, qui *Judeis* auctores eſſent ad falſos cultus. Ad quod conſervare ſolebant *Sacerdotes*, vid. *Joſephus lib. 15. c. 8.* etiam cum ſub *Romanis* eſſent. Peccabant autem iſti homines hic dupliçitèr. 1. In legem, quæ etiam liberè reſpicit iudicium

iudicium illud populare exerceri noluit niſi in auctores idolatriæ, qualis non erat *Stephanus*. 2. In *Romanos*, qui ipſi ademerant jus omne capitulum ſuppliciorum.  
 58. Tellum erat, primos jacere lapides, ac ſe ſemet, ſi quid falli ſubſeſſet fontes facere cædis, populum vero, qui ipſorum auctoritatem ſequeretur, abſolvere.  
 59. *Domine Jeſu, accipe ſpiritum meum* ] Hinc diſcimus immortalitatem animæ. *Fſt* hæc inter primas veritates, quod anima humana fit immortalis, vid. *Ecc. 12. 7. Mat. 10. 28. Luc. 12. 4. 2 Cor. 5. 8. Phil. 1. 21. 22. 2 Pet. 1. 14.*  
 v. 60. *ἰδὲ ὄψεσθαι*. *Ne* ſtatius illis hoc peccatum, & hoc Domini exemplo *Luc. 23. 34.* Peccata velut ante Deum ſtant, vindictam potentia. *Emman. Sas.*

SECT. XII.

**S**tephen becoming thus the Protomartyr, and firſt, that under the Gofpel ſealed the Doctrine of Chriſt with his blood, he was carried to his burial by devout men, who made great Lamentation (a) over him. But the ſpite and cruelty of the Jews was not quenched by the blood of *Stephen*, but rather inflamed. For immediately after this, they raiſed a great perſecution againſt the whole Church at *Jeruſalem*, wherein *Saul* (the young man before mentioned) was very active. This mans Parents were both *Jews*, ſo that he was an *Hebrew* of the *Hebrews*; he was of the Tribe of *Benjamin* born \* at *Tarſus* (b) in *Cilicia*; by Sect a *Phariſee*, and the Son of a *Phariſee* (\*), and ſtudied at that time (as it ſeems) at *Jeruſalem*, and frequented the School of *Gamaliel* a famous Doctor among the *Phariſees*. He was a very ſtrict obſerver of the Law of *Moſes*, and of the Traditions delivered to the Fathers, but a bitter, and fierce enemy againſt the Doctrine of Chriſt, and all thoſe that owned him, and profeſſed to believe in him. This man having received Commiſſion from the Chief Priests impowring him to do this wretched work, made miserable havock of the Church; for entering into Houſes, he halled thence both men and women, that believed in Chriſt, and bound them, and put them in Priſon, and often cauſed to be beaten and ſcourged in the Synagogues; and uſed all rigid means to make them deny Chriſt, and blaſpheme him (as it ſeems) he himſelf did [ *1 Tim. 1. 13.* ]: And ſuch as were conſtant to the faith, he forced to fly to heathen Cities, and then perſued them thither alſo.

(a) See *Gros. 50. 10. Diut. 24. 8. 2 Chron. 35. 24. 25.*

\* He had a double Name, *Saul* as he was an *Hebrew* by birth; and *Paul* as he was a *Roman*, being born at *Tarſus* a free City of the *Romans*: His Education was in the Schools of *Tarſus* ſ which as *Strabo* reporteth, *lib. 14.* was then famous for the ſtudy of *Philology*, and the *Liberal Sciences*. Here he attained the *Greek Language* and Learning, and grew expert in their *Philology* and *Poems*, his ſkill wherein he ſheweth, in alledging *Epiſtemides*, *Aratus*, *Menander*. From thence he was ſent to *Jeruſalem* for the ſtudy of *Divinity* and of the *Jewiſh Law*. In his youth, he learned the handicraft Trade of making *Tents*.

(b) This City had among other privileges obtained of the *Roman Emperor Auguſtus* the freedom of the City of *Rome*, becauſe that in his wars againſt *Brutus* and *Cæſaris* they held with him, and had ſuffered much, *See Act. 21. 39. \* Act. 23. 6.*

**Act. 8. v. 1.** And *Saul* was conſenting unto his death. And at that time there was a great perſecution againſt the church which was at *Jeruſalem*, and they were all ſcattered abroad thorowout the Regions of *Judea*, and *Samaria*, except the Apoſtles.

2. And devout men carried *Stephen* to his burial, and made great Lamentation over him.

v. 3. As for *Saul*, he made havock of the church, entering into every houſe, and hailing men and women, committed them to Priſon,

**Phil.** 3. v. 5. Circumcised the eighth day, of the flock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law, a Pharisee.

v. 6. Concerning zeal, persecuting the church: touching the righteousness which is in the law, blameless.

**Act.** 22. v. 3. I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day.

v. 4. And I persecuted this way unto the death, binding and delivering into prisons both men and women.

v. 19. And I said, Lord, they know I imprisoned and beat in every synagogue them that believed on thee,

v. 20. And when the blood of thy martyr Stephen was shed, I also was standing by and consenting unto his death, and kept the raiment of them that slew him.

**Act.** 26. v. 9. I verily thought with my self, that I ought to do many things contrary to the Name of Jesus of Nazareth:

v. 10. Which thing I also did in Jerusalem, and many of the saints did I shut up in prison; having received authority from the chief priests, and when they were put to death, I gave my voice against them.

v. 11. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

**Gal.** 1. v. 13. For ye have heard of my conversation in time past in the Jews religion, how that beyond measure I persecuted the church of God, and wasted it:

v. 14. And profited in the Jews religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

v. 23. But they had heard only, that he which persecuted us in times past, now preacheth the faith, which once he destroyed.

**Act.** 9. v. 13. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

v. 21. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent that he might bring them bound unto the chief priests?

## SECT.

## SECT. XIII.

**T**His persecution dispers'd in a manner the whole body of the Church, and scattered both the Members and Teachers thereof, (excepting the Apostles a)

into divers Countries, which tended greatly to the advantage of the Gospel. For the Apostles (who had an extraordinary Function, and therefore were bound to shew more than ordinary courage) remaining at Jerusalem, and sticking to their work there, till they should be more manifestly called by God from thence; the rest of the Disciples (of which there were now some thousands, as appears *Act.* 2. 41. and *cb.* 4. 4.) were scattered some into the Regions of *Judea* and *Samaria*, who spread the Gospel wheresoever they came; some went to *Damascus*, among whom was *Ananias* a devout and religious person, *Act.* 9. 10. & 22. 12. Others, it's like, went to *Rome*, and among them *Andronicus* and *Junia*, who were of note among the Apostles, and kinsmen of the Persecutor *Saul*, and had embraced the faith before him, as himself testifieth, *Rom.* 16. 7. Others travelled as far as *Phenice*, and *Cyprus*, and *Antioch*, preaching the Gospel to the Jews only [*Act.* 11. 19.] namely to those Jews, that were dispersed among the Gentiles, as may be gathered from *Jam.* 1. 1. and *1 Pet.* 1. 1. Among them that went to *Samaria*, *Philip* was one, (the second in order after *Stephen* among the seven Deacons). He coming into that City, preached Christ so effectually, that the people with one accord gave heed to the Doctrine he delivered, and seeing the Miracles (b) wrought by him, they were persuaded to embrace the Gospel. For out of many that were possessed, he cast unclean Spirits who at their coming out, made loud acknowledgments of the irresistableness of the power by which he acted. And others, that were taken with Palsies, or were lame he cured. Before this time, there had been in the City, one *Simon* a Magician, who had by Sorcery, and the help of the Devil done some strange things among them, which so affected the ignorant people, that they cried him up as a person in whom the great power of God did wonderfully manifest its self. But they now seeing far greater Miracles done by *Philip*, they were converted to Christianity, and many among them, both men and women believing, were baptized by him in the name of Christ. And among others *Simon Magus* himself was convinced, and believed (c), and was also baptized.

(a) In gravi persecutione neque omnes fugerunt, neque omnes manere desierunt, inquit Augustinus. Quando autem fugere liceat, quando non liceat, generalibus regulis definiri non potest, sed prudenti cujusque permittendum est, ut fecerunt circumstantis ita agat ne constantiam ledat.

(b) Miracula solent comparari cum campanis, quibus homines convocantur ad verbum audiendum.

(c) Non puto fidem Simonis fuisse meram simulationem, sed fidem historicam, quæ verè convictus credidit Jesum Christum (in ejus nomine Philippus predicabat, & miracula faciebat) esse Deum, & se, ac Diabolo (cujus vi ipse suas edebat præstigias) majorem: Sicut Magi Ægyptiaci comparantes sua miracula cum miraculis Moïsi, credebant, & fatebantur per Moïsen operari digitum Dei, *Exod.* 8. 19. *Sirj.*

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Act. 8. v. 1. And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judæa, and Samaria, except the Apostles.

- v. 4. Therefore they that were scattered abroad, went every where preaching the word.
- v. 5. Then Philip went down to the city of Samaria, and preached Christ unto them.
- v. 6. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.
- v. 7. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with Palsies, and that were lame, were healed.
- v. 8. And there was great joy in that city.
- v. 9. But there was a certain man, called Simon, which before time in the same city used forcery, and bewitched the people of Samaria, giving out that himself was some great one.
- v. 10. To whom they all gave heed from the least to the greatest, saying, This man is the great power of God.
- v. 11. And to him they had regard, because that of long time he had bewitched them with forceries.
- v. 12. But when they believed Philip preaching the things concerning the kingdom of God, and the Name of Jesus Christ, they were baptized, both men and women.
- v. 13. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

v. 8. Magnum gaudium factum est in illa civitate non tantum ob tot sanatos obfessos, paralyticos, & claudos, sed præcipuè ob manifestatam æternæ salutis viam.

v. 10. ὅτις ἔστιν ἡ δύναμις τοῦ θεοῦ ἢ μαγικῶν. Metalepsis pro ἐν τῷ θεῷ ἢ τῷ θεῷ δύναμις ἐπιφρητική.

v. 12. τὰ δὲ τοῦ θεοῦ βασίλειαι τοῦ θεοῦ ] de regno illo, quod hic inchoatur, & consummabitur post resurrectionem.

v. 13. Simon qui totam urbem fallacis suis infatuaverat, Dei veritatem simul cum aliis recipit. Quamquam non tam sua unius, quam totius gentis causâ illuminatus fuit in Evangelii notitiam, ut scandalum tolleretur, quod imperitos morari poterat. Voluit enim Dominus hunc, quem pro semideo habebant Samaritanæ in triumpho ducere, quod sit dum excaussis inani lætantiâ veris miraculis gloriâ dare cogitur. Fides autem Simonis erat temporaria cujus meminit Christus, Mar. 4. Sentit veram esse Evangelii doctrinam, & conscientia sue sensu ad eam recipiendam cogitur, sed deest fundamentum, h. e. sui abnegatio.

Et Baptizatus est ] Hoc Simonis exemplo clarè patet non conferri, omnibus indifferenter in baptismo gratiam, quæ illic figuratur. Non sciamus offerri nobis à Domino per sacramenta quicquid sonant annexæ promissiones, & non frustrâ, & inaniter offerri, modo fide ad Christum directi ab ipso petamus quicquid Sacramenta promittunt.

Adherabat Philippo ] Quod cum Philippus admisit, in eo apparet, quam difficile sit hypocritas discernere. Sic Demas temporarius Pauli comes, postea factus est porcus desertor. Cum igitur interdum improbi, & fraudulenti homines se nobis adiungunt, & se nobis auctè infirmant, sedulo cavenda est facilitas quoslibet sine delectu admittendi, quæ sæpè ignominiam aspergit Evangelio atque eò prudentius attendere nos debet quanto magno viros deceptos fuisse audimus, Gal. in loc.

## SECT.

## SECT. XIII.

The Apostles which remained at Jerusalem hearing of the success of Philip's preaching at Samaria thought fit to send Peter (a) and John, to confirm the new Converts there in the Faith, and to settle all convenient order among them. They accordingly coming thither, by their preaching and exhortation confirmed them in the Doctrine of the Gospel. These believing Samaritans had received the grace of the Spirit, whereby they were enabled to believe in Christ; but the miraculous gifts of the Spirit were not as yet fallen upon any of them; whereupon the Apostles by their earnest prayer unto God obtained this mercy for them, and accordingly by the imposition

(a) Hoc observatio dignum est, quod Petrus mittitur, & deputatur a cæteris Apostolis. Ubi igitur primatus Petri, cui Papa superstitium?

(b) of their hands upon certain persons among them, whom they were directed by the Holy Ghost to lay their hands upon (as those God had appointed to be preachers, and ministers of the Gospel, and whom by these their gifts he would enable to understand the language and sense of the Scripture, and to be instructors of the people) those miraculous powers were conferred on them. Simon Magus seeing this, and being touched with a secret Ambition to get this power of conferring these miraculous gifts of the Holy Ghost upon whomsoever he pleased, (which would have made him famous and renowned in the world) he offered the Apostles a sum of (c) money to enable him to do it. Peter inflam'd with an holy indignation at this wretched motion, said unto him, Thy money perish with thee. Assure thy self, No share, or portion of so glorious a priviledg as this is, belongs unto thee. For I perceive thou art not upright before God, but thy hypocrisie and ambition, by which thy heart is as it were bound

(b) Frat Apostolica prerogativa per impositionem manuum Ecclesiis impetrare charismata Spiritus Sancti ad edificationem Ecclesie necessaria. Hi Samaritani habuerunt quidem antea Spiritum regenerationis, sed non Spiritum Prophetia, seu dona illa, quæ quibusdam in Ecclesiâ data erant ad Ecclesiam edificandam, de quibus agit 1 Cor. 12. 28. Et quum datus esset hic Spiritus, exercebat se per visibilia effecta, e.g. per eloquutionem variarum linguarum per patrationem miraculorum. Et, Sines, Lucas hic non de communi Spiritus gratiâ loquitur, quâ nos sibi Deus in filios regenerat, sed de singularibus illis donis, quibus Dominus, initio Evangelii, quosdam esse præditos voluit ad orandum Christi regnum. Sic autem illorum erat usus, ut quisque per facultatis suæ modo Ecclesie proficere, Calv.

The imposition of the Apostles hands mentioned here and elsewhere, was not upon all that believed, and were baptized, but on some certain persons, whom they were directed by the Holy Ghost to lay hands upon, not for their confirmation in grace, but as those God intended to employ in the propagating of his Gospel, See Lightf. in loc.

(c) From this deed of Simonus, 'tis called Simony to seek to buy spiritual gifts or offices, with money or gifts.

and fettered, is as odious to him as the bitterness of Gall can be to any mans taste. Repent therefore, and humble thy self unfeignedly before the Lord for this wicked project of thine, and earnestly seek his pardon, which if thou wilt do sincerely 'tis not impossible but thou mayst obtain it. Simon at this besought them that they would pray for him, that God would pardon this wickedness of his, and not inflict on him such punishments as they seemed to intimate, were like to fall upon him.

When these two Apostles had finished their ministry in those parts they returned to Jerusalem preaching, and disseminating



the Gospel, in the Villages of Samaria as they passed along.

- Act. 8. v. 14. Now when the Apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John.
- v. 15. Who when they were come down, prayed for them, that they might receive the holy Ghost.
- v. 16. ( For as yet he was fallen upon none of them : only they were baptized in the Name of the Lord Jesus )
- v. 17. Then laid they their hands on them, and they received the holy Ghost.
- v. 18. And when Simon saw that through laying on of the Apostles hands, the holy Ghost was given, he offered them money,
- v. 19. Saying, Give me also this power, that on whomsoever I lay hands, he may receive the holy Ghost.
- v. 20. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.
- v. 21. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God.
- v. 22. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.
- v. 23. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.
- v. 24. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things, which ye have spoken, come upon me.
- v. 25. And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

v. 16. In nomine Jesu ] i. e. in hunc finem, ut testarentur se credere in Dominum Jesum, nec non in Deum Patrem & Spiritum Sanctum, qui simul hic intelligendi sunt per Synecdochen membri, Mat. 28. 19.

v. 17. Manus impositurus illis ] Fuit hæc ceremonia antiquitus usitata cum alicui aliquod bonum apprecarentur, & alicui benedicerent, Gen. 48. 14. Non quod in Ceremoniâ aliqua vis esset; sed quod esset visibile signum cordialis, ac sinceræ comprecationis, vel benedictionis.

v. 20. q. d. Apostolus, Malim te, & pecuniam tuam perire, quam me acceptatione illius pollui, vid. 2 Reg. 5. 16, 17. Pecunia tua tecum maneat in exitum, i. e. tibi maneat, & tibi cedat in exitum, Psal.

v. 21. Non est tibi pars neque sortis in terra loquar tibi ] λόγος pro ra. Rom. 9. 28. Hinc interpretor in hæc, nempe in dono Spiritus Sancti. Tu potestatem tribui cupis etiam aliis donandi Spiritum Sanctum? Absit. Nam ne ipse quidem portionem ullam habes in hæc, De Deo. Secundum aliquos, λόγος hic significat beneficia per sermonem Evangelii promissa.

v. 22. In carnis tuae cordis ] interna cogitatio, consilium, & machinatio cordis, si forte remittatur ] Apostolus non docet dubitantem precari, sed vehementer precari, & Simonem eo magis ad puniendi studium inflammat.

v. 23. eis quibus cordis amaritudo ] eis pro quibus amaritudo. Vocatur amaritudo amaritudo tanta quanta est fellis, vel veneni. De felle amaritudinis, vid. Deut. 25. 18. ubi similis phrasis, & Heb. 12. 15. De nexu injustitiæ, Isa. 58. 6. 2 Tim. 2. 26. Hic verbis describit malitiam Simonis, scilicet, hypocrisis, & ambitionem, qua animus ejus veluti devinctus erat, quæque Deum gravissime offendebat, ut amaritudo fellis offendit hominis gustum, Psal.

v. 24. Sensit se talem esse intus, qualem Apostoli dixerant. Itaque cum ipsos iudicet Deo charos, eorum deprecatione uti vult, ut Jobi deprecationi, qui eum laeserant.

SECT. XV.

FROM Samaria, Philip is warned of an Angel (a) in a Vision, that he should go to Gaza, but the ordinary road; but the other way which was through the desert, and lay through the mountains. In this way he meets with a great man an Eunuch, Treasurer of Candace Queen of the Ethiopians (b) returning in his Chariot from Jerusalem where (being as it seems a proselyte) he had been to worship (c) at the feast of Pentecost. Philip by the instinct, and motion of the Spirit joining himself to his Chariot, finds him well employed (d) namely reading the Fifty third Chapter of the Prophet Isaiah, and being courteously invited by him to come up into his Chariot (e) and to interpret that Scripture to him, (which he acknowledges he did not well understand) Philip accordingly expresses himself ready to serve him therein. The words (f) the Eunuch was reading are the seventh and eighth verses of that Chapter. He was led as a sheep (g), so opened he not his mouth.

The next clause in the Hebrew Text was this. He was taken from prison, and from judgment (h), that is, hurried from thence to execution; but the Septuagint (which Luke follows, and possibly the Eunuch at this time read) hath enlarged the sense, by change of the phrase, reading it thus, In his depression, or humiliation, his judgment was taken away, that is, his right was taken away, and no right at all done him, and who can sufficiently declare the wickedness of that generation, which dealt so unjustly with him, as to take and cut him off from the land of the living, who was so innocent a person. Philip shews him that the Prophet in this place speaks not of any other person but the Messias, who was now come into the world, and had done and suffered all that was prophesied of him. And having largely instructed him in the Doctrine of Christ, (ble) concerning Baptism also, the Eunuch desired to be baptized, professing his Faith in Christ. Therupon Philip immediately baptized him, which when he had done, he was strait-way transported, and carried out of his sight by the Spirit (i)

(a) Ministerium verbi dignissimum est officium, cum Angelorum interventu ad id vocentur homines. Speciali mandato Angeli, & speciali instructu Spiritus Sancti, v. 20. mittitur Philippus ad Ethiopiam. Sic Petrus speciali visione & instructu mittitur ad Cornelium, Act. 10. Sic Paulus, & Barnabas speciali mandato mittuntur ad Macedones, Act. 16.

(b) Ethiopia est regio inter Arabiam, & Ægyptum, sub zonâ torridâ.

(c) Fuit vir pius, sed opus habuit majori illuminatione, & speciali receptione Messie exhibitâ.

(d) Qui cupit Deum habere comitem itineris, in divinis fit occupatus.

(e) En signum animi discendi cupiditatis, & de salute solliciti.

(f) ἀνερχοῖσιν proprie comprehensio, i. e. pars sermonis, quâ continetur certum pronuntiatum, certâ ve pronuntiata.

(g) Christus non tantum passus est, sed patienter passus est.

(h) Isa. 53. v. 8. In Hebræo est מדין וצדקה וצדקה a consolatione & a iudicio tollitur: in LXX ἐν τῇ τράπω- νητες αὐτῶν ἡ πόλις αὐτῶν ἠβύθη. In ipsius depressione iudicium ejus sublatum est. Iudicium aliquando pro iure sumitur, Job 34. 5. vid. Lightf. in loc. Aliqui hæc verba sic exponunt, De iudicio, & iudicio sublatum est, hoc est, a passionis vinculis, & morte solutus est, & liberatus per Patrem suum, cum à mortuis returgeret: & in depressione ejus, i. e. cruce & morte, iudicium ejus, h. e. Jus, seu causa ejus asserta est à Deo, vid. Trall. in loc.

See 1 King. 18. 12. & 2 King. 2. 16.

(i) Digne exemplum quod ministri mittuntur à Spiritu Sancto, quippe qui Philippum non tantum inspiratione sua ad Eunuchum perduxit, sed & deinde transportavit in alium locum ubi concionari debebat.

SECT.

of the Lord (which might be an evidence to him, that he was sent to him of God, and was no mercenary person, seeing he staid not to receive any reward) and found himself set down at *Azotus* or *Ashdod*, one of the five Cities of the *Philistines* [See *Josh.* 15. 47.] The Eunuch went on his way rejoicing at this wonderful mercy of God in revealing Christ to him, in whom he believed for the remission of his sins; But *Philip* passing through the Country, whither the Spirit had carried him, he preached the Gospel in all the Cities and Towns thereof, through which he went, till he came to *Cæsarea Stratonis*, where it seems he stayed a great while. For fourteen years after that he came coming with the collections of *Asia*, and *Achaia* to carry them to *Jerusalem* he found *Philip* there with his whole Family, and lodged with him, See *Act.* 21. 8.

- Act. 8. v. 26. And the angel of the Lord spake unto Philip, saying, Arise, and go toward the South, unto the way that goeth down from Jerusalem unto *Gaza*, which is desert.
- v. 27. And he arose, and went: and behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship;
- v. 28. Was returning, and sitting in his chariot, read *Esaia's* the prophet.
- v. 29. Then the Spirit said unto Philip, Go near, and join thy self to this chariot.
- v. 30. And Philip ran thither to him, and heard him read the prophet *Esaia's*, and said, Understandest thou what thou readest?
- v. 31. And he said, How can I except some man should guide me? And he desired Philip, that he would come up, and sit with him.
- v. 32. The place of the Scripture which he read, was this: He was led as a sheep to the slaughter, and like a lamb dumb before the shearer, so opened he not his mouth:
- v. 33. In his humiliation, his judgment was taken away; and who shall declare his generation? For his life is taken from the earth.
- v. 34. And the Eunuch answered Philip, and said, I pray thee, Of whom speaketh the prophet this? of himself, or of some other man?
- v. 35. Then Philip opened his mouth, and began at the same Scripture, and preached unto him *Jesus*.
- v. 36. And as they went on their way, they came unto a certain water: and the Eunuch said, See, here is water, what doth hinder me to be baptized?
- v. 37. And Philip said, If thou believest with all thine heart, thou mayst. And he answered, and said, I believe that *Jesus Christ* is the Son of God.
- v. 38. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the Eunuch, and he baptized him.
- v. 39. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.
- v. 40. But Philip was found at *Azotus*: and passing thorow, he preached in all the cities, till he came to *Cæsarea*.

v. 27. *Candaces* nomen commune Reginarum Æthiopiæ fuisse, à Plinio traditum est, lib. 6. cap. 29.  
 v. 40. Ἠλιεπίσκωπος ἐπιπέθη εἰς Ἀζότους] εἰς pro ἰν, ut supra, v. 23.

Anno  
Christi 25.  
Tiberii 20.

CHAP. II.

Containing the Acts of the Apostles, from Saul's Conversion to his First Journey with Barnabas.

SECT. I.

**S**aul (a) having for some time made havock of the Church, and still breathing out threatenings and slaughter against the Disciples of Christ, went at length to the

*Sanhedrim* the supream Council at *Jerusalem*, wherein the Priests made a great part, and were the most active men, (which Council had the Cognizance, and supream Judgment of all matters appertaining to the Jewish Religion and that in the Synagogues, which were without \* the land of *Judæa*, as well as those within) and obtained of them letters of Commission to the Synagogues of *Damascus* (b), that if he found any there that profest Christ, he should bring them bound to *Jerusalem*, that they might be punished. And journeying towards *Damascus* to prosecute this cruel design, when he came nigh to the City, at mid-day, a Light from Heaven above the brightness of the Sun, shone round about him (c), and those that journeyed with him. When they were all fallen prostrate on the earth, he heard a voice speaking to him (d) in the Hebrew tongue, *Saul, Saul, why persecutest thou me?* *Saul* trembling, and full of fear, said, *Lord, Who art thou?* The Lord said, *I am Jesus whom thou persecutest;* *'Tis hard for thee to kick against the pricks.* *Saul* said, *Lord what wilt thou have me to do?* *Jesus* answered, *Arise go into the City, and there it shall be told thee what thou must do.* The man, that journeyed with *Saul* rising up from the earth were greatly amazed, and stood speechless, having seen indeed a great Light, and heard a found of words (e), but neither saw Christ who spake, (as *Saul*

(a) Saulus erat ex tribu Benjamin, in qua tribu hoc nomen videntur usitatum, quod prioribus Hebraeis hoc nomen habebat, ex eadem tribu erat. Notat nomen aliquem, quem Parentes precibus à Deo impetrarunt.  
 \* See 2 Chron. 19. 8. 10.  
 (b) This was the chief City of Syria situate on one side of Mount Libanus, about five or six days journey from Jerusalem, a Hebraic City, but where many of the dispersed Jews dwelt, and had Synagogues. Hi Judæi civi extra Judæam habitabant, tamen communione suam colebant cum Templo & Synedrio Hierosolimitano. Itaque à summo sacerdote, Synedrii præfide, literas petiit Saulus ad Synagogas Damascus, ut harum operâ, & intercessione à Damascenorum Rege impetraret libertatem inquirendi si qui essent Damasci Christiani, eosque vincendi, & Hierosolymam perducendi. Romani Synedrio permittentibus præbentibus, & verberum; non tantum in Judæis Palestine, verum etiam extra Palestinam, ubi erant Synagoga, quæ sponte sui jurisdictionem Synedrii in rebus ad religionem spectantibus agnoscebant, Grot.

(c) Hinc descendit quod gratia conversionis non datur securum pravitas merita, aut pravitas bonas dispositiones.

(d) Exemplum raræ clemenciæ, quæ est in Christo, qui hunc suum persecutorem ex caelo dignatur inspicere, eique se manifestare. Multum erat quod incredulitati Thomæ ita succurrir, ut ei latera sua, & vicentibus ostenderet, sed hic infidelitati Saulis ita occurrit, ut se ex caelo ipsi conficiendum exhibeat & propria voce seipsum ei prædicet.

(e) Comites Pauli viderunt lucem, & audiverunt vocem, sed non intellexerunt articulatum sensum, qui cum illi voce permixtus erat, & à solo Saulo audiebatur, vii. Joh. 12. 28. 29.

Erant prostrati, & tamen dicuntur fuisse multi. Prostrati surrexerunt quidem, at tamen manserunt in loco attoniti. Comites percelluntur, ut Judæis testarentur vocem ex celo factam ad Saulum.

(f) Squamæ oculis ejus inducæ ipsum effecerunt cæcum, ut per corporalem cæcitatem, cæcitatem mentis discerret. Hæcenus non fuerat cæcus, i. e. non agnoscerat cæcitatem formæ in rebus fidelis, sed vitium sibi fuerat sapientissimus. Gal. 1. 14. Vid. Job. 9. 27. 41.

\* See; Mark. 15. 32. & Mark. 8. 2.

\* Vid. Ludov. Capell. historiam Apost. pag. 8.

duration long fasting, than in our colder Climate) and probably he spent a great part of that time in prayer, and humbling his Soul before the Lord for his former sins, and particularly his violent persecution of the Church of Christ. And in this time, (as some learned \* men think) he had that *ext.ase*, and was rapt up into the third Heaven, where he saw, and heard, what was not lawful for him to utter, 2 Cor. 12. 2, 3, 4. For from his Conversion to the writing of that Epistle, fourteen years intercurr'd.

Now there was at this time a certain Disciple at *Damascus*,

\* See Sect. 13. of ch. 1.

(g) Ananiam all. cutus est per repræsentationem aliquam internam: qualis fieri solet in somniis, vel in ex.ambus.

named *Ananias* \* to whom the Lord spake in a Vision (g), that he should go into the street that is called *Straight* and inquire in the house of *Judas* for *Saul*, telling him that he was then in prayer, and had it revealed to him he should receive his sight. *Ananias* is startled at this command, being afraid to go to him, because of his former violent persecution of the Saints, and his present commission and authority from the chief Priests to pursue that bloody design; but Christ tells him, he was a chosen Vessel, one whom he had chosen to convey the Divine Treasure of his Gospel, not only to the *Jews* but the *Gentiles* also, even to the greatest and highest among them, and that he should *do* and *suffer* great things for his Name sake. *Ananias* hereupon went to him, and laying his hands on him, said, Brother *Saul*, the Lord Jesus who appeared unto thee in the way as thou camest hither, hath sent me to thee, that thou shouldst

(b) Non est putandum Ananiam non plura dixisse Paulo, quàm quæ hic narrantur. Nam non tantum ad sanandum, sed etiam ad docendum Paulum fuit missus. Et quod Act. 26. 16, 17, 18. Christus scribitur dixisse Paulo, id forsitan non immediatè ex celo sed per hunc Ananiam dixit. Plurima igitur Ananias dixit Paulo quibus ipsum tum de Christianismo, tum de Apostolatu ejus laudè, instituit.

(f) Sacramenti vis non est alia, quàm obfignatio promissionum Evangelii, & medium roborandi fidei.

were Scales, and he received his sight, and was baptized, and

did) nor understood *distinctly* any thing he spake, *Saul* also being risen up, there were Scales (f) come over his eyes, so that when he opened them, he could see nothing; Christ teaching him by this bodily blindness the blindness of his soul in spiritual things, which he was before insensible of. Being led therefore by the hand into *Damascus* he was there *three days* without sight, and did neither eat, nor drink \*, (men being better able in those hot Countries to endure

than in our colder Climate) and probably he spent a great part of that time in prayer, and humbling his Soul before the Lord for his former sins, and particularly his violent persecution of the Church of Christ. And in this time, (as some learned \* men think) he had that *ext.ase*, and was rapt up into the third Heaven, where he saw, and heard, what was not lawful for him to utter, 2 Cor. 12. 2, 3, 4. For from his Conversion to the writing of that Epistle, fourteen years intercurr'd.

receive thy sight (h); and be filled, and endued with those admirable gifts of the holy Ghost, which may enable thee in the discharge of that divine Office to which thou art called, and confirm thee in the faith and belief of Jesus. Arise therefore, and be baptized for a Sign and Seal (i) that thy sins are washed away in the Blood of Christ. and by such an open owning and professing of him, declare thy self to be his true Disciple, *Ananias* having thus spoken, straightway there fell from *Sauls* eyes as it

when he had received meat he was strengthened. And then he continued with the Disciples there certain days.

Act. 9. v. 1. And Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

v. 2. And desired of him letters to Damascus, to the Synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

v. 3. And as he journeyed, he came near to Damascus, and suddenly there shined round about him a light from Heaven.

v. 4. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

v. 5. And he said, Who art thou Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks.

v. 6. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

v. 7. And the men which journeyed with him, stood speechless, hearing a voice, but seeing no man.

v. 8. And Saul arose from the earth, and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus,

v. 9. And he was three days without sight, and neither did eat nor drink.

v. 10. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

v. 11. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas, for one called Saul of Tarsus: for behold, he prayeth,

v. 12. And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

v. 13. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

v. 14. And here he hath authority from the chief priests, to bind all that call on thy Name.

v. 15. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel.

v. 16. For I will shew him how great things he must suffer for my Names sake.

v. 17. And Ananias went his way, and entered into the house, and putting his hands on him, said, Brother Saul, the Lord, (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost.

v. 18. And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose, and was baptized.

v. 19. And when he had received meat, he was strengthened. Then was Saul certain days with the Disciples, which were at Damascus,

v. 5. *Adversus Stimulos calcitrare.* Eodem adagio & Euripides & Pindarus, & Menander apud Stobæum utuntur. A bobus deducta metaphora, qui cum *Coxabruptis*, aut Stimulis recalcitrant, seiplos lædunt.

v. 7. Viri comites vocem quidem audiverunt, sed neminem viderunt. At Saulus vidit aliquem, quem comites non videbant. Videtur ipsum gloriosum corpus Domini Jesu vidisse, sicut Stephanus Act. 7. & sicut alii, Act. 22. 18. & 23. 11. & 2 Cor. 12. 2. Dicit enim ipse-met expressè, quod Christum viderit post resurrexerunt, 1 Cor. 15. 8. 1 Cor. 9. 1. That Christ at this time was seen of Paul appears v. 27. & ch. 22. 14.

but

but whether this was done by a Vision of the Spirit only, as it happened ch. 22. 18. of with the eyes of his body before he was blinded, is not made known unto us. Certain it is, God could as well strengthen the sight of Paul, that he might see Christ in Heaven opened, as he did the sight of Stephen, Act. 7. 56.

v. 5. Penitentiam sic ostendens *scilicet* in Ecclesiam exercita. Hoc est quod Hebraei dicunt *תשובה* *היה* *ל* *יהוה* *דבר*.

v. 15. *Basileus* *78* *80* *90* *98* *ell.* *praedicatione* *Evangelii* *Christum* *ejusque* *beneficia* *monde* *commendare* *id* *quod* *de* *Regibus* *dicitur* *quomodo* *impetum* ? *Nosquam* *legitur* *quod* *Regibus* *Evangelium* *praedicaverit*, *nisi* *soli* *Agrippae*, *Act. 26.* *quem* *tamen* *lucifer* *non* *est* : *sed* *non* *tantum* *hic* *intelliguntur* *Reges*, *sed* *Magnates*, *quorum* *multis* *Evangelium* *praedicavit*, *tandem* *etiam* *fortassis* *ipsi* *Imperatori*, *Act. 27. 24.* *Et* *deinde* *virtu* *ministerii* *Paulini* *non* *est* *retrahenda* *ad* *tempus* *vita* *ipsum*. *Candem* *enim*, *quam* *virus* *accendit*, *etiam* *post* *mortem* *ejus* *multis* *illuxit*, *parvo*, *&* *magnis*, *et* *coque* *ad* *idem* *Christi* *adduxit*.

Act. 22. v. 5. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus to bring them which were there, bound unto Jerusalem, for to be punished.

v. 6. And it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

v. 7. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

v. 8. And I answered, Who art thou, Lord? and he said unto me, I am Jesus of Nazareth whom thou persecutest.

v. 9. And they that were with me law indeed the light, and were afraid; but they heard not the voice of him that spake to me.

v. 10. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.

v. 11. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus:

v. 12. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwell there,

v. 13. Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

v. 14. And he said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see that just One, and shouldst hear the voice of his mouth.

v. 15. For thou shalt be his witness unto all men of what thou hast seen and heard.

v. 16. And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

Act. 26. v. 12. Whereupon as I went to Damascus with authority and commission from the chief priests,

v. 13. At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me.

v. 14. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.

v. 15. And I said, Who art thou Lord? And he said, I am Jesus whom thou persecutest.

v. 16. But arise, and stand up upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee.

v. 17. De-

v. 17. Delivering thee from the people, and from the Gentiles, unto whom I now send thee,

v. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

## SECT. II.

**T**HE Lord now reveales to Saul what he would have him do; and among other things, he was taught that he should not confer with flesh and blood, nor debate the matter, either with himself or others, (who might cause him to question the reality of his Call, or discourage him from yielding obedience to it, by representing dangers to him); nor go to Jerusalem to those that were Apostles before him (to consult with them and be instructed by them, or to obtain a permission or commission from them to discharge his Office, he being so extraordinarily, and immediately called, and instructed by Christ himself) but that he should go for some time into Arabia, and the places near Damascus. Being now therefore well instructed in the Doctrine of the Gospel, he begins straightway to preach Christ in the Synagogues of the Jews (b) in that City, and to declare to them, and convince them by plain demonstrations, that he is the true Messias, and the Son of God; the predictions of the Prophets, concerning the Messias being exactly fulfilled in his person. They that heard him were amazed at this thing, knowing what he had done at Jerusalem, and with what intent he came up to Damascus. When he had for some time preached Christ here, he went into Arabia, where for the space of about three years he preached the Gospel, and then returning to Damascus again, and strenuously preaching the Doctrine of Christ in that City, the Jews being enraged at him consulted to kill him, and being encouraged by the Governours under Aretas King of Arabia, (who kept the City with a Garrison) they watched the gates day and night, that they might take him, and put him to death; but he being let down by the Disciples in a Basket \* over the Wall in the night, escaped their hands.

Gal. 1. v. 11. But I certify you, brethren, that the gospel which was preached of me, is not after man.

v. 12. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

v. 13. For ye have heard of my conversation in time past in the Jews religion, how that beyond measure I persecuted the church of God, and wasted it:

v. 14. And profited in the Jews religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

An. Christi

36, 37-

Tiberii 21,

22.

(b) Semper enim Apostoli primum Judaeos affati sunt, ut aut eos converterent, aut omnem eis excusationem adimerent.

\* See 1 Sam. 19. 12.

v. 15. But



Gal. 1. v. 18. Then after three years I went to Jerusalem to see Peter, and abode with him fifteen days.

v. 19. But other of the Apostles saw I none, save James the Lords brother.

v. 20. Juramentum adhibet, ut Rom. 1. 9. v. 20. Now the things which I write unto you, behold, before God I lie not.

Causa autem gravis erat, ut crederetur Apostolus à Christo falsus non ab aliis Apostolis substitutus.

v. 21. Afterwards I came into the regions of Syria and Cilicia,

v. 22. And was unknown by face unto the churches of Judea, which were in Christ.

v. 23. But they had heard only, that he which persecuted us in times past, now preacheth the faith, which once he destroyed.

v. 24. And they glorified God in me.

Act. 22. v. 17. And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance,

v. 18. And saw him saying unto me, Make haste and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me,

v. 19. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee.

v. 20. And when the blood of thy martyr Stephen was shed, I also was standing by and consenting unto his death, and kept the raiment of them that slew him.

v. 21. And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

An. Christi

39.

Caii Caligula I.

#### SECT. IV.

NOW after *Sauls* miraculous Conversion, the Churches which were planted by *Philip*, and others (who fled from Jerusalem upon the persecution raised by him, Act. 8. 1.) through all *Judea*, *Samaria*, and *Galilee*, had much rest and peace, and were greatly edified, and built up in Knowledge, Faith and Love, the Graces and Comforts of the Spirit daily increasing in them, and the number of believers was daily augmented. In this time *Peter* went forth to visit the Churches newly planted in those parts, and to confirm them in the Faith. Who coming at last, to the Saints which dwelt at *Lydda*, he there in the Name, and by the Power of Christ heals *Aeneas*, who lay sick of the Palsy, and had kept his bed Eight years. Upon this Miracle the inhabitants of *Lydda* and *Saron* generally received the Faith, seeing this man to be so strangely, suddenly, and perfectly cured. From thence he goes to *Joppa*, where he finds a very good woman full of good works (whose name in *Syriac* was *Tabitha*, but in *Greek Dorcas*, signifying a *Roe*) newly dead (a) whom they had washed (b), and laid out according to the manner of the Ancients, who as some think did thereby intend to signify their hope of a Resurrection. *Peter* being brought up into the Chamber where she

(a) Non mortua est Dorcas, ut miseriam suam finiret, & in gloria possessionem transferretur, sed ut esset obiectum in quo Christus suam gloriam manifestaret, & suorum Apostolorum auctoritatem ac vocationem confirmaret,

she lay, the poor Widdows, which had been clothed by her liberality came weeping to him, and shewed him the evidence (c) of her Charity, the Coats and Garments which she made, or caused to be made for them. Upon this *Peter* putting them all forth kneeled down, and prayed, and then raised her to life (d) again \*. And by these miracles very many in those Quarters were brought to believe in Jesus.

placit ut Joh. 11. 4.

(b) Mos Levandi, & proliendi cadavera mortuorum non est ceremonia Judaica divinitus instituta, sed est consuetudo tum Judoorum tum Gentilium sapientiorum, orta ex naturali instinctu & spe futurae resurrectionis. Sic *Ennius* Iniquum corpus bona farina lavit & unxit. Huc commemorat adum *Paulus* 1 Cor. 15. 29. q. d. si non est animis nostris naturaliter inscriptum, futuram aliquam resurrectionem mortuorum, quid est quod plerique homines tantam curam, & lotionis adhibent super cadaveribus mortuorum? *Strabo*.

(c) Textilia manuum ejus monumenta. Videmus hinc quae sint optima Testamenti reliquiae, quibus post mortem possunt manere in memoria hominum, scilicet *benefacta in pauperes*.

(d) Habemus in Scriptura octo ad minimum exempla eorum qui verè mortui in vitam redierunt, videlicet filium viduae Sareptanae, 1 Reg. 17. 19. filium sunamitidis, 1 Reg. 4. 32. Virum in Sepulchro Elizee vivificatum, 2 Reg. 13. 21. Filium Jaira, Mar. 5. 22. Filium viduae Naimiticae, Luc. 7. 11. Lazarum, fratrem Mariae & Marthae, Joh. 11. 33. Ipsum Dominum Jesum Christum, Mat. 28. Tabitham hanc, Act. 9. Praeter istam innumeratam turbam sanctorum quacum Christo resurrexit, & in urbe sancta visa est, Mat. 27. 52. 53. Haec exempla probant resurrectionem mortuorum, quam speramus, & quae toties in Scriptura promissa est, non esse impossibilem sed certè futuram.

\* See Mat. 9. 25. Mar. 5. 41.

Act. 9. v. 31. Then had the churches rest thorowout all Judea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the holy Ghost, were multiplied.

v. 32. And it came to pass, as Peter passed thorowout all quarters, he came down also to the Saints which dwelt at Lydda.

v. 33. And there he found a certain man named *Aeneas*, which had kept his bed eight years, and was sick of the palsy,

v. 34. And Peter said unto him, *Aeneas*, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

v. 35. And all that dwelt at Lydda, and Saron, saw him, and turned to the Lord.

v. 36. Now there was at Joppa a certain disciple named *Tabitha*, which by interpretation is called *Dorcas*: This woman was full of good works, and alms-deeds which she did.

v. 37. And it came to pass in those days, that she was sick and died: whom when they had washed, they laid her in an upper Chamber.

v. 38. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

v. 39. Then Peter arose and went with them: when he was come, they brought him into the upper chamber. And all the widows stood by him weeping, and shewing the coats and garments which *Dorcas* made, while she was with them.

v. 40. But Peter put them all forth, and kneeled down, and prayed, and turning him to the body, said, *Tabitha*, Arise. And she opened her eyes, and when she saw Peter, she sat up.

v. 41. And he gave her his hand, and lift her up: and when he had called the saints and widows, presented her alive.

v. 42. And it was known thorowout all Joppa, and many believed in the Lord.

v. 43. And it came to pass, that he tarried many days in Joppa, with one *Simon a tanner*.

## SECT. V.

58

An. Cl. 371

40.

C. Caligula

2.

**D**uring Peter's stay at Joppa, *Cornelius* a Roman (a), and Captain of a Band of *Italian* Souldiers, who with others kept Garrison for the *Romans* at *Cæsarea* (b) ( being a very pious and religious (c) person, and one that worshipped the true God, with all his Family, and was very charitable to the poor, though only a *Proselyte of the Gate* \* ( as they called them ), and *uncircumcised* ) had in that City, as he was fasting and Praying, about three of the Clock in the afternoon (\*,) a Vision of an holy Angel, ( not in an extasie or rapture of Spirit, or in a dream, but waking, *ocularly* and *sensibly* ) who appearing (\*\*) to him, told him, that his prayers and alms (d) had found acceptance with God. And the Lord desiring to manifest his Grace now in a more especial manner unto him, commanded him to send to *Joppa*, to inquire for one *Simon Peter*, who should come unto him and further instruct him (e) concerning the Mind and Will of God toward him. *Cornelius* immediately yeilds obedience hereunto, and accordingly sends two of his Domestick Servants, and a devout Souldier that constantly attended him, to *Peter* who was now at *Joppa*. *Peter* about the time that *Cornelius* his messengers drew near the City, knowing nothing of their coming, went up of his own accord, about noon to the Battlements of the house as a place of privacy to pray in; and being there he became very hungry and desired to eat: but whilst they made ready, he fell into a trance, such as in which men were wont to receive Visions from Heaven. And in a Vision of his Spirit (f) (without the help of his outward Senses) he saw a great sheet (g), full of all sorts of living creatures, *clean* and *unclean*, let down unto him from Heaven, and a voice spake to him, that he should eat *freely* and *indifferently* of any of them: which he doubting to do, the Voice spake again to him, saying, *What God hath cleansed call not thou common*. By which Vision he is taught that he should not despise

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despise the *Gentiles* nor account them unclean, but converse with them and preach freely unto them as well as to the *Jews*; and hereby also was intimated that God had taken away those *interdicts* and prohibitions concerning some *meats*, and consequently those differences and separations between *Jews* and *Gentiles* (h) signified by them, and therefore he was not to make a distinction where God now made none. Whilst *Peter* thought on these things, *Cornelius's* messengers were come to the house where he was, and asking for *Peter* delivered their Message unto him: The Apostle the next day very readily went along with them, ( being encouraged thereto by an inward revelation or assiation of the Spirit (i) ) and some other believing *Jews* also accompanied him to *Cæsarea*. When he was come thither, *Cornelius* being stricken with an extraordinary reverence at the presence of so great a Servant of God, and exceeding the bounds of meer civil respect, fell down at his feet and worshipped him. But *Peter* would by no means receive that honour from him, but told him that he was an ordinary man, such an one as himself; though thus employ'd at present in Gods message unto him. Then entering into the house he found many of *Cornelius's* Kinsmen and Friends there met together; to whom addressing himself, he spake after this manner, *Ye all know that its counted unlawful (k) for us Jews to converse familiarly with you Gentiles, but God hath now by a Vision from Heaven, and the inspiration of his Spirit, shewed me that I should not make any difference between Jews and Gentiles*. For I perceive (l) that the Partition wall is now broken down, and that national Prerogatives or personal excellencies find no acceptance with God, but any man of any Nation whatsoever, if he fear God and work rightconsciously, is accepted with him. Hear ye therefore the Doctrine (m) which God appointed his Prophets of old to publish to the Children of Israel, to wit, that of *reconciliation* and *peace between God and man* by *Christ Jesus*, ( who is Lord of all ). Which Doctrine, was first published in Ga-

(c) *Cornelius* non erat exitus Judæus aut Proselytus. Judaicam religionem publice nondum profitebatur, sed tamen sacram Scripturam, inter Judæos conversans, legerat, & ex illa veri Dei cognitionem aliquam hauserat, miseriam suam agnoverat, gratiæ & salutis cupidus erat factus, forte etiam generalem aliquam cognitionem ventura Messiaë imbiberat. Habet venerationem suos gradus. *Primus gradus* est *convitio* & *emollio* cordis, quæ quis adigitur ad sensum peccati & miseriam; quo sensu gravatus fuit & elurit liberationem. *Secundus gradus* est *agnitio Christi*, quæ quod de sufficientia Christi ad liberandum convictus, seipsum abnegat & ad Christum confugit, eique vivâ fiducia liberationis in ipsum recumbit, & filialis in Deum amor in corde ejus accenditur cujus ductu & impulsu servit Deo ingenuâ obedientiâ & novâ vitâ. *Primus gradus* vocari solet *spiritus servitatis* & est proprie effectus legis: posterior *spiritus adoptionis* & est proprie effectus Evangelii. Fieri potest in *Cornelius* habuerit primum gradum regenerationis, scilicet ut luerit contritus corde & onustus sensu miseriam, sitiensque gratiam, eamque quaerens: sed non novit veram viam invenendi & verum medium quaerendi, sed sine dubio cum quaerit per propriam opera & honestam vitam; quæ tamen overa Deus propter veram contritionem non cordis non aspernatur, sed se his moveri passus est ad dandos majores regenerationis gradus ad salutem necessarios. Non enim est contra sanam Theologiam, quod primitiæ gratiæ regenerantis bene usurpatæ, sint caute impetrantes gratiam majorem. Habenti enim dabitur ut abundantius habeat, Mat. 12. 12. Moralibus virtutibus, quibus homo seipsum ab aliis per liberum arbitrium naturale nonnulli discernit, nullis promissionibus alligata est gratia regenerationis salvifica: sed initiis gratiæ regenerantis bene usurpatæ est alligata, Job. 7. 17. Et præcipue contritum cor habet magnas promissiones, Psal. 51. 19. Isa. 57. 15. Sicut.

\* There were two sorts of Proselytes. 1. *Proselytus faderis* or *justitia*, who submitted himself to Circumcision and to the whole Mosaicæ Pedagogy. 2. *Proselytus portæ*, a Proselyte or Stranger within their Gates, Deut. 10. 21. such were suffered to live among them though not circumcised, neither did they conform to the Mosaicæ rites and Ordinances, only were obliged to observe the seven precepts of *Noah* of which see *Godw. Jewish Antiq.* pag. 10.

(\*) Though *Cornelius* was not proselyted to the Jewish Church, yet he followed their manner and form of Worship. This was the hour of their Evening Sacrifice.

(a) *Cæsarea* was the City where the Roman Governour or Pro Consul resided, see *Act. 21. 23. & 24. 6.* and that partly for the bravery of the City, but chiefly for the commodiousness of the Haven.





- v. 16. This was done thrice: and the vessel was received up again into heaven.
- v. 17. Now while Peter doubted in himself what this vision which he had seen, should mean: behold, the men which were sent from Cornelius, had made enquiry for Simons house, and stood before the gate,
- v. 18. And called, and asked whether Simon which was surnamed Peter, were lodged there,
- v. 19. While Peter thought on the vision, the spirit said unto him, Behold, three men seek thee.
- v. 20. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.
- v. 21. Then Peter went down to the men, which were sent unto him from Cornelius, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?
- v. 22. And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel, to send for thee into his house, and to hear words of thee.
- v. 23. Then called he them in, and lodged them: And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.
- v. 24. And the morrow after they entered into Cesarea: and Cornelius waited for them, and had called together his kinsmen and near friends,
- v. 25. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.
- v. 26. But Peter took him up, saying, Stand up, I my self also am a man.
- v. 27. And as he talked with him, he went in, and found many that were come together.
- v. 28. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation: but God hath shewed me, that I should not call any man common or unclean.
- v. 29. Therefore came I unto you without gain-saying, as soon as I was sent for, I ask therefore for what intent ye have sent for me?
- v. 30. And Cornelius said, Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house, and behold a man stood before me in bright clothing,
- v. 31. And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.
- v. 32. Send therefore to Joppa, and call hither Simon, whose surname is Peter: he is lodged in the house of one Simon a tanner, by the sea-side, who when he cometh, shall speak unto thee.
- v. 33. Immediately therefore I sent to thee, and thou hast well done, that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.
- v. 34. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons,
- v. 35. But in every nation, he that feareth him, and worketh righteousness, is accepted with him.
- v. 36. The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all).
- v. 37. That word (I say) you know which was published throughout all Judea, and began from Galilee, after the baptism which John preached:
- v. 38. How God anointed Jesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him.

v. 39. And

- v. 39. And we are witnesses of all things which he did, both in the Land of the Jews, and in Jerusalem, whom they slew and hanged on a tree:
- v. 40. Him God raised up the third day, and shewed him openly.
- v. 41. Not to all the people, but unto witnesses, chosen before of God, even to us, who did eat and drink with him after he rose from the dead.
- v. 42. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead.
- v. 43. To him give all the prophets witness, that through his Name whosoever believeth in him, shall receive remission of sins.
- v. 44. While Peter yet spake these words, the holy Ghost fell on all them which heard the word.
- v. 45. And they of the circumcision which believed, were astonished, as many as came with Peter; because that on the Gentiles also was poured out the gift of the holy Ghost.
- v. 46. For they heard them speak with tongues, and magnify God. Then answered Peter,
- v. 47. Can any man forbid water, that these should not be baptized, which have received the holy Ghost as well as we?
- v. 48. And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

v. 2. *Εὐσεβείῳ*] Incircumcisus sed qui idololatricā relictā uni Deo se dederat, & quæ pietati contentanea iudicabat, sequebatur

v. 10. *Ἐκστασις*] Hæc loco significat constitutionem hominis extra se rapti. Cæcidit super eum ekstasis, *id est*. in ekstasim incidit: nam proprie loquendo non *πρόσθε* in nos sed nos in *πρόσθε* incidimus.

v. 11. Videbatur linteum illud à cælo pendere ut significaretur libertas cælestis indultæ. *καὶ τὰ ἄγία*] quorum multa immunda, *Lev. i. 27.*

v. 15. *οὐ πὸ κόπῃ*] *id est*, noli tu pro polluto habere. Do not thou pollute, that is, Do not thou call or count polluted, that which God hath made lawful. 'Tis the use of the Scripture, very frequently to speak as in an *effective* or *active* sense, and to intend only a *declarative*; and in the very same sense is the *binding* and *loosing* to be understood, *Mat. 16. 19.* & *18. 18.* for teaching what is *bound*, and what *loose*; what *lawful*, and what *unlawful*, *Light's*.

There was a distinction of *clean* and *unclean* beasts before the Flood, as appears *Gen. 7. 8.* But this was in reference to *sacrifice* only, and not in reference to *use*. After the Flood God gave *Noah* liberty to eat any thing that was wholesome for diet; and in this liberty the world continued till the Law given at *Sinai*, save only that the *Israelites* did not eat the *swine* that *Israel*, which was the first distinguisher that ever began to inclose *Israel* for a *peculiar* from other people, *Gen. 32.*

Pecudis immunda à mensis femote non moild ante legem sed & ante diluivum, *Gen. 7. 2.* Et tamen distinctio tandem sublata est ut umbra rerum futurarum, quarum corpus erat in Christo, *Col. 2. 17.* Ex mundis sanguinem attingere nefas, *Gen. 9. 4.* tum quia in sanguine est anima, i. e. vita pecudis, tum quia Deus sanguinem destinaverat ad expiationem faciendam in altari pro animabus nostris, *Lev. 17. 11.* Quod cum mere sit ceremoniale, nihil quicquam causæ tuit cur Apostoli gentibus sanguinem ad rempus prohiberent, *Act. 15. 20.* quam spes Judæos infirmos: hac ratione sacrificiendi, qui ab usu sanguinis tantopere abhorrebant, ut eos omnes populos gladio destrucendos serbant ut qui renuntiant huic mandato se subicerent. Ideo hoc observatum quamliu visum est Judæis in hisce ritibus educatos, posse ad Christum allici. At post de illorum conversi me desperari jam ceptum, etiam hæc interdicitum ut partem legis ceremonialis abrogavit Apostolus, *1 Cor. 10. 25.* & alibi non raro. Itaque Augustini aevi fidei præterest ab usu sanguinis ea lege se prohiberi, à cæteris irridebantur, ut docet contra Faustianum, *Hæc. 32. c. 13. Barbartus.*

v. 20. *Ἐπομιθεὸς*] *Activa* pro duosque activo, i. e. Feci ut mitterentur.

v. 22. After the Cen trishunt no d thimiss, *Luc. 7. 5.*

v. 30. Hæc non d' b' m' i' m' i' s' i' s' i' n' h' e' J' u' d' a' o' s.

v. 36. *τὸν λόγον ἔβ' ἰσχυρῶς ἀκούετε ἑρ'.* Audite igitur sermonem illum quem misit, i. e. promulgavit suis Israel annuncians pacem per Jesum Christum, hic est omnium Dominus, vel quæsit omnium Dominus.

v. 37. Bapti non J' u' h' a' n' i' s' se sumitur pro doctrinâ Johannis. Sicut fit, *Mat. 21. 25.* *Act. 18. 25.* & *15. 3. 4.* Doctrina Johanni erat, Messiam olim expectatum jam venisse

in Mandum & propediem esse revelandum. Tempus igitur esse ut uniusquisque per veram poenitentiam se paret ad filium Dei vera fide recipiendum, *Mat. 3. 2.* Si hunc recitent, adesse terribilem illum diem reprobandi totius populi, *Mat. 3. 12.*

39. Dicuntur Iudaei Christum suspensisse a ligno quia praesto redditionis contra Caesarem Pilato persuaserunt ut Romano more cum crucifigeret, clamantis, *crucifige, crucifige.* Factum hoc secundum consilium Domini qui in Veteri Testamento praefiguraverat hunc modum mortis Christi.

41. Christus edisse memoratur, *Luc. 22. 34.* ut verum se hominem etiam a resurrectione demonstraret. Edidit non quia opus habuit, sed quia voluit. Christus enim glorificatus tamen nondum voluit uti sua plei a gloria sed occurreret se hominibus & cum illis ut homo conversatus esset. Edidit, cum non indigeret, Iude colligo cum etiam bibisse: utrumque enim est hominis ut vivat: exprimitur autem id, necesse non esse, qui potus passim sub cibo comprehenditur. Invitat Christus a resurrectione discipulos suos ad prandium, *Joh. 21. 12. Sédre,* inquit *apishazre.* Ipse panem discipulis dedit ac pises. Verisimile nē est prandios discipulos sine potu? quod si & ipsum Levitamentum prandium cum illis dicamus, cum alimento potum recte coniungimus, *De Die.*

43. In fide nostra sunt duo distincti actus qui requirunt duplex fundamentum: In fide requiritur, 1. Certitudo intellectus ut de veritate eius quod credimus firmus certus & in dubio. Hujus certitudinis fundamentum est testimonium Apostolorum. 2. Fiducia cordis, qua cor oneratum & onere peccati lassum, anhelans acquiescit & se sustentat. Hujus fundamentum est Christus. In Christum collocatur haec fiducia, & nunquam in Apostolos.

44. *This was a second confirmation that the Gentiles were to be taken in. For when God descended out the holy Ghost upon the Uncircumcised, as well as upon the Circumcised, it was evident: sufficient that now God had made no difference betwixt them, as he did betwixt the Jews. The gift of tongues was that they that had it were enabled to speak to all men of the Originals of the Scripture, Light.*

48. Apostoli ad baptizandos homines etiam aliorum utebantur operā:

## SECT. VI.

The Apostles and Brethren that were in *Judea*, namely those that had been converted out of *Judaism* to Christ hearing of this, when *Peter* came shortly after to *Jerusalem*, began to quarrel with him, that he had conversed with *Uncircumcised* persons, and eaten with them. But when he had declared unto them the whole matter (which he confirmed by the testimony of those six persons that accompanied him to *Caesarea*), they were satisfied, and glorified God, who also has given unto the Gentiles *repentance unto life*, graciously changing their hearts, and drawing them to believe in Christ.

- Act. 11. v. 1. And the Apostles, and brethren that were in *Judea*, heard that the Gentiles had also received the word of God,  
 v. 2. And when Peter was come up to *Jerusalem*, they that were of the circumcision contended with him,  
 v. 3. Saying, Thou wentest in to men uncircumcised, and didst eat with them.  
 v. 4. But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,  
 v. 5. I was in the city of *Joppa* praying, and in a trance I saw a vision, a certain vessel descend, as it had been a great sheet, let down from heaven by four corners, and it came even to me.  
 v. 6. Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.  
 v. 7. And I heard a voice saying unto me, Arise Peter, slay and eat.  
 v. 8. But I said, Not so, Lord, for nothing common or unclean hath at any time entered into my mouth.

9. But

- v. 9. But the voice answered me again from heaven, What God hath cleansed, that call not thou common.  
 v. 10. And this was done three times: and all were drawn up again into heaven.  
 v. 11. And behold, immediately there were three men already come unto the house where I was, sent from *Caesarea* unto me.  
 v. 12. And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me; and we entered into the mans house:  
 v. 13. And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to *Joppa*, and call for Simon, whose surname is Peter:  
 v. 14. Who shall tell thee words, whereby thou and all thy house shall be saved.  
 v. 15. And as I began to speak, the holy Ghost fell on them, as on us at the beginning.  
 v. 16. Then remembered I the word of the Lord, how that he said, John indeed baptiz'd with water, but ye shall be baptiz'd with the holy Ghost.  
 v. 17. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ: what was I that I could withstand God?  
 v. 18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

## SECT. VII.

A Door being thus opened for the promulgation of the Gospel to the Gentiles, some Disciples born in *Cyprus* and *Cyrene*, who after the martyrdom of *Stephen* were dispersed and went about publishing the Gospel. but hitherto to the Jews only; now understanding (as it seems) what had passed between *Peter* and *Cornelius* and the liberty granted unto them,

begin to preach Christ to the Greeks (a) at *Antioch* in *Syria*, who were Gentiles. And God prospered their endeavours exceedingly and brought in many Converts (b) to them daily. The Apostles that remained at *Jerusalem* hearing of it, sent *Barnabas* to confirm those Disciples there in the Faith, (See *sect. 13. of ch. 1.*) who coming and seeing with what good success, the Gospel had been preached among them was exceeding glad and exhorted them steadfastly to hold fast to Christ. For he was a very pious person, a man of excellent gifts and graces, and by his means also many others were won to the Faith of Christ. And having great a desire that the Gospel might still be more and more propagated, he went to *Tarsus* to seek out *Saul*, (knowing as 'tis probable, that he was designed for minister to the Uncircumcision) that they might joyn together in the work of Christ. And having found him he brought

R

him

Anno	Christ.	Colig.
41	3	
42	4	
43	5	
44	6	
45	7	Claudian
	1	
	2	
	3	

(a) He seemeth not to mean here the Hellenists or Jews, who used the Greek tongue in their Synagogues, as *ch. 6. 1.* for of them he speaks *ch. 1. 9.* but the Grecians which were Gentiles.

(b) Describitur hic prima Ecclesia ex gentibus collecta, saltem ex *Judeis*, simul & Gentibus. *Caesarea* una aliqua familia Gentilis ad fidem fuerat conversa, sed *Antiochie* colligitur integra & magna Ecclesia, *Strif.* in loc.

him with him to *Antioch*, where for a whole year they instructed the Church in that City, and taught much people. And the Disciples (*viz.* such as had received the Faith of Christ, being formerly called by the Jews, *Nazarites* or *Galileans*; but among themselves, *Disciples*, *Believers*, *Saints*, *Brethren*, and *those of the Church*), did now first in this place obtain the name of *Christians*.

Act. 11. v. 19. Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none, but unto the Jews only.

v. 20. And some of them were men of Cyprus, and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

v. 21. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

v. 22. Then tidings of these things came unto the ears of the church, which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

v. 23. Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

v. 24. For he was a good man, and full of the holy Ghost, and of faith, and much people was added unto the Lord.

v. 25. Then departed Barnabas to Tarsus, for to seek Saul.

v. 26. And when he had found him, he brought him unto Antioch. And it came to pass that a whole year they assembled themselves with the church, and taught much people, and the disciples were called Christians first in Antioch.

v. 19. ἐπὶ Στεφάνῳ ] Propter Stephanum. Drusus verti posse ait, post Stephanum, scil. Iuridicum. Erasmi. & Beza, Ob Stephanum.

v. 20. ἐλάλουν πρὸς τοὺς ἑλληνας ] Certo legendum πρὸς ἑλληνας, quomodo habet ille in Angliā. M. S. & ita legit Syrus. Grot.

v. 26. ἐν Ἀντιόχεια ] Ubi sedes fuit regni istius quod Magog Ezechielis, septentriionale Danieli: & eversum erat ante adventum Christi, secundum oracula.

## SECT.

## SECT. VIII.

About this time certain persons who had the gift of Prophecy, and foretelling future things; came from *Jerusalem* to *Antioch*; one of whom (by name *(a)* Agabus) by revelation from the Spirit of God, foretold that there would shortly be a great famine *(b)* over all *Judea*, and several other parts of the world, which accordingly came to pass in the reign of the Emperor *Claudius*; The Christians therefore of *Antioch*, resolved to send relief to their Brethren the Christians in *Judea*, in this time of dearth *(d)*; and having gathered it, sent it to the Elders *(e)* of those Churches *(f)* by the hands of *Barnabas* and *Saul*; who having performed this their charge, returned again to *Antioch* taking with them *John* whose surname was *Mark*, Nephew to *Barnabas*.

(a) The same person, *All.* 21. 10. foretold *Paul's* bonds.

(b) Famis hujus meminerunt *Suetonius* in *Claudius*, cap. 18. *Joseph.* *Antiq.* lib. 20. cap. 2.

(c) The Septuagint often tender the Land (when it signifies the Land of *Judea*) by *διουμένην* the world. See *Dr. Hammond*.

(d) Eusebius in *Chron.* & *Orosius* 1. 7. c. 6. affirmant, *Helena* *Adiabonorum* *Reginam* (quam ad Christum conversam esse scribit *Orosius*) *Judæis* in hac fame, magnā munificentia succurrisse.

(e) Seniores vocantur penes quos erat Ecclesie regimen, in quibus primum gradum tenebat Apostoli. Sic mensis presuerunt Diaconi, ut Presbyteris tamen subessent, nec quicquam nisi ex eorum autoritate agerent.

reant, *Calvin*. Hæc prima est *Presbyterorum* in Ecclesia mentio. Vocantur Patres Synagogarum. Totum autem regimen Ecclesiarum Christi, conformatum fuit ad Synagogarum Exemplar. *Grot.*

(f) Agnoscebant enim eos quasi Patres suos utpote primos fideles: tum quia fideles in *Judæa* spoliati bonis à *Judæis*, majori indigentia laborabant: tum quia ipsi sponte se bonis abdicarant, possiderantque eorum pretia ad pedes Apostolorum, *1. 4. 34.* quare præ cæteris merebantur iuvari. *A. Lapide.* \* See *Col.* 4. 10.

Act. 11. v. 27. And in these days came prophets from Jerusalem unto Antioch.

v. 28. And there stood up one of them, named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world: which came to pass in the days of *Claudius* Cæsar.

v. 29. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in *Judea*.

v. 30. Which also they did, and sent it to the elders by the hands of *Barnabas* and *Saul*.

Act. 12. v. 25. And *Barnabas* and *Saul* returned from Jerusalem, when they had fulfilled their ministry, and took with them *John*, whose surname was *Mark*.

## SECT. IX.

Like having thus related what was done at *Antioch* he returns now to *Judea*, and shews how about the same time King *Herod Agrippa* *(a)* (Son of *Aristobulus* and Grandson of *Herod* the great) having obtained a

(a) Quatuor sunt Herodes in sacra Scriptura noti. 1. Alcaonita sub quo Christus natus est, Infantida, alius Herodes magnus. 2. Antipas, filius ejus, Tetrarcha Galilææ, qui Johannem Baptistam occidit, *Math.* 14. *Mar.* 6. & Christum ludificatus est, *Luc.* 23. 11. 3. Herodes Agrippa, Aristobuli filius, & Herodis M. nepos. Hic Romæ cum esset, Caio erat familiaris nondum Cæsari, optabatque Tiberio Cæsari celerem mortem, ut Caius citò ad Imperium veniret; quo nomine à Tiberio in Carcerem conjiciebatur. Caius autem Imperator factus, eum carcere liberatum fecit Regem *Judææ*.

4. Agrippa Junior, prioris Agrippæ filius de quo *Act.* 25. 13. qui tamen in Scriptura non Herodes, sed simpliciter Agrippa appellatur. *H. Herodes*

Herodes Magnus Rex Judææ per Annos XXXVII. Hoc regnante Joann. Baptista & Christus nati, Luc. 1. Mat. 11. hic Magorum adventu & abitu territus occidit Infantes. Ibid.

β Filii, Tetrarchæ.

Nepotes ex Aristobulo just. Patri Irangulato.

Archelaus Tetrarcha Judææ per 7 aut 8. hoc Christum occidit ab Io, Mat. 2.

φ Philippus Tetrarcha Iturææ & Trachonitidis regionis, Luk. 2. 1. maritus Herodias, Matth. 14. 3.

ς Herodes Antipas Tetrarcha Galilææ, Luc. 2. 1. raptor Herodias, Mat. 14. 4. interfector Baptistæ, ibidem, vulpe: infidias sicut vitæ Christi, Luc. 14. 31. il-lusor Christi, Luc. 24. 11. Hujus procurator Chuza, Luc. 8. 3. Cum hoc educatus Manahen Act. 13. 1. Conspirat cum Pilato adversus discipulos Christi, Act. 4. 27.

Herodes Rex Chalcædis, qui regnum à Claudio Imper. interfectione fratris Agrippæ obtinuit, Joseph.

ζ Agrippa Major universum regnum avi obtinuit. Imperat annos 7. Interfecit Jacobum: in vincula conjecit Petrum, ab Angelo percussus, Act. 12. ubi etiam Herodes vocatur in hujus prætorio, Cæsarea, custoditur Paulus, Act. 23. 35.

Herodias primum Philippi deinde per consensum fratris ejus Antipæ uxor. Matth. 14. Josephus.

Bernice, Act. 13. 14. Hæc primum Herodi chalcædis regi, patruo, deinde Polemoni Cæcilæ Regi nupta, à quo discedens cepit Regem Agrippam fecerari, non sine manifesta intercessu suspitione.

η Agrippa Minor regnat annos 16. et oram hoc, & Bernice sorore, causam dicit Paulus, Act. 26.

Drusilla. Hæc primum Emelænorum Regi, circumcissionem admittenti, deinde promissis persuasa, abjecta religione patris, Felici, procuratori nupsit, Act. 24. 24. Joseph. l. 20. 5.

great

great part of his Grandfathers Dominions of *Claudius* the Emperor, came into *Judea*, to take upon him his Government, about the latter end of the first, or beginning of the second year of *Claudius*; and being willing to gratifie the *Jews*, (who he saw desperately hated the Christians), he began to vex and persecute certain of the Church at *Jerusalem*; and in that persecution he slew *James* (b) Brother of *John*, and Son of *Zebedee* with the Sword (c), who was called *Boanerges* (*Mark* 3. 16.) because he was a zealous and thundering Preacher against the Vices of the Times. And perceiving that the *Jews* were well pleased therewith, He proceeded further and apprehended *Peter* also, the *Passover* of the *Jews* being then at hand. And having imprisoned him, he set sixteen (e) Souldiers to guard him, *four* at a time, and to take their turns in the *four watches* of the night, meaning after the Feast of the *Passover* was over to bring him forth to the *Jews*, and probably (if they desired it) to put him to death also.

& Johannes Baptista gladio decollatus est.

(c) Tot militibus Petrum custodiri curavit, quia veritus est, ne miraculosè evaderet, sicut fecerat antea, Act. 5. 19. See Sect. 7. of 1. Chap.

*Peter* being thus cast into prison, fervent and importunate prayers were made by the Church to God in his behalf. He continues there till the very night (f) before *Herod* intended to bring him out to the people; at which time sleeping between two Souldiers to whom he was bound with two Chaines, and the Souldiers keeping watch before the door, an Angel came to him, and the light with which he appeared shone in the prison, who raising him up and causing his Chaines to fall off from his hands, He commands him to make himself ready to go out immediately with him; which accordingly he does, but as yet was not assur'd that this was really done, but in this transport, apprehended he had been in a dream or trance. And the prison, as it seems, being in the Suburbs, after they were out of prison, they pass thorow two watches, or wards which stood every night without the gates of the City, and at last came to the *Irongate*, which leads into the City, which opened to them of its own accord, and when they had passed together thorow one street, the Angel left him, and departed. *Peter* now perceiving that it was no vision, but a real deliverance, said within himself, Now I see clearly that God hath sent his holy Angel and hath delivered me from the hands of *Herod* and from the malice of the *Jews*. And when he had considered what course was fittest for him to take, he resolv'd to go to the house of *Mary*, *Mark's* mother,

(b) Catalogus Apostolorum ducet habet Jacobos. Prior est Jacobus frater Johannis, filius Zebedæi, in ordine Apostolorum tertius; à Theologis vocatur *Jacobus Major*, & à Marco 3. 17. *Boanerges*. Alter est Jacobus frater Domini. Gal. 1. 19. filius Alphaei, in ordine Apostolorum nonus, Mat. 10. Ab aliis vocatur *Jacobus minor* ex Marc. 15. 40. & est ille, qui Hierosolymitanæ Synodi Præses fuit, Act. 15. cuius mentio, v. 17. hujus capitis; habeturque pro auctore Epistolæ, quæ *Jacobi* vocatur.

(c) Ita et ntingit ei calix iste de quo Christus erat loquutus, Mat. 20. 23. *Jacobus* primus omnium Apostolorum mortem obiit.

Gladio decollare, supplicium fuit inter Judæos non usitatum: quod legimus; sed à Romanis acceptum, sicut

(f) God many times suffers his Children to come to the Pits-brink, and then delivereth them, that they may be more sensible of his mercy, and have the more evident matter of praising his name.

mother, where many Christians were met together at this very time of the night to seek the Lord in prayer for him: And as he knocked at the door, a Damofel came to ask *Who was there?* and knowing *Peters* voice, she stayed not to open the door for gladness, but ran in and told them *Peter was there*. They at first thought she spake idly, but she persisting in it, they then said, *It is his (g) Angel;* that is, some Messenger come from him who mentioning his name; the Maid by mistake, concludes it to be *Peter* himself; or else possibly by *his Angel* they might mean that some holy Angel (*h*), had assumed his shape and voice, and stood at the gate in his resemblance. But whilst they thus debated the matter, *Peter* continued knocking, and when they had opened the door, they were amaz'd to find that it was indeed *Peter* himself. Then he related to them how miraculously the Lord had delivered him, and giving order, that *James* the less (the Son of *Alpheus*, called the *brother*, that is, the *kinsman* of the Lord, *Gal. 1. 19.*) and the rest of the Brethren in that City should be certifi'd of the manner of his deliverance; he withdrew himself to some more secure place, (probably to *Antioch*) not being willing to put himself into the same danger again, out of which *God* had so wonderfully delivered him, [See *Mat. 10. 23.*]

(g) So the word Angel does sometimes signify no more than a Messenger. *Luk. 7. 24. 27.*

(h) Angelum ejus nominant qui divinitus sibi apertus sit cultus, & salutaris minister. Quo sensu Ch. iustus dicit Angelos parvulorum semper vidit: faciem Patris, *Matth. 18. 10.* Quod autem vulgè hinc eliciunt singulos hominibus attribui singulos Angelos qui eorum curam gerant, nimis infirmum est. Nam Scriptura testatur magno interdum populo unum Angelum dari, & uni tantum homini, ingentem exercitum, *Gen. 32.* Nam *Elizari* minister aperti sunt oculi, ut multos currus igneos in aere cerneret, qui ad tuendam Prophetæ salutem ordinati erant, *2 Reg. 6. 17.* apud *Danieldem* vero non nisi unus *Perlarum* Angelus, & unus *Græcorum* nominatur, *Dan. 10. 5. 13. 20.* Nec Scriptura suum cuique certum & peculiarem Angelum promittit, sed potius quod Angelis suis mandaverit, ut singulos fideles custodiant, *Psal. 91. 11.* Itæa ut castretentur in circuitu piorum, *Psal. 34. 8.* Ergo figmentum quod passim involuit, de binis cuiusque generis, profanum est. Nobis sufficiat quod pro Ecclesiæ salute tota caelestis militia excurbat: atque ita pro temporis necessitate, nunc unus Angelus, nunc plures suo præsidio nos protegant. Certè inestimabilis hæc est Dei bonitas, quod Angelos qui radii sunt divini fulgoris, ministros nostros esse pronunciat. *Cato. in loc.*

In the morning there was a great stir among the Souldiers, what was become of *Peter*. And *Herod* not finding him, strictly examined the Watch, and being frustrated of his intention against the Apostle, he vents his rage against the Souldiers, and commanded they should be carried away (*i*) either to prison or to execution, and to be punished as malefactors.

(i) ἀπαχθῆναι ] ἀπαχθῆναι significat abduci, hoc est, rapi ad supplicium, vel ducti in vincula.

- Act. 12. 1.** Now about that time, Herod the king stretched forth his hands, to vex certain of the church.
- v. 2. And he killed *James* the brother of *John* with the sword.
- v. 3. And because he saw it pleas'd the Jews, he proceeded further to take *Peter* also, (Then were the days of unleavened bread)
- v. 4. And when he had apprehended him, he put him in prison, and delivered him to four quarterions of souldiers to keep him, intending after Easter to bring him forth to the people.
- v. 5. *Peter* therefore was kept in prison, but prayer was made without ceasing of the church unto *God* for him.

v. 6. And

- v. 6. And when *Herod* would have brought him forth, the same night *Peter* was sleeping between two souldiers, bound with two chains, and the keepers before the door kept the prison.
- v. 7. And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote *Peter* on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.
- v. 8. And the angel said unto him, Gird thy self, and bind on thy sandals. And he did. And he saith unto him, Cast thy garments about thee, and follow me.
- v. 9. And he went out, and followed him, and wist not that it was true which was done by the angel: but thought he saw a vision.
- v. 10. When they were past the first and the second ward, they came unto the iron gate that leadeth into the city, which opened to them of his own accord, and they went out, and passed on thorow one street, and forthwith the angel departed from him.
- v. 11. And when *Peter* was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of *Herod*, and from all the expectation of the people of the Jews.
- v. 12. And when he had considered the thing, he came to the house of *Mary* the mother of *John*, whose surname was *Mark*, where many were gathered together, praying.
- v. 13. And as *Peter* knocked at the door of the gate, a damsel came to hearken, named *Rhoda*.
- v. 14. And when she knew *Peters* voice, she opened not the gate for gladness, but ran in, and told how *Peter* stood before the gate.
- v. 15. And they said unto her, Thou art mad, but she constantly affirmed that it was even so. Then said they, It is his angel.
- v. 16. But *Peter* continued knocking; and when they had opened the door, and saw him, they were astonish'd.
- v. 17. But he beckning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison: and he said, Go shew these things unto *James*, and to the brethren. And he departed, and went into another place.
- v. 18. Now as soon as it was day, there was no small stir among the souldiers, what was become of *Peter*.
- v. 19. And when *Herod* had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death.

v. 11. γυόμενος ἐν ἑαυτῷ ] Ubi ad se redierat, stupore excussio.

## SECT. X.

**H**erod shortly after goes from *Jerusalem* to *Cæsarea* and abode there: And being highly displeas'd with the *Tyrrians* and *Sidonians* he intended to make war (*a*) upon them. They being sensible, that their own narrow circuit of Land was not sufficient to maintain them, and that they depended on *Galilee* and *Judea*, (now under *Herods* jurisdiction) for a great part of their provisions, they judg'd it their wisest course to seek peace with him. Having therefore gratifi'd *Blasius* his Chamberlain, and got him to be their Friend, they sent their Commissioners to request the King that he would be graciously pleas'd to be reconciled to them. *Herod* being a proud Prince and

(a) ἢν θυρομαχίαν had an intention to make war. Sic *Hammondus*.

and pufft up with his prosperity, on a solemn, day appointed (as 'tis like) for the audience of these *Tyrian* and *Sidonian* Commissioners, being clad in a *Royal Robe* all glistering with Silver (whereon the Sun shone, and so made it more glorious and illustrious, as *Josephus* reports, *lib. 19. Antiq. eb. 7.*), and sitting upon his Throne, made a speech unto them to shew his magnificence and eloquence, and possibly extoll'd his own clemency, that having a just cause to chastize them with his arms, yet he was graciously inclin'd to spare them. At this the people gave a shout and with impious flattery, cry'd out, *It is the voice of a God and not of a man.* Herod priding himself in this acclamation and assuming this divine honour to himself, immediately the (b) Angel of the Lord smote him with a loathsome disease, so that he was eaten up either of lice or worms, and dyed miserably. And this Tyrant and Persecutor of the

(b) In morbis immittendis sapit Angelorum ministerio Deus utitur, Exod. 12. 29. 2 Sam. 24. 16.

Church being thus removed, the Gospel prospered exceedingly, and was preached up and down with great success.

- And he went down from Judea to Cesarea, and there abode.
- v. 20. And Herod was highly displeas'd with them of Tyre and Sidon: but they came with one accord to him, and having made Blaſtus the kings chamberlain their friend, desired peace, because their country was nourish'd by the kings country.
- v. 21. And upon a set day Herod array'd in royal apparel, sat upon his throne and made an oration unto them.
- v. 22. And the people gave a shout, saying, It is the voice of a god, and not of a man.
- v. 23. And immediately the angel of the Lord smote him, because he gave not God the glory, and he was eaten of worms, and gave up the ghost.
- v. 24. But the word of God grew, and multiplied.

## CHAP.

## CHAP. III.

Relating Saul's first journey from Antioch with Barnabas, to preach the Gospel to the Gentiles, John Mark being their Minister, which for distinctions sake we call, *Iter Asiaticum.*

Anno	
Christi.	Claud.
46	4
47	5
48	6
49	7
50	8
51	9

*Iter Asiaticum.*

## SECT. I.

**B**arnabas and *saul* having carried the Alms sent from the Disciples in *Antioch* to their Brethren in *Judea* in the time of the dearth (as we have seen *sect. 8. of Chap. 2.*), returned to the Church at *Antioch* again; in which there were at that time several *Prophets* (a) and *Teachers*, and among others one very eminent, *viz. Manaen*, who was a person of that high rank and quality, that he had been brought up with *Herod Antipas*, and yet contemning the world, had embraced the Gospel, and thought it no disparagement to him to be a Teacher there. Thus God manifests the freedom of his Grace, in effectually calling some of all sorts and ranks of men to a participation of the benefits offer'd in and by his Son.

(a) Propheta dicuntur qui praediti erant dono interpretandi Scripturas Propheticas ex revelatione Spiritus Sancti: & nonnulli eorum etiam praediti erant dono praedicandi futura, quae scire Ecclesiae intererat, qualis erat Agabus. Doctores sunt qui in Scholis sive Ecclesiis, doctrinam sacram tradunt & alios erudiunt, qui Eph. 4. 11. a Pastoribus distinguuntur.

*Barnabas* and *saul* had not been long in that City, before the holy Ghost on a day when the Church fasting and praying, by some instinct or revelation to one or more of the *Prophets* and *Teachers* there, commanded that these two, *viz. Barnabas* and *saul* should be separated (b) from the service of that Church (where there were for the present Teachers enough) and sent to preach the Gospel in other parts. The Church hereupon with prayer and fasting commended them to God, and by

(b) Cum non dixerit Spiritus Sanctus segregate Domino, sed mihi, ostendit unam esse potentiam & virtutem.

*imposition of hands* (c) set them apart to this particular employment. Thus having received their Commission from the holy Ghost, they set forth for the work to which they were designed (d), taking *John Mark* along with them, to be assistant to them, and a fellow-labourer in the work of the Lord, and to be by them sent to any part of their charge, whither they themselves could not go. Having begun their journey, they first

(c) Fuit haec ceremonia antiquitus usitata cum alicui aliquid bonum appareat, & alicui benedicerent. Gen. 48. 14. non quod in ceremonia aliqua vis esset, sed quod esset visibile signum cordialis ac sincere commendationis vel benedictionis, *Stref.*

This is the first ordination of Elders since the Gospel, that was used out of the Land of Israel. No better reason I suppose can be given of this present action, than that the

came

Lord did hereby set down a platform of ordaining Ministers in the Church of the Gentiles for future times, *Light*.

(d) Non opus habebant vocatione & missione ut possent predicare legitime Evangelium; erant enim antea vocati & missi, & diu jam functi erant ministerio: sed opus habebant specialis vocatione & missione ad predicandum *Gentibus*, *Siref*.

(e) Hæc olim *Macaria* dicta ob beatam rerum omnium corporalium abundantiam, sed nunc demum *beata* facta per communicationem Evangelii. In hæc Insula erat inelytum illud Templum Paphie Veneris de quo multa *Tacitus lib. 2. hist.* In hæc tamen corruptissimam & impurissimam insulam Deus omnium primo Evangelium suum misit, & Ecclesiam ibi plantavit. Est enim *Cyprica Ecclesia* prima ex transmarinis. Non est ergo *currentis* sed *inveniens* Dei, *Rom. 9.*

(f) *Esauzes* Filius salutis, qui salutis sanitatiq; adlerendæ artem proficitur.

him to this purpose, *O thou vile forcerer, who like the Devil by whom thou workest, shewest thy self and an enemy to the truth and to all goodness; wilt thou not cease to lay false imputations on the gospel, and the way of salvation to hinder and discourage men from embracing of it? It is most just that thou that shuttest the eyes of thy mind so perversly against the light of the Gospel, shouldst lose thy outward sight; and therefore by the immediate power of God it shall be taken from thee for some time; and immediately Elymas the Governour seeing this miracle, and hearing the Doctrine of the Gospel opened and explained, and perceiving it accompanied with so much power, was converted to the Faith.* And from this time forward *Saul* was always called *Paul*

(g) Hoc loco imprimis cœpit esse Gentium Apollolis, itaque etiam fortitur nomen *Gentibus* usatum.

vers'd among the *Jews*, *Syrians* and *Arabians*, yet afterwards, when he was by Gods special Call principally sent to the *Gentiles*, viz. to the *Greeks* and *Romans*, he then had the name of *Paul* given unto him, that being a name more agreeable unto them. From *Paphos*, *Paul* and his company went to *Perga* in *Pampilia*, a Country in *Asia* the less, at which place *John Mark*

(b) Reditum hujus *Johannis Marci* ad officium quod deseruerat, ejusque cum *Paulo* reconciliationem, vid. *2 Tim. 4. 11. Phil. 2. 4.*

(b) (possibly being weary of those travels or having an earnest desire to visit his mother and friends) left them (which *Paul* took very ill) and returned to *Jerusalem*, where he stayed till *Paul* and *Barnabas* came thither again: in whose place (it seems) *Paul* took *Titus*, for he was with him, when after he had finished this peregrination, he went up to the Council at *Jerusalem*.

Act.

came to *Seleucia* a port in *Syria* and from thence sailed to *Cyprus* (e), *Barnabas*'s own Country [ *Act. 4. 36.* ], and at *Salamis* one of the Cities of that Island, they first began to preach the Gospel in the Synagogues of the *Jews*. For though these two holy men were sent to the *Gentiles*, yet were they so far from forbearing to preach to the *Jews*, that they constantly began with them first in all places where they came. And travelling over that Island as far as *Paphos*, they there found a false Prophet a magical Jew [ *See Act. 19. 13. & Mat. 24. 24.* ], called *Bar-jesus* (f), and surnamed *Elymas* or *Magnus*, who opposed them, and particularly endeavoured to hinder and divert *Sergius Paulus* (who govern'd that Island for the *Romans*) from hearing them and from embracing the faith. *Saul* seeing the wickedness and malice of this man and having a great incitation of the Spirit of God upon him, looked earnestly on him, and spake to

- Act. 13. 1. Now there was in the church that was at Antioch, certain prophets and teachers: as *Barnabas*, and *Simcon* that was called *Niger*, and *Lucius* of *Cyrene*, and *Manaen* which had been brought up with *Herod* the tetrarch, and *Saul*.
- v. 2. As they ministered to the Lord and fasted, the holy Ghost said, Separate me *Barnabas* and *Saul*, for the work wherunto I have called them.
- v. 3. And when they had fasted, and prayed, and laid their hands on them, they sent them away.
- v. 4. So they being sent forth by the holy Ghost, departed unto *Seleucia*, and from thence they sailed unto *Cyprus*.
- v. 5. And when they were at *Salamis*, they preached the word of God in the Synagogues of the *Jews*: and they had also *John* to their Minister.
- v. 6. And when they had gone thorow the isle unto *Paphos*, they found a certain forcerer, a false prophet a Jew, whose name was *Bar-jesus*.
- v. 7. Which was with the deputy of the country *Sergius Paulus*, a prudent man: who called for *Barnabas* and *Saul*, and desired to hear the word of God.
- v. 8. But *Elymas* the forcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.
- v. 9. Then *Saul* (who also is called *Paul*) filled with the holy Ghost, set his eyes on him,
- v. 10. And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?
- v. 11. And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness, and he went about, seeking some to lead him by the hand.
- v. 12. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.
- v. 13. Now when *Paul* and his company loosed from *Paphos*, they came to *Perga* in *Pampilia*: and *John* departing from them, returned to *Jerusalem*.

v. 2. εις το αρθρον ο προσκληθηναι αυτους, i. e. προς ο κληθησαι αυτους. Vocare hic est destinare: præteritum passivum utripatur in significatione activa.

v. 11. Επι οα ] adversum te. Manus enim Dei dicitur super eum esse, quem protegit, at contra vel adversus illum quem punit. vid. *Psal. 80. 17. & 1 Sam. 12. 15.*

## SECT. II.

**P**aul and Barnabas from Perga go to Antioch in Pissidia (a Country of the lesser Asia) and entering into one of the Synagogues of the Jews on the Sabbath day, after the reading of some portions or sections in the Law and Prophets

(a) More recepto ab Eisdem temporibus, ut præter particulas de lege (quod vetus erat) etiam de prophetis particula aliqua Sabbatis singulis legeretur. Grot.

(b) Synagoga habebant suos præfectos, qui erant quasi consistorium Ecclesiasticum, qui lectiones & adhortationes peragebant disciplinam exercebant & ordinem curabant, Stres. See Harmony of the four Evangelists, Sect. 10. of Chap. 3.

(c) It was the custom of the Jewish Doctors to expound and apply some part of Scripture to the instruction of the people. Hamm.

(a) as their manner was every Sabbath, See v. 17. & ch. 15. 21.) they are invited by the Rulers (b) of the Synagogue to give a word of instruction (c) unto them if they were prepared so to do. Hereupon Paul standing up, and bespeaking all both Jews and Profelytes to give audience, in a most excellent Sermon he setteth forth the mercies of God to the Children of Israel, in chusing them at first for his own peculiar people and exalting them thereby above all the Nations of the World, and delivering them by his Almighty power from the bondage of Egypt, exercising long suffering, and forbearance towards them, notwithstanding their provocations Forty years in the wilderness, and driving out the seven nations out of the Land of Canaan, and giving it to them for a possession. And after his providence had been thus over them for about the space of Four hundred and fifty years; He gave them Judges and spirited them for their places, and raised up some particular eminent persons to rule over them, and to fight their battles: which way of Government lasted to the time of Samuel, who being a Prophet, ruled them in Gods name, and stood for some years. After this, they desired a King, and God gave them Saul, whose reign, (reckoning in also the preceeding government of Samuel), continued for the space of Forty years (d); and after him, he gave them David a man after his own heart and ready to perform (e) what he enjoynd him in governing the people. Of this mans seed he shews, God according to his promise [Isa. 11. 1.] had raised up to Israel, Jesus a Saviour. To whom John Baptists bare witness, preaching the Doctrine of Repentance and pressing contrition, humiliation, and brokenness of heart for sin, that so there might be stir'd up in the people a hunger, and thirst, and earnest desire after Christ, who was then ready to appear, and to enter on his prophetick office. He shewed that John did not only exhort to repentance in his Sermons, but by administering the ordinance of Baptism he obliged them to it, and to an humble acknowledgment and confession of their sinfulness and impurity, which washing with water might suggest unto them.

(d) Samuel and Saul governed between them both about Forty years; the years of the government of either of them are not distinctly and particularly express'd. 'Tis probable that Samuel might govern before Saul was set up about Thirty years and consequently that Saul did not reign above Ten years at the most. See Altius Chron. p. 109.

Saul non regnavit annos quadraginta sed includuntur in hoc numero anni Samueli, quibus ille ante & cum Saulo regnavit vel potius judicavit.

(e) Πίστα τὰ θελήματα μου ] Omne id quod ipsum jubebo præstare. Non enim hoc de ipsa lege intelligendum est, sed de peculiaribus mandatis ad Davidis vocationem & regimen populi spectantibus.

David was a man after Gods mind in the main of his life, though not in every particular action, the damnation being from the greater part.

them. And as John went on fulfilling his ministry, he was so far from arrogating to himself the Title of the Messias, that he avowed himself only for his forerunner, declaring, that shortly the Messias would come in person and preach among them, which accordingly he did. Now this Gospel and Word of Salvation, which Christ brought into the World ( he shews ) is sent, and is to be proclaimed and made known unto them. He acknowledges the sanhedrim, and people that then dwelt at Jerusalem, did not indeed understand him to be the Messias as they might have done, had they considered the Predictions of the Prophets, contained in those Sections and Portions of Scripture which every Sabbath-day are read in their Synagogues; but instead thereof, they adjudged him to death, and in so doing, fulfilled those very propheties they understood not. And though they found not in him any cause of death, yet they desired to slay, that he might be slain. But after he was crucified and buried, he shews them, that God raised him from the dead, and for Forty days he continued upon the earth, and was several times seen by his disciples and divers others who from the beginning attended on him, who do now with great assurance testify these things unto all the Jews. He further shews, that now God had actually fulfilled his promises made unto their fathers, in that he had sent his son into the world to be incarnate, and to accomplish the work of our redemption, whom he had raised from the dead, after he had been crucified according to the promises and predictions that are recorded of him in sundry places of Scripture, as particularly in Psal. 2. 7. where Christ is said in the day of his resurrection, to be begotten (f) of the Father, because he was then most eminently declar'd to be the Son of God [ Rom. 1. 4. ] And in Isa. 55. 3. God not only promises to raise him from the dead, but to secure him from ever dying any more, saying, I will give you the sure mercies of David, that is, perform unto you the gracious promises made to David. Now it was promised to David, that of his seed should arise the Messias, who should have an everlasting Kingdom, and who should not see corruption, as 'tis Psal. 16. 11. If therefore God should suffer his Son to return again to the place of corruption, viz. the grave, how could he make good the promises he had made to David. For these words cannot be applyed personally to David; for David after he had served his generation, dyed and never rose again, but his body purified in the earth. But Jesus in whom this prophesie is compleatly fulfilled, was raised again from the dead, and saw no corruption nor was his body purified in he earth. This therefore he shews is the Gospel that they preached unto them, namely, that this Jesus is the true Messias, by whose merits and intercession, remission of sins is to

(f) Deus Pater, ter dicitur Christum filium genuisse, & ter vitam ei dedisse. 1. Ab æterno ex se generando, deinde ex femine Davidis excitando, & denique ex mortuis resuscitando.

Verba hæc non sunt ita accipienda quasi tum demum post resurrectionem suam Christum cepit esse filium Dei, & ab eo gigni, sed quia tum Deus potentissimè post resurrectionem declaravit Christum esse filium suum. In scriptura enim res tum dicuntur fieri vel nasci, cum manifestatur & se producit: contra Prov. 17. 17. Anicypus nascitur in die vultus, h. e. tum seipsum producit, cum premit nos angustia. Cæron.

be



be obtained and whosoever believes in him shall certainly be freed from the wrath of God, and the punishments attending sin in another world; from which the law of Moses could not of it self, by all its ceremonies, washings, and sacrifices, purge or cleanse, or free, any person whatsoever. For the Law of Moses had only a shadow of the good things which were to be performed by Christ. Upon the whole matter therefore he exhorts them that they should take heed lest by their obstinate resisting and rejecting this way of Salvation, now preached to them, they should bring a remarkable astonishing destruction upon themselves, such as God threatened to bring upon the Jews of old from the *Caldeans* [Hab. 1. 5.] where he speaks to them to this purpose, *Behold ye despisers, and be amazed, and*

(g) Apud Suidam δ. ἀνίστη, est δ. φανέσ ποιέω, facere ut non appareat. Sic Plutarch. de Pyth. orac. ἀφανίσεν ὁ θεός τὸ ἀληθές; non vult abscondere aut tegere veritatem, ἀφανίσαντος disparete, nempe ut illi qui præ pudore se foras propiciunt, de-

24. Sequitur Apostolus hoc loco versionem τῶν LXX, qui בְּגוֹיִם lego-  
im, i. e. in Gentibus, Hab. 1. 5. (ut videtur) legebant בְּגוֹיִם, quia vertunt καταργήσας, errore orto ex assinitate litterarum י & ט. Non est autem quod turbetur quicquam quod errore hunc non emendaverit Evangelista noster. Etsi enim in verbis, in re tamen ipsa nullus est error. Nam contemptores arguuntur Judæi, quom Gentis magistros aspiciere jubentur. Sensus itaque rectè constat, imo mentem Prophetæ, quæ per commentarium explicat. De Div.

Lodging, who exhorted them to continue steadfast in the doctrine of the Gospel. And the next Sabbath day came almost the whole City to hear the Gospel preached by them. But the chief men of the Jews, seeing how the people thronged to hear the Apostles, were horribly enraged at it, and contradicted, and cavilled at the doctrine they preached, and reviled and calumniated their persons. However, this nothing discouraged Paul and Barnabas; but putting off all fear, they openly declar'd, that they had performed their charge from Christ of preaching the Gospel first to the Jews; but seeing they behaved themselves so obstinately and perversly, and by their contempt thereof shewed and declared themselves unworthy of so great a blessing, they were now by Gods appointment to leave them, and to preach to the *Gentiles*. For this was the direction of God, that the Gospel being first preached to the Jews, and rejected by them, it should then be preached to all other people of the world. And this is the sum of that old prophetic, *Isa. 49. 6. I have set thee to be a light to the Gentiles, to give*  
the

the people that sate in darkness knowledge of the way to eternal life. When the *Gentiles* heard this good news, and understood their own interest in it, they rejoiced exceedingly, and magnified, and highly approved the Gospel and word of the Lord; and as many as were chosen of God, and by the conviction of his Spirit, prepar'd and dispos'd to seek after eternal life, believed. And the Gospel was preached over the whole Country. But the Jews being enraged hereat, stirred up and exasperated some of the *female proselytes* of honourable quality (who were led with a blind zeal against the Gospel, which they understood not, and accordingly, as it seems, stirred up their husbands against it), and other chief persons in the City against the Apostles, and drove them out of their Coasts; who shaking off the dust of their feet against them (as our Saviour had commanded, *Mat. 10. 14.*), departed and went to *Iconium*, a City of *Lycania*, in the lesser *Asia*. Yet the Disciples in this City, and the parts adjacent, were nothing discouraged with the Jews Blasphemies, calumnies, and oppositions, but were fill'd with spiritual Joy that they had embrac'd the Gospel, and went on courageously in their profession of it.

Act. 13. v. 14. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

v. 15. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

v. 16. Then Paul stood up, and beckning with his hand, said, Men of Israel, and ye that fear God, give audience.

v. 17. The God of this people of Israel chose our fathers, and exalted the people, when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

v. 18. And about the time of forty years suffered he their manners in the wilderness.

v. 19. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot.

v. 20. And after that he gave unto them judges, about the space of four hundred and fifty years, untill Samuel the prophet.

v. 21. And afterward they desired a King, and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

v. 22. And when he had removed him, he raised up unto them David to be their king, to whom also he gave testimony, and said, I have found David the Son of Jesse, a man after mine own heart, which shall fulfill all my will.

v. 23. Of this mans seed hath God, according to his promise, raised unto Israel a Saviour, Jesus:

v. 24. When John had first preached before his coming, the baptism of repentance to all the people of Israel,

v. 25. And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But behold, there cometh one after me, whose shoes of his feet I am not worthy to looke.

v. 26. Met and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

- v. 27. For they that dwelt at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets, which are read every sabbath day, they have fulfilled them in condemning him.
- v. 28. And though they found no cause of death in him, yet desired they Pilate that he should be slain.
- v. 29. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.
- v. 30. But God raised him from the dead :
- v. 31. And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.
- v. 32. And we declare unto you glad tidings, how that the promise which was made unto the fathers,
- v. 33. God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second Psalm : Thou art my Son, this day have I begotten thee.
- v. 34. And as concerning that he raised him up from the dead, now no more to return to corruption ; he said on this wise, I will give you the sure mercies of David.
- v. 35. Wherefore he saith also in another psalm, Thou shalt not suffer thine holy One to see corruption.
- v. 36. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption.
- v. 37. But he whom God raised again saw no corruption.
- v. 38. But know ye thus, men and brethren, that through this man is preached unto you the forgiveness of sins.
- v. 39. And by him all that believe, are justified from all things, from which the law could not justify them.
- v. 40. Be ware therefore, lest that come upon you which is spoken of in the prophets ;
- v. 41. Be hold ye despisers, and wonder and perish : for I work a work in you, as ye have seen, a work which you shall in no wise believe, though a man declare it unto you.
- v. 42. And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.
- v. 43. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas, who speaking to them, persuaded them to continue in the grace of God.
- v. 44. And the next sabbath day came almost the whole city together to hear the word of God.
- v. 45. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting, and blaspheming.
- v. 46. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you : but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.
- v. 47. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.
- v. 48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord : and as many as were ordained to eternal life, believed.
- v. 49. And the word of the Lord was published throughout all the region.
- v. 50. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coats.

v. 51. But

- v. 51. But they shook off the dust of their feet against them, and came unto Iconium.
- v. 52. And the disciples were filled with joy, and with the holy Ghost.

V. 14. ἡ ἡμέρα τῶν σαββάτων, pro τῶ σαββάτω. σαββάτω enim in plurali, significatione singulari dicere, in more est Evangelicis, ex usu LXX Interpretum. Ut Exod. 20. 10. & sic passim, De Die.

v. 19. Septem Gentes | Sex nominantur Exod. 3. 8. Canaan, Hittai, Amorai, Perizzai, Hevæi ; sed addendi his Gargazeni ex Neh. 9. 8. quos in Africam ivisse aucti Hebræi. Est ubi una ex septem omnittitur, vel quia minus, vel quia minus potens.

v. 20. Καὶ μετὰ τὰυτὰ ὡς ἔπει τετρακοντίος ἔτη συνέβη, scil. γὰρ μετὰ ἐπιπένητα 450 ἀννῶν, scil. facta, delti judices, ἡμέρα ad Samuelem prophetam. Numerus positus respicit antecedentia in Sermone Pauli, cuius initium est ἐλλείλο πατριον, v. 17. terram, distributio terre Canaan, v. 19. Electio cepit eo tempore, quo Deus Isaacem separans, Isaacem semen promissionis posuit, & in illo cum posteritate ejus factus pepigit, Gen. 17. 6, 7, 19, 21. Ab illo igitur anno ( fuit autem unus ante natum Isaacum, cap. 17. 1. cap. 21. 5. ) ad tempus usque distributionis terre Canaan per solitam decem & Judicem plenarie, decurrerunt annu 450, minus uno ; quod ad indicandum ὡς particula additur. Hæc simplicissima videtur conciliatio Chronologica, ut ad corruptionem in textu statuemum non opus sit contigere. Vid. Junium in Paral. l. 1. par. 53. Classis.

Omnino salutaris iis, qui hic annos, quibus rexerunt Judices, supputari solent ( sic enim annos hosce 450 cum 480 qui ab exitu ex Agypto ad Templi Salomonici initium effluxisse dicuntur | Reg. 6. 5. conciliare impossibile videtur ) sed qui à nato Isaac usque ad Judices fluxere, quasi scriptum sit, καὶ μετὰ τὰυτὰ ὡς ἔπει τετρακοντίος καὶ συνέβητα προχθέντα, ἔθηκε κριτῶν ; ut non quando rexerunt Judices, sed quando eos Deus dederit, indicetur : nempe post ea que v. 17, 18, 19. narrata fuerunt, quæ 450 circiter annis gesta fuerunt, convenit computus Nam à nato Isaac ad natum Jacobum sunt 60 anni, inde ad introitum in Agyptum 130 inde ad exitum 210, inde ad introitum in terram Canaan 40. inde ad distributionem terræ, anni 7, qui simul faciunt 447 annos, id est, circiter 450 ( defunct enim solummodo tres. Recte autem ad natu Isaac tempus referunt illud, v. 17. Elegit Deus patres nostros ) tum enim Deus qui jam Abrahamum elegerat ex omnibus terræ populis, ex omnibus Abrahami liberis elegit Isaacum, in cuius familia sæculis consisteret, dicens, In Isaac vocabitur nomen tuum. De Die.

v. 21. Samael munere suo propheticum sanctu, del partim ante Saulis regnum, partim dum consiliis Saulum rexit simul annis XL nam quatuor tantum ante mortem Saulis mensibus creditur Hebræis mortuus Samael. Sauli tribuit Paulus annos quadraginta, nempe adjuncto tempore Gubernationis Samueles, cuius Regimen fuit a majori Rege dignitate velut absorptum. Osander.

v. 22. Qui exequetur omnes voluntates meas ; necpe in regendo populo idem est quod dicitur, Plal. 78. 72.

v. 29. Posuerunt eum in monumento | i. e. qui eum de cruce detulerunt | Josephus Arimathensis & comites ejus, Mat. 27. 58, 59.

v. 34. Non amplius reversurum eis διαποσάων in corruptionem | At Christus nunquam in illa corruptione fuit, Plal. 13. 10. ubi ἡ ψὴν pro παθὴν, videre pro pati experiri, & experiri de mortuo non nisi improbidicitur ; est ergo duplex κατάληξις. At quomodo dei potest Dominus eo reverti, quo nunquam devenit ? Sciendum ergo est Lucam Græcos veteris T. interpretes secutum, διαποσάων convertere id quod Hebræis dicitur ΠΨΥ i. e. sepulchrum. Reza.

Τὰ ἅγια δαβὶδ τὸ ἄριστὸν | Ad verbum, Sancta Davidis fidelia ἱερῶν vetustis interpretatione sanctus, i. e. ἁγιος. ἱερὸν ἱερὸν τὰ ἅγια δαβὶδ sancta David cum potius denotet benignitates David, i. e. Davidi factas aut promissas, ἁγιὸς i. e. ἁγιότατος firma robusta. Dunsius.

Ex Helenistarum usu τὰ ἅγια, τὸ ἅγιον, & τὰ ἅγια, at quomodo ex delo colligitur sancta David fidelia colligit Apostolus resurrectionem Christi & vitam ejus nulli amplius corruptioni obnoxiam ? Quom τὰ ἅγια δαβὶδ sint benigne Dei promissiones Davidi factæ. Davidi autem promissum esset, ut ex semine ejus oriretur Messias, qui tanquam sanctus Dei non videret corruptionem recte colligit apostolus non potu sic Deum sancta Davidis fidelia dare quia & sancto suo, Davidi promisso, incorruptibilem per resurrectionem vitam largiretur. De Die.

v. 49. Quod dictum est in Prophetis | i. e. in uno Prophetarum, nempe Hab. 1. 5. In Prophetis i. e. volumine prophetarum minorum Synecdoche integri, q. d. videte ne idem vobis eveniat quod olim parentibus vestris, urbe & Templo exciso, ipsis deportatis ob contemptum beneficiorum Dei.

v. 42. ὡς τὸ μετὰ τὸ σαββάτων | pro ἐν τῷ μετὰ. Vulgatus et Erasmus recte interpretati sunt sequente Sabbato, ut idem sit quod, v. 41. ἐρχομένων σαββάτων, quo tota civitas dicitur convenisse ad audiendum verbum, nempe quia populationis

Gentium Paulus annuerat. *ματῶν* pro *ματῆ* seu *ματῆσιν*: *Capell.*  
*v. 43. ἐπιμένει τῷ χριστῷ τῷ Θεῷ* ] Ita per metonym. vocatur doctrina Evan-  
 gelica quæ summo Dei beneficio nobis contigit. Sic Heb. 12. 15. 1 Pet. 5. 12.  
*v. 45.* Indignis vos ipsos iudicatis vitiâ æternâ ] *Beza* *ἔχρησε* vertit *dececnis*,  
 h. e. hoc vestro factò, quasi sententiâ in vos ipsos lata, statuitis & decernitis : Olfen-  
 derunt non minus clarè quam iudex qui sententiâ pronunciat. Solent actionibus  
 nomina tribui aliarum actionum, quarum pares sunt affectus. *Grot.*  
*v. 48. Glorificabant sermonem Domini* ] i. e. Gloriosè ac magnifice de sermone five  
 verbo Dei loquebantur.

*τεταγμένοι* ] Ordinati ad vitam, h. e. quotquot erant cupidi salutis, & bona men-  
 te præditi. Non tamen contendo illam ipsam cordis preparationem aut promptitu-  
 dinem, Naturâ esse, cum haud dubiè etiam illa ipsa quasi prima apertio cordis, aut  
 studium cognoscendæ veritatis sit merum donum, ac beneficium ingens Dei, Ex im-  
 mensâ ejus gratiâ proficiens, & trahens corda Auditorum ad Filium. Credo idem  
 in hac sententiâ dici quod in parabola de semine in varium solum cadente, cum in  
 alio plantè nullum fructum ferat, ac nec radices quidem agat, in alio aliquem me-  
 diocrem, denique in alio etiam uberem. *Flac. lib.*  
*τεταγμένοι εἰς τὸν δόξαν* manifestè opponuntur iis qui se eâ vitâ indignos ju-  
 dicaverant, i. e. ostenderant. Parant se vitæ æternæ, qui si ejus spes detur gravissi-  
 ma ob id velint facere ac pati. Tales sunt *ἄστροι* *εἰς τὴν δόξαν* *ἡσυχίας* τῷ *Σαῦ* ut Lu-  
 cas inquit, cap. 9. 62. & facile credunt Evangelio, Joh. 7. 17. Cum hæc dicimus  
 non excludimus prævenientem gratiam. Facere enim homines dicuntur id quod fa-  
 ciunt per Dei gratiam excitati : sicut fe dicuntur convertere, est enim quædam gra-  
 tia ante fidem, quæ Patris tractio vocatur. *Grot.*

### SECT. III.

**A**T *Iconium* they continue long and preach (a) powerfully  
 and with good success, the Lord giving testimony to the  
 Gospel (which is the word of his Grace),  
 and working many Miracles by their hands ;  
 insomuch that great store both of the *Jews*  
 and of the *Greeks* that were Profelytes (and  
 frequented the Synagogues of the *Jews*) re-  
 ceived the Faith. But here some *refractory*  
 unbelieving *Jews* exasperated the minds of

(a) Non fuerunt Paulus & Barna-  
 bas ex duodecim illis Apostolis qui  
 Christo servierunt tempore carnis, sed  
 tamen post ascensionem Christi Pau-  
 lus fuit immediatè ex celo ad Apo-  
 stolatum vocatus, Act. 9. Et nunc u-  
 terque per Spiritum Sanctum missus  
 ad Gentes, Act. 13. 1. 2.

the Gentiles against the Apostles, and all others who had  
 received the Faith of Christ by their Ministry. So there grew a  
 division (b) in the City, some taking part  
 with the *persecuting Jews*, and some with the  
*Apostles*. At last the rage of the *unbelieving*  
*Gentiles* and *Jews* proceeded so far, that they  
 were bent to use the Apostles despitefully and  
 stone them ; which they having notice of,  
 slipt away to *Lystra*, according to our Savi-  
 ours command, *Mat. 10. 23.* See *Act. 8. 1.*  
*Act. 9. 25.*

(b) Aliud est schisma facere in mun-  
 do, aliud in Ecclesiâ. Mundum scin-  
 dere non potest veriti vitio ministris  
 Evangelii. Quoniam enim non pos-  
 sunt totum mundum convertere, ne-  
 cessè est mundum scindere, & aliquos  
 à mundo separare, quod dum faciunt,  
 mundus illos separatos odit, ac op-  
 pugnat, & qui oppugnantur se defen-  
 dunt, & sic necessariò mundus scin-  
 ditur. Sed Ecclesiâ scindere & schis-  
 mata in ea conicere peccatum est.  
 Quod faciunt illi, qui populum fun-  
 damentales salutis doctrinâ retinentem,  
 novis quæstionibus turbant, & Tim. 1. 4. vel propter exiguas  
 quæstiones saluti non magnopere concernentes, tumultuosè committunt, ut se invicem oderint.

At *Lystra* they preach the Gospel, and *Paul* cures a *Crip-  
 ple* (c) (that had been so from his infancy)  
 by a word of his mouth, perceiving that he  
 had a Faith wrought in him, that he should  
 be healed of this his malady, which was discovered to the A-  
 postle

(c) See *Act. 3. 2, 3.* Ille sanatus  
 sine fide, hic per fidem.

postle, either by divine revelation, or some external signs (d)

thereof. The *Lystrians* are so affected with  
 this miracle, that they cryed out, *The Gods* (e)  
*are come down to us in the shape of men.* And  
 they call'd *Barnabas*, *Jupiter*, ( which the  
 Heathen held for their highest God ); and  
*Paul*, *Mercurius*; whom they held for the In-  
 terpreter and Messenger of the Gods, because  
*Paul* here appeared the *chief speaker.* And  
 the Priest of *Jupiter* ( whose Temple, Altar,  
 or Statue stood, as it seems, without the Ci-  
 ty ) came presently to the gates of the House  
 where the Apostles lodged, and brought *Oxen*  
 trimmed and adorned with Garlands of Flow-  
 ers ( according to their Heathenish rites ) verily  
 purposing to offer sacrifice unto them. Which when the Apostles understood,  
 they rent their Clothes in detestation and abhorrence of such vile  
 Idolatry, and told the people, *they were meer men of like passions*  
*with themselves*, and in the same condition of mortality; and  
 preached to them to turn from Idols ( which are no Gods, what-  
 ever they accounted them, but meer vanities and nothing,  
 1 *Cor. 8. 4.* ) to the living God, who created Heaven and  
 Earth, and all the Creatures therein ; who in times past,  
 in a just judgment, left the Gentiles to their own blind Wor-  
 ships and Idolatries, and yet whilst he did so, left not off to  
 evidence himself sufficiently to them, to be the *true God*, in  
 the works of his *wisdom*, *power*, and *providence*, and by that  
 great goodness of his, in giving them *rain* and fruitful seasons,  
 and the like ; which are acts of his particular Power and Boun-  
 ty [ *Rom. 1. 19.* ] ; thereby filling their hearts with gladness,  
 from the abundance with which he crowned the years, and by  
 these means inviting and drawing them off from their impieties  
 and idolatries. All which discourse of the Apostles could yet  
 hardly restrain them from sacrificing to them. Not long after  
 this, some unbelieving *Jews* from *Antioch* of *Pisidia* and *Icon-  
 ium*, who had driven the Apostles out of their own Cities  
 ( as we have seen before ) came hither, and by fair words gain-  
 ed the inconstant multitude, who even now would have sac-  
 rificed to the Apostles, to be on their side and to joy'n with  
 them against them : So that being desperately enrag'd, in a fu-  
 rious tumultuary manner, they threw stones

(f) as *Paul* as a Blasphemer [ *Lev. 24.*  
*16. Deut. 13. 10.* ] and thinking they had  
 killed him, dragg'd him as a dead man out  
 of the gates of the City [ See 2 *Cor. 11. 25.* ].  
 But as the Disciples came about him, think-  
 ing, as it seems, solemnly to *inter* him, if he  
 were dead, or to administer help to him if there were any life  
 yet remaining in him ; by the wonderful power of God he re-  
 viv'd again, and rose up in the midst of them, and returned  
 into

(d) Ex externis signis cordis com-  
 moti, lacrymis, suspiriis, complica-  
 tione manuum, vultu læto, &c. præ-  
 cipue per spiritum propheticum, seu  
 per revelationem singularem illius  
 spiritus à quo ipse excitabatur ad si-  
 dem illam, quod hoc miraculum im-  
 petravit. Sic Petrus novat Simo-  
 nem Magum Act. 8. 21. & Anani-  
 am Act. 3. 3. quod fidem, & sinceri-  
 tatem non haberent. *Strif.* in loc.  
 (e) This opinion seemeth to have  
 sprung from some Apparitions of the  
 Angels made to the Fore-fathers ;  
 which the Heathens changedit to Fa-  
 bles, as that of *Lycan*, &c.

(f) Malum quod multis viris fan-  
 tis contigit. Mose serè Exod. 17. 4.  
 & Numb. 14. 10. Davidi 1 Sam. 30.  
 6. Zachariæ 2 Chron. 24. 21. Chri-  
 sto Joh. 8. 58. & 10. 31. Stephano  
 Act. 7. 58, 59. Multis fidelibus Heb.  
 13. 37.

into that injurious City to refresh himself, and the next day he went with *Barnabas* to *Derbe*.

- Act. 14. 1.** And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews, and also of the Greeks believed.
- v. 2. But the unbelieving Jews stirred up the Gentiles, and made their minds evil-affected against the brethren.
- v. 3. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.
- v. 4. But the multitude of the city was divided: and part held with the Jews, and part with the Apostles.
- v. 5. And when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use them despitefully, and to stone them.
- v. 6. They were ware of it, and fled unto *Lycra*, and *Derbe*, cities of *Lycaonia*, and unto the region that lieth round about:
- v. 7. And there they preached the gospel.
- v. 8. And there sat a certain man at *Lycra*, impotent in his feet, being a cripple from his mothers womb, who never had walked.
- v. 9. The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,
- v. 10. Said with a loud voice, Stand upright on thy feet. And he leaped and walked.
- v. 11. And when the people saw what Paul had done, they lift up their voices, saying in the speech of *Lycaonia*, The gods are come down to us in the likeness of men.
- v. 12. And they called *Barnabas* Jupiter, and *Paul* *Mercurius*, because he was the chief speaker.
- v. 13. Then the priest of Jupiter, which was before their city, brought oxen, and garlands unto the gates, and would have done sacrifice with the people.
- v. 14. Which when the Apostles, *Barnabas* and *Paul* heard of, they rent their clothes, and ran in among the people, crying out,
- v. 15. And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein.
- v. 16. Who in times past suffered all nations to walk in their own ways.
- v. 17. Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.
- v. 18. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.
- v. 19. And there came thither certain Jews from *Antioch* and *Iconium*, who persuaded the people, and having stoned *Paul*, drew him out of the city, supposing he had been dead.
- v. 20. Howbeit, as the disciples stood round about him, he rose up and came into the city, and the next day he departed with *Barnabas* to *Derbe*.

v. 1. Judæorum simul & Græcorum ] Quicumque Judaicum non profitebantur, Judæis *Ἰουδαῖος* dicebantur; & totus mundus ab his dividebatur in *Ἰουδαῖος* & *Ἰσραηλῆες*. Idem ergo in libris sacris *Ἰλλω καὶ Ἰσραηλῆες*. *Salmas.*

v. 3. Liberè loquentes in Domino] i. e. In nomine Domini, vel propter Dominum.

*τῷ λόγῳ τοῦ κρείττου*] scil. Evangelio, quia ex summa Dei benignitate is nuncius processit.

v. 9. *ὅτι πρὸς ἔχει τὸ σκελεῖν*] nempe à malo suo. vide *Math. 9. 28.*

v. 11. *Lycaonica* lingua non fuit specie distincta à Græcâ, sed ejus saltem dialectus. *Lingua Lycaonica*, lingua Cappadocum.

Dii assimilati hominibus descenderunt ad nos ] Jupiter apud *Ovidium*, primo *Metamorph. Et Deus humanâ lustro sub imagine terras.*

v. 13. Sacerdos Jovis stantis] i. e. cujus simulachrum stabat ante urbem. *More Gentium, Jovis simulacro Jovis nomen dedit. Grot.*

Taurus vittatus] *Minutius* in *Octavio. Vilius ad supplicium segnitatur, hostia ad penam coronatur.*

Taurus & Coronas] i. e. Taurus coronatus seu vittatus, qui mos erat principum Gentilitiorum sacrificiorum. *Virgil. Vitor velatumque auro vittisque juvenem.*

v. 16. Sicut omnes Gentes suis ipsarum viis incedere] Hoc comparatè, dictum ut sequentia ostendunt. Nec legem illis dedit nec Prophetas, quibus pravos cultus compecceret.

## SECT. IV.

**A**T *Derbe* they preach the Gospel, and instruct many; Among others that there gave their Names to Christ, *Timothy* was one, with his holy Mother  *Eunice*, and Grandmother  *Lois*, who had taken great care of his education and had instructed him in the Scriptures from his infancy. He was well acquainted with the sufferings of his spiritual Father *Paul* at *Antioch* of *Pisidia*, *Iconium*, and *Lycra*, as *Paul* afterwards intimates, *2 Tim. 3. 10, 11.* The Apostles went no further than this City at this time, but returned the very way they came, travelling back again to *Lycra*, *Iconium*, and *Antioch* of *Pisidia*, confirming in the Faith, as they went along, those whom they had before converted to Christ [ See *Act. 15. 32, 41.* & *18. 23.* ], and exhorting them to persevere, and to make account that they must meet with many tribulations in the way to the Kingdom of Heaven. And in all the Churches they constituted (a) Elders (b) by fasting and prayer to teach and guide them. And having commended them to the care of Christ, on whom they believed, they took their leave of them.

(b) *ἡγετονομάστεις*. Sic differunt *ἡγετονομία* & *ἡγετονομία*.

*ἡγετονομία* ad Electionem pertinet, & de Ecclesia seu populo dicitur, qui solebat extensione manuum leges vel magistratus sciscere, & approbare. Sic *2 Cor. 8. 19.*

*ἡγετονομία* est actio Presbyterorum qui aliis ad Presbyterium electis ac vocatis solebant imponere manus; ut precationibus, votis, & congratulationibus suis, illis impetrarent confirmationem donorum, quibus ad functionem redderentur apti.

Tribuitur *ἡγετονομία* Apostolis quia ipsi hujus *ἡγετονομίας* à populo facti auctores & ductores fuerunt. Illi enim populum convocarunt, aliquos idoneos viros ipsis præstituerunt, iusseruntque ut Ecclesia extensione manuum approbationem suam declararet. Apostoli ergo ordinarios Presbyteros elegerunt cum approbatione Ecclesiæ.

(f) Per Presbyteros intelliguntur omnes qui ad aliquam Leituriam seu functionem publicam in Ecclesiâ vocatur: sive sint Doctores & Pastores qui verbum, & sacramenta administrant; sive Rectores qui in disciplina administratione Pastoribus auxilio sunt 1 Tim. 5. 17. sive denique ipsi Diaconi qui Eleemosynas administrant: omnes inquam illi officarii Ecclesiastici, qui Rom. 12. 6, 7, 8. diversis enumerantur nominibus, hic uno generali nomine vocantur Presbyteri. *Surs.* in loc.

Then travelling over *Pisidia*, they came to *Pamphylia*, and having preached the word at *Perga*, they went down unto *Attalia*, and thence sailed to *Antioch* in *Syria*, (from whence they set out two years before, when they were by the prayers of that Church commended to the Grace and Assistance of the Spirit of God, to be carried on in this great work of converting the Gentiles. And being come thither, and calling the Church in that City together, they declared what God had done by them, and how he had co-operated with them in their Ministry, and how he had opened a door of Faith to the Gentiles, so that great numbers of them came in, and believed in Christ.

Act. 14. v. 21. And when they had preached the Gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch.

v. 22. Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

v. 23. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

v. 24. And after they had passed thorowout Pisidia, they came to Pamphylia.

v. 25. And when they had preached the word in Perga, they went down into Attalia.

v. 26. And thence sailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.

v. 27. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

v. 28. And there they abode long time with the disciples.

v. 23. Zonaras in Apostolorum Canonem prolixè & elegantè docet *Chirotoniam* ab initio designasse *suffragia*, postea antiquitatis primis ritibus pro *consecratione* usurpatum. *Nilorsius.*

*Χειροτονείν* nihil aliud declarat quam constituere, creare, ordinare designare, sive id fiat per suffragium unum, sive per plura, sive absque suffragiis omninò. *Bosius.*

*Χειροτονήσαντες.*  
*καταστήσαντες* constituunt, non verò ordinant sensu hodierno Ecclesiastico. Non enim vel argumento vel testimonio adhuc vincor ut credam *χειροτονίαν* per se tunc temporis vel à multi; post diebus significasse vel *χειροθεσίαν* vel *καθήρωσιν*, vel *ordinationem*, vel *consecrationem*. vide 2 Cor. 8. 19. Ibi frater ille (cujus laus fuit in Evangelio) dicitur *χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν* constitutus ab Ecclesiis focus peregrinationis Pauli. Ubi vix credo quenquam velle allicere eum *ordinatum* fuisse ab Ecclesiis, sensu Ordinationis hodierno Ecclesiastico. *Ensb. Eccles. Hist.*

Πηλ. lib. 6. c. 29. τῶν γὰρ ἀδελφῶν ἀπέστειλον χειροτονίας ἕνεκα ἐπὶ τῆς ἐκκλησίας συγκληρονομίαν. Omnibus enim fratribus, electionis gratiâ, in Ecclesiâ congregati. *Christi.* *Knutchbullus.* *Hesychius* *χειροτονίαν, καθήρωσιν, ἀφίζουσι*, constituere, decernere, eligere.

*καθίστασιν* erunt duorum generum; vel enim docendi munere in Ecclesiâ fungentur, & alio nomine Pastores seu Episcopi dicuntur; vel Pastoribus, & verbi Ministris adjuncti, morum censuram agere, & disciplinam tueri solebant, 1 Tim. 5. Utroque eligere necesse erat cum Apostoli non diu in uno subsisterent loco, ne per absentiam ipsorum Ecclesia idoneis privaretur ministris. *Freidl.*

v. 27. μετ' αὐτῶν] cum ipsis 2 Cor. 6. 1. Vocantur Dei συνεργῶντες, vide etiam, 1 Cor. 3. 9.

## CHAP. IV.

Relating Paul's second Journey or Peragrations with Barnabas and others, from Antioch to that famous Council at Jerusalem, which we call, Iter Hierosolymitanum.

Anno  
Christi Claudii  
52. 10.

Iter Hierosoly-  
mitanum.

## SECT. I.

Paul and Barnabas stayed now with the Disciples at Antioch a great while. After which, as it seems, Paul propagated the Gospel as far as *Illyricum*. (a Country lying on the *Adriatick* Sea, bordering on *Macedonia*, now call'd *Slavonia*) preaching such things to them, concerning Christ, as they never heard before; as he himself testifies, *Rom. 15. 19, 20, 21. Through mighty signs by the power of the Spirit of God, so that from Jerusalem, and round about Illyricum, I have fully preached the Gospel of Christ: yea so have I striven to preach, not where Christ was named, lest I should build upon another mans foundation. But as it is written [Isa. 52. 15.] To whom he was not spoken of, they shall see, and they that have not heard, shall understand.*

During this time, 'tis probable, he suffered some of those things, which in his second Epistle to the *Corinthians*, *ch. 11. v. 24, 25.* he makes mention of, to wit, that he had five times received forty stripes save one from the Jews [See *Deut. 25. 3.*] and thrice been beaten with wands, probably, by the *Lictors* or *Roman officers* at the command of the *Gentiles*; and had thrice suffered shipwreck, in one of which it seems, he was a day and a night floating in the Sea, and yet by the wonderful power and providence of God, was preserved and delivered out of that extream danger.

## SECT. II.

About this time, it seems, certain Jews of the sect of the *Pharisees*, who had embraced the Gospel, came down from *Judea* to *Antioch*, and taught, that the *Gentiles*, converted to Christianity, ought to be circumcised, and keep the Law of *Moses*, if they would be saved; disturbing and disquieting the Consciences of many of the Brethren in *Syria* and *Cilicia*,  
by

by this their perverse Doctrine (a). Against these Paul and Barnabas fully oppose themselves, and not without great reason. For many of the Jews were yet zealous for the observance of the Ceremonial Law, as appears *Act. 21. 20.* And they were not only hard to be brought off themselves from those Rites wherein they had ever been trained up, but they would have imposed them upon the believing *Gentiles* also. This bred great disturbance at present, and in time an Apostasy of very many from the Gospel. Paul and Barnabas therefore (who had chiefly to deal in the ministrations to the *Gentiles*) are now sent from Antioch to consult the Apostles at Jerusalem about this case. This is the journey that is spoken of, *Gal. 2. 1. Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me: and I went up by revelation, &c.* Not but that he was sent by the Church, but the Church was directed by a special revelation from God, (either first signified to them, or else to Paul immediately, and by him made known to them) to take this course for the settling this Question.

Paul and Barnabas being brought on their way and accompanied by some of the Brethren of Antioch (that it might appear they went not of their own accord, but as sent by that Church), they declared, as they passed along, to the Brethren, every where, for their comfort and confirmation, what great things God had done by their ministry, in the conversion of the *Gentiles*. When they came to Jerusalem (being kindly received by the Apostles, and Elders, and the Church there), They began to open their Message, acquainting them what success God had given to their preaching among the *Gentiles*, and how wonderfully his Spirit had co-operated with them; Yet so it was, that some Judaizing Christians of the Sect of the *Pharisees* coming to Antioch had taught, that such *Gentiles* who embraced the faith, ought to receive Circumcision, and were obliged to the observation of the Ceremonial Law. So that faith in Christ was not judged sufficient (by these men) to justification, but according to them, Circumcision, and an observation of the Ceremonial Law must be joyned with it. These things they intimate had bred a difference among them: They were therefore come thither from the Church at Antioch to consult the Apostles in this case; and to desire their determination therein. Hereupon the Apostles and Elders of the Church at Jerusalem, met in Council to consider of this matter (b). After there had been much disputation and reasoning pro and con; at length Peter stood up, and declared his judgment in this case, shewing them, that a good while ago, God made choice of him among all the Apostles first, To preach the Gospel to the *Gentiles*, as particularly to *Cornelius* and his Family

(a) Hinc patet neminem jure offendi posse, si videat in Ecclesia hypocritas, falsos Doctores, schismata. Sic enim fuit inde ab Apostolis, & sic oportet esse 1 Cor. 11. 19. Mat. 18. 7. Hæreses non inveniuntur extra Ecclesiam, sed in Ecclesia. Non igitur propter Hæreses Ecclesia defendenda; si modo sine communionem non est licet in eâ manere.

(b) v. 6. πρὸς τὸ λαῶν ἑβραίων By a common Hebraism, word is put for the business spoken of.

[ *Act. 10.* See *sect. 5. of Chap. 2.* ] And God who alone knows all hearts, and can alone judge of the purity of them, bare witness to those *Gentiles*, that they were accepted of him, though they were not Circumcised; a clear evidence of which was his giving them the Gifts of his Holy Spirit, both *ordinary* and *extraordinary* [ *Act. 10. 44.* ] as he had done before to the Apostles themselves. Neither made he any difference between the *Jews* and them, as to the Gifts and Benefits which are common to those who believe in Christ; but instead of the external purifications of the Law of *Moses*, he hath purified the hearts both of believing Circumcised *Jews*, and believing Uncircumcised *Gentiles*, by faith in his Son, whose blood cleanses from all Guilt, and whose Spirit sanctifies and purifies the Heart and Conscience from dead works. He demands therefore why they did press that which was so contrary to the Will of God, and refus'd to believe that, which was so plainly testified to be his Will, namely, that the believing *Gentiles* were pure, though uncircumcised, so that the *Jews* might freely converse with them. He further shews, this was a provoking of God, To impose upon

(c) Deus propriè non potest dici Legis jugum collo nostro imponere, sicut hi Judaizantes, quia non eo sine legem mandat quo hi Judaizantes eam volebant mandari, scilicet ut medium ejus observatione justitiamur & salvemur; sed tantum eo sine ut legis onere pressi, desideremus eum, qui nos à lege liberet. Sicut durum onus servitutis collo Israelitarum in Ægypto imposuit, ut pressi desiderarent liberationem ex Ægypto.

the believing *Gentiles* the yoke (c) of the *Mosaic* Law, [ See *Gal. 5. 3.* ] which never belonged to them, and which the *Jews* themselves were never able to bear, nor so to perform as to be justified thereby. But as our Fathers (saies he) were not saved by the works of the Law [ *Gal. 3. 11. Rom. 3. 20.* ] but by the Grace and Favour of God merited by the righteousness and sufferings of the *Messias*, in whom they believed [ *Heb. 11. Rom. 3. 25. Rom. 10. 8.* ]; so do we expect

to be saved by the same Grace, and no otherwise. Peter having ended his Speech, Paul and Barnabas declared what Wonders and Miracles God had enabled them to do, in the converting of the *Gentiles*, which was another argument from Heaven, that God was well-pleas'd with their Ministration to the *Gentiles*, and that the *Gentiles* were accepted by him, though uncircumcised, seeing they had received the Gifts of the Spirit, as well as they of the Circumcision.

Next after them, James the Son of Alphaeus [ See of him *Act. 12. 17. & Sect. 9. of Chap. 2.* ] began to speak, saying, Simon (d) Peter hath sufficiently demonstrated, that it pleas'd God sometime since, to look down in mercy upon the Uncircumcised *Gentiles*, and out of them to take a people to himself, to bear his Name, to acknowledge and worship him for their only God.

And this is agreeable to what was foretold by the Prophet *Amos* *ch. 9. 11, 12.* where God declares, that in the latter days, viz. the days of the Gospel, he will raise up and restore the house

(d) Ebraicum nomen est ΠΕΤΡΟΣ quod Græcis litteris scribitur ΠΕΤΡΟΣ. Græcum verò nomen est ΠΕΤΡΟΣ. Lucas hic Ebraicum prononciationem sequitur, quia Ebraicum Ebrais inducit loquentem.

OR

or tabernacle (e) of David, (though at present it was low, by the falling off of the Ten Tribes, and other breaches that were made upon it) and change it into a spiritual and everlasting Kingdom under the *Messias* (of whom David was a Type), which shall comprehend and take in, all the chosen *Gentiles*; yea, even some of their greatest enemies (typified by Edom) shall be brought under the obedience of Christ by the preaching of the Gospel, and operation of the Holy Ghost; so that this Kingdom in this sense, shall be in a more flourishing estate, than in the days of old. [ See *Ephes. 3. 5, 6. & Eph. 2. 12, 13. &c.* ] And this though it were not brought to pass actually, till these latter days, was yet foreseen and predetermined by God long ago, and accordingly foretold by that Prophet. Therefore thus I judge (saies he), and this is my opinion in this matter that we ought not to impose Circumcision upon the converted *Gentiles*, nor lay Yokes and Burdens on them, which Christ hath freed them from. Yet that the *Jews*, who are so zealous to have these Yokes imposed, might have less offence, and the *Gentiles* no burden neither; he proposeth this temper, viz. That the believing *Gentiles* for avoiding of scandal to the weak *Jews*, be required to observe these Four things. First, To refrain from eating things offered to Idols, because it is a kind of participation in that Idolatry, [ See *1 Cor. 10. 19, 20, 21, 22. & 1 Cor. 8. 10.* ] Secondly, From fornication (f), which though against the Moral Law, yet the *Gentiles*, (it seems) for the most part held to be no sin, or at least no great sin, being practis'd out of marriage [ See *1 Cor. 6. 13, 14, 15.* ]. Thirdly, From things strangled, that is, from eating of Beasts which dyed without letting blood, which was an abomination to the *Jews* [ *Gen. 9. 4. Lev. 17. 14.* ]. Fourthly, From blood (g), namely, separated from the Beast, whether congealed, or not congealed; which God had (as some think) forbidden, to affright men from all cruelty and blood-shedding, [ See *Lev. 3. 17.* ] And besides, blood being, among the *Jews*, destined to sacrifices, and to represent the blood of the *Messias* that makes atonement for sin [ *Lev. 17. 11.* ], the common use of it was very odious to the *Jews*. These Four things he advices, that the converted *Gentiles* be required to forbear, that they might not give offence to the *Jews*, who could not but have a great abhorrence for them, they hearing *Moses's* writings read in their Synagogues every sabbath day, wherein they are so strictly forbidden.

(e) Re ædificabo Tabernaculum David, i. e. Ecclesiam in qua habitat, & regnat Christus, filius David: cujus olim typus fuit tribus Judæ cum Benjamin, in qua tabernaculum & sedem quasi Rex, & moderatur sedit David. Hoc tabernaculum cecidit in Judæis incredulis qui Christum recipere noluerunt; suscitatum est in Apostolis & aliis credentibus & Judæis; sed plene restauratum est Gentibus quæ loco Jherosolym hinc Tabernaculo & Domui Dei ex toto orbe, quasi vivi lapides, imedificatas sunt. Hieron. in Amos. 9. 11.

James here speaks the same sense with the Prophet Amos, in words somewhat varying from him, that there should be other nations besides the Jews, which should be called the Lords, and seek after the Lord.

(f) Juxta illud Comici, non est flagitium Adolescentem fornicari. Per πορνείαν simplex fornicatio intelligitur quæ apud Græcos pro peccato non habebatur, præsertim, si quis læminis ad hoc venalibus uteretur. Ita Brennius Homil. 68. in Acta.

(g) Ufus sanguinis non est peccatum, pugnant contra legem naturæ, & Decalogi, sed tantum contra legem ceremonialium quæ Christianos non obligat. Deus enim discernit ciborum squalitatem, Act. 10. 15. Rom. 14. 14, 17. 1 Cor. 8. 8 & cap. 10. 25, 27. Col. 2. 16. 1 Tim. 4. 3. Tit. 1. 15. Non est igitur ab Apostolis interdictus usus sanguinis, nisi quatenus est scandalum fratris infirmi. Ubi igitur non offendit, ibi non est illicitus. Stief.

bidden. Therefore he thought it fit for the present, That the *Gentiles* should in a charitable compliance so far condescend to the *Jews* (b). This proposal of *James*, the rest of the *Council* readily agreed unto. And the matter being thus determined, by the acquiescing of all in the judgment of *James*, the Apostles and Elders thought fit (the whole Church thereunto consenting) to send *Judas* and *Silas*, (two of their own number, and men eminent among them) along with *Paul* and *Barnabas* to *Antioch*, that by the Testimony of their own Commissioners, and the

*Letters* and *Decrees* of the Council, the *false Teachers* might be silenced, and the *believing Gentiles* confirm'd in the truth, and assured that the Apostles and Church at *Jerusalem* held the same Doctrine, that *Paul* and *Barnabas* had before preached; and that these their *Commissioners* might also help to compose the minds of those, who by the Adversaries had been disturbed and disquieted. By these four therefore, they send their Letters and Decrees to the Churches in *Antioch*, and also in *Syria* and *Cilicia*. (For among them also, the false Teachers had spread their *leaven*, which afterwards dilated it self further as may appear by *Pauls* Epistles to the *Romans*, *Galatians*, and *Philippians*, &c.). In their Letters, they give them to understand that they had received advertisement, that some *Judaizing* Christians which went from thence, endeavoured to subvert them, teaching *new doctrines*, which they never commanded them to teach, mingling the Legal Ceremonies, and the Judaical Observances with the Gospel, and injoining them as necessary to justification: Wherefore they thought fit, to send two eminent men of their own number to them to accompany *Paul* and *Barnabas* (who were persons with whom they fully agreed in this matter of difference, and such to whom they could not but give this Testimony, That in preaching the Gospel, they had behaved themselves with great sincerity and uprightness, and had run the hazard of their Lives for the service of Christ). With them therefore they had sent *Judas* and *Silas*, that they might tell the Churches by word of mouth, more largely, what here they had written but briefly. They further tell them, that they had determined in this

Case as they were guided by the Spirit (i) of God, whose Inspiration and Conduct they had followed, and therefore had decreed, That the *believing Gentiles* should not be obliged to *Circumcision*, or other Judaical observances, but only to those Four necessary things before mentioned; whereof, though *Abstaining from fornication*, and eating things offered to Idols, as such. (which was a kind of participation in that Idolatry) be only simply and absolutely necessary, as being forbidden

q. d. Auctoritas Moysi adhuc nimis magna est apud converfos Judaeos. Nondum detulerunt à Patriis iustitias, & libertatem suam quam in Christo habent, nondum statim intelligunt. Est ergo lex ceremonialis Gentiles non obligat, tamen Christiana Charitate requirit, ut se infirmis Judaeis accommodet quantum possunt, & ab his aliam abstineant, quibus illi maxime obediunt.

(i) Hoc discriminis est inter Apostoles, & nos, quod Apostolorum fides erat fundata super testimonio interno, quo Spiritus Sanctus eorum conscientias efficaciter persuadebat, & illuminabat ut ita crederent, nec ad aliam auctoritatem provocare opus habebant, quam ad illud testimonium Spiritus quod in corde sentiebant, quamvis majoris convictionis causa circa se ad Scripturam veteris Testamenti provocabant. Nos autem et fidem internam illi participatione Spiritus opus habemus, nec sine ea cre-

bidden by the moral Law) yet the other two are necessary in respect of the present time; and for the peace, unity, and edification of the present Church, and to avoid giving scandal to the weak believing Jews: so that there was an accidental and temporary necessity only of abstaining from them, till the infirm Jews were better inform'd, and better understood their liberty in Christ. For afterwards *Paul* sheweth that nothing is unclean that God hath made for mans use; as we may see, 1 Cor. 8. 8. & 10. 19. 1 Tim. 4. 4. Tit.

J. 15.

These four persons therefore being dismiss'd by the Council at *Jerusalem*, came with the decretal Epistle to *Antioch*, and calling the Church together, presented it to them; which when they had read, they much rejoiced, that their practise was approved by the Apostles, and received the exhortation given them in that Epistle with much gladness. Here *Judas* and *Silas* (being men of eminent Gifts in teaching and interpreting the Scriptures) employed themselves in confirming and building up the Brethren in the Faith. After they had stayed at *Antioch* some time, they were with all kindness dismiss'd of the Church there, to go back to *Jerusalem*; but it seems, for some particular reason, *Silas* was not willing to return yet, but chose to stay with *Paul* and *Barnabas*, who continued at *Antioch*, instructing those who had received the Faith, and so likewise did many others also.

- Act. 15. v. 1. And certain men which came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.
- v. 2. When therefore Paul and Barnabas had no small dissention and dispute with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem, unto the Apostles and Elders about this question.
- v. 3. And being brought on their way by the Church, they passed thorow Phenice and Samaria, declaring the conversion of the Gentiles, and they caused great joy unto all the brethren.
- v. 4. And when they were come to Jerusalem, they were received of the Church, and of the Apostles and Elders, and they declared all things that God had done with them.
- v. 5. But there arose up certain of the sect of the Pharisees, which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.
- v. 6. And the Apostles and Elders came together for to consider of this matter.
- v. 7. And when there had been much disputing, Peter rose up, and said unto them; Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe.
- v. 8. And God which knoweth the hearts, bare them witness, giving them the holy Ghost, even as he did unto us,

Aa

v. 9. And

dere possimus, tamen ad illam non provocamus, tanquam ad fundamentum cui fides nostra nititur, sed provocamus ad externum illud testimonium, quod Spiritus Sanctus in Scriptura sacra deposuit. Hic noster Spiritus, cui nititur nostra fides, 1 Joh. 5. 6. Ideo hoc, vel illud credimus, quia legimus in Scriptura, quod Spiritui Sancto visum sit, nos ita docere. Sive.



- v. 9. And put no difference between us and them, purifying their hearts by faith.
- v. 10. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?
- v. 11. But we believe that through the grace of the Lord Jesus Christ, we shall be saved, even as they.
- v. 12. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.
- v. 13. And after they had held their peace, James answered, saying, Men and brethren, hearken unto me.
- v. 14. Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for his Name.
- v. 15. And to this agree the words of the prophets, as it is written.
- v. 16. After this I will return, and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up:
- v. 17. That the residue of men might seek after the Lord, and all the Gentiles upon whom my Name is called, saith the Lord, who doth all these things:
- v. 18. Known unto God are all his works from the beginning of the world.
- v. 19. Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God.
- v. 20. But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.
- v. 21. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.
- v. 22. Then pleased it the Apostles, and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas: namely, Judas surnamed Barsabas, and Silas, chief men among the brethren,
- v. 23. And wrote letters by them after this manner, The Apostles, and Elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.
- v. 24. Forasmuch as we have heard, that certain which went out from us, have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law, to whom we gave no such commandment:
- v. 25. It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas, and Paul.
- v. 26. Men that have hazarded their lives for the Name of our Lord Jesus Christ.
- v. 27. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.
- v. 28. For it seemed good to the holy Ghost, and to us, to lay upon you no greater burden than these necessary things:
- v. 29. That ye abstain from meats offered to Idols, and from blood, and from things strangled, and from fornication; from which if ye keep your selves, ye shall do well. Fare ye well,
- v. 30. So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the Epistle.
- v. 31. Which when they had read, they rejoiced for the consolation.
- v. 32. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.

v. 33. And

- v. 33. And after they had tarried there a space, they were let go in peace from the brethren unto the Apostles.
- v. 34. Notwithstanding it pleased Silas to abide there still.
- v. 35. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.
- Gal. 2. v. 1. Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.
- v. 2. And I went up by revelation, and communicated unto them that Gospel, which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run in vain.
- v. 3. But neither Titus who was with me, being a Greek, was compelled to be circumcised:
- v. 4. And that because of false brethren unawares brought in, who came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage.
- v. 5. To whom we gave place by subjection no not for an hour, that the truth of the Gospel might continue with you.
- v. 6. But of these, who seemed to be somewhat, ( whatsoever they were, it maketh no matter to me, God accepteth no mans person ) for they who seemed to be somewhat, in conference added nothing to me.
- v. 7. But contrariwise, when they saw that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter,
- v. 8. ( For he that wrought effectually in Peter to the Apostleship of the circumcision, the same was mighty in me towards the Gentiles )
- v. 9. And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we should go unto the heathen, and they unto the circumcision.
- v. 10. Only they would that we should remember the poor, the same which I also was forward to do.

### SECT. III.

**P**eter (as it seems) about this time came from Jerusalem to Antioch, and for a while using his Gospel-liberty did eat, and familiarly converse with the believing Gentiles; but certain Brethren of the Jews, that were Friends (a) of James, and very tenacious of the Ceremonial Law, coming thither from Jerusalem; He<sup>(a)</sup> for fear of offending these men, or incurring their ill will, withdrew himself from the Gentiles, as if it had been unlawful to have any fellowship with uncircumcised persons; the lawfulness of which converse, he very well knew, and therefore feigned, and dissembled in this matter. And some other Jewish Converts of the Church of Antioch followed this Example, insomuch that Barnabas also was carried away with their cowardise and dissembling. Paul not brooking this, as contrary to the Gospel liberty, did by virtue of his Apostolick Office, and with authority, rebuke Peter, and openly and freely opposed himself against him in this matter,

(a) Causa hujus perniciose dissimulationis indicatur, nempe, eum timuisse Jacobi familiares. *Elas.*

## The Apostolical History.

matter, expostulating with him, that he being a Jew ( and so more bound to observe the Ceremonial Law, which was given to the Jews, and not to the Gentiles ), had cast off that Yoke himself, and yet should go about to enforce it upon the Gentiles. And as far as appears, Peter did yield to Paul in this debate, as having truth on his side.

- Gal. 2. v. 11. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.
- v. 12. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision.
- v. 13. And the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation.
- v. 14. But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews: why compellest thou the Gentiles to live as do the Jews?

### SECT. IV.

ABOUT this time Paul ( who desired not only to plant Churches but also to water them ) propounded to Barnabas, that they might go and visit the Churches which they had planted in several Countries, and see whether they did thrive and grow in the knowledge of Christ, and obedience to him, and accordingly might exhort, and confirm them. To this Barnabas readily agreed, only desired that they might take his Nephew John Mark along with them \*. This Paul was by no means willing to, because he had deserted them before at Pamphylia, and had not accompanied them constantly in their work of preaching the Gospel to the Gentiles [ See sect. 1. of Chap. 3. ]. Barnabas took this very ill, that such a blot should rest on his Sisters Son. The contention hereupon grew so sharp between

(a) Culpa fuit penes Barnabam. Paulus querebat quod iustum erat. Barnabas quod humanum. Sunt etiam qui notant severitatem hanc Pauli proliuisse Marco, qui per eam monitus, fortior in posterum fit factus, ut talis a Paulo salutetur, Col. 4. 10.

these two holy men, and proceeded to such an exasperation (a) ( they therein shewing themselves to be men of like passions with others ) that Barnabas went away with John Mark to his own Country Cyprus, and Paul chose Silas to go along with him. Yet God ( who useth to bring good out of evil ) turned this to the best; for though they differed about John Mark, yet neither of them forsook his office or ministry, and though they were separated as to their persons, yet not as to Faith or Doctrine and being thus parted the one from the other, the Gospel was published by them in more places.

- v. 36. And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.
- v. 37. And Barnabas determined to take with them John, whose surname was Mark.
- v. 38. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.
- v. 39. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus.
- v. 40. And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

Bb

CHAP.



## CHAP. V.

Containing Paul's Third Journey being accompanied with Silas, to visit the Brethren in these Cities, where he and Barnabas had before preached the Gospel. Which we call, for distinctions sake, Iter Græcum, sive Mæcedonicum, His Mæcedonian Journey.

## SECT. I.

**P**aul being accompanied by Silas, and Titus, and recommended to the blessing of God, by the prayers of the Church, travels thorrow Syria and Cilicia, to confirm those Churches which he and Barnabas in their first journey together had planted. And as they passed thorrow the Cities they delivered them the Decrees to observe, which were ordained by the Apostles and Elders, met in the Council at Jerusalem, whereby those Churches were established in the Faith, and many more every day converted unto Christ.

Act. 15. v. 40. And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

v. 41. And he went thorrow Syria and Cilicia, confirming the Churches.

Act. 16. v. 4. And as they went thorrow the Cities, they delivered them the decrees for to keep, that were ordained of the Apostles and Elders, which were at Jerusalem.

v. 5. And so were the Churches established in the faith, and increased in number daily.

## SECT. II.

**A**bout this time, as 'tis probable: From Tarsus a Haven in Cilicia, Paul sailed to Crete, and there having for some time

time preached the Gospel, left Titus to set in order the things that for want of time were unfinished by him.

Tit. 1. v. 5. For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.

## SECT. III.

**F**rom Crete sailing back to Cilicia: At Lystra he found (among other Disciples) Timothy born of a Father that was a Greek, though his Mother Eunice was a believing Jew, 2 Tim. 1. 5. This young man had been religiously educated by the care of his pious Mother and Grandmother, being from a Child trained up in the knowledge of the holy Scriptures [2 Tim. 3. 14, 15.], but was not circumcised in his infancy, after the custom of the Jews. He was well-reported of by the brethren at Lystra, and some remarkable prophecies, and predictions had passed concerning him, what an eminent instrument he should prove in the Gospel, 1 Tim. 1. 18. Paul intending to take him along with him, as his Companion, and to employ him in preaching the Gospel, that his ministry might not be ineffectual among the Jews, (who knew him to be uncircumcised, and the Son of an uncircumcised Father, and thereupon would not admit him to speak in their Synagogues) he took and circumcised (a) him. The Apostle and his Companions desired now to propagate the Gospel into the other Provinces of Asia, properly so called, (to wit, that part of it which lay about Ephesus) but when they had passed thorrow Phrygia and Galatia, (where Paul was most kindly received and welcomed by them, even as if he had been an Angel from heaven, Gal. 4. 14, 15.) they were forbidden by some revelation, or inward speaking of the holy Ghost to them, for that time (b) to go any further. For this blessed Spirit prescribed to them, what order and course they should hold in preaching the Gospel, directing them to go to one people first, and then to another. Therefore

being come to Mysia, they purposed to go into Bithynia, but the Spirit suffered them not, intending to hasten them into Macedonia, to a new work; so that passing by Mysia, they came to Troas, where Paul had by night a Vision (c) from God, and saw a man in a Macedonian habit stand by him, who prayed him to come over into that country to help them; the like call he had not in all his travels to any other place. Hereupon he determined to pass from Asia

(a) Paul would not permit Titus to be circumcised being a Gentile, Gal. 2. 3. nor suffer that Yoke to be imposed upon the Gentiles, which God had never imposed on them. But Timothy being descended of a Jewish Mother, he circumcised him, to remove scandal from the Jews.

Quod non est necessarium ad salutem, factu vel omisso; aliquando tamen faciendum, vel omittendum est, cum ita conducat ad edificationem aliorum, vid. 1 Cor. 9. 19, 20. Sed cum factio vel omisso talium incipit haberi pro cultu necessario, & Christiane libertati infidie struntur, & edificatio Ecclesie pro illa non promovetur sed impeditur, abroganda sunt & non facienda. Struf. in loc.

(b) For afterwards Paul preached the Gospel there for about two years; See Act. 19. 10.

(c) Manifestationes divinae quæ stabant Prophetis & Apostolis, sive fierent per visiones sive per somnia, sive per instinctus, &c. semper secum habebant tamen lucem Spiritus Sancti per quam in animis ipsorum efficiantur fides, & convictio, quod

into

manifestatio esset à Deo ; sicut Angeli apparentes hominibus semper apparebant cum claritate Domini, ex qua constabat quid essent *Angeli Domini*, Luc. 2. v. 9. Ita divines compellationes quae nebant Prophetis & Apostolis semper erant vestitae claritate Spiritus Sancti, ex qua & per quam divinitas earum testata reddebatur. *Snf.*

Act. 16. 1. Then came he to Derbe, and Lystra : and behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed ; but his father was a Greek :

2. Which was well reported of by the brethren that were at Lytra and Iconium.

3. Him would Paul have to go forth with him, and took, and circumcised him, because of the Jews which were in those quarters : for they knew all that his father was a Greek.

6. Now when they had gone thorowout Phrygia, and the region of Galatia, and were forbidden of the holy Ghost to preach the word in Asia,

7. After they were come to Mysia, they assayed to go into Bithynia : but the Spirit suffered them not.

8. And they going by Mysia, came down to Troas.

9. And a vision appeared to Paul in the night : there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them.

23. Timotheus non fuit circumcissus, quia, ut Talmudici tradunt, non erat jus patri filium circumcidere, patre invito ; Patris enim potestas praevalerat. Paulus circumcissionis & usum & omissionem ex temporum & locorum utilitate metiri noverrat, & in his rebus dijudicandis lumine fuit perlustrator majore quam auctori Apostoli. Sperabat, Timothei opera multos ex Judaeis, nondum convertos, ad Christum posse converti.

29. Vir quidam Macedo stabat ] Nocturnum visum fuit per quietem à Deo immisissum, ut in Pauli imaginatione compareret vir habitu Macedonico : vel certe, ut ait Menochius, Angelus viri Macedonis speciem & vocem assumpsit ; videturque Angelus fuisse Tutelaris Macedoniae, Paulum invitans ut ibi Evangelium predicaret. Confer quae sunt apud Daniele, cap. 10. v. 5. 12. 13. 20. 21.

Adjuva nos ] Angelus curator Macedonum se Macedonibus accenseret. *Grot.*  
2. 10. *Supplicat* ] Argumentum inde trahentes, Nempe ex illo nocturno viso. Consentes, pariter hoc statuentes, Deum nos vocasse, &c. *De Dieu.*

Vi autem visionem viderat, statim, studium proficisci in Macedonia ] Mutantur personae, unde liquet Lucam hoc tempore associatum esse Paulo in Troade, quod Grotius primò observat factum, cap. 20. v. 5. At illud, secundum erat tempus cum proficereutur à Philippis Troada ; nunc verò profecti sunt à Troade Philippis. *Knauchball.*

## SECT. IV.

**P**aul, and Silas, with Luke, and Timothy now loosing from Troas, came with a very fair gale to *Samostracia*, an Island in the *Aegean* Sea, not far from *Thracia*, and thence to *Neapolis* (a City on the borders of *Thracia* and *Macedonia*), and from thence they pass'd to *Philippi* the chief City of that part of *Macedonia*, and a *Roman* Colony. Here on the Sabbath day, they

they went out of the City to a place, where a house of prayer (a) was appointed by the Law to be by the River side. In this place,

Paul preached the Gospel to several women there met together, the men it seems refusing to hear him. And in the time of his preaching, *Lydia* a stranger, born in *Thyatira* (a City that lay on the borders of *Mysia* and *Lydia*), a Profelyte of the Jews, had her mind enlightened by the Spirit (b) of God, and her heart graciously inclin'd to embrace the Gospel, and to believe in Christ.

Whereupon she her self was forthwith baptized, and desiring to consecrate all within her Family to Christ, her whole household was baptized also. Then to testify her gratitude, the courteously entertained Paul and his Companions in her house.

After this, as they went again toward the place of Prayer, a certain maid servant that was possessed with a Devil (who speaking from within her, revealed secret, and future things, and thereby gained much to her Masters) followed them, crying out, *These are the servants of the most high God, who declare unto us the way of Salvation.* Paul not brooking that the truth should be thus rendred suspected by the Testimony of the Father of Lyes, commanded the unclean Spirit, in the Name of Christ, to come out of her, and he came out immediately. The Masters of the Maid seeing their gain, which came in by her divination, now at an end, they drew Paul and Silas before the principal Rulers and Commanders of the Colony there, telling them that these men being Jews, did much disturb and disquiet the City, teaching a religion contrary to theirs, and to the Roman Laws, which permitted the practice of no Worship, but what was approved by the Senate of Rome. The multitude also being by this suggestion enraged against them, the Rulers commanded them to be stript, and beaten, and cast into prison ; where they were harshly used by the Goaler, being thrust into the inner prison, and their feet made fast in the stocks. At midnight as they were praying and singing Psalms (rejoycing that they suffered for Christs sake), there was a great Earthquake, and the prison doors were thrown open, and all the prisoners bands were loosed. The Goaler awaking out of his sleep, and seeing the prison doors open, and apprehending his prisoners had made an escape, was ready to have laid violent hands on himself, But Paul cried out to him that he should not harm himself ; for they were all there. Then he came trembling in, and fell at the Apostles feet, as one that would intreat pardon for his hard usage of them ; and bringing them out of the inner prison, he spake to them to this purpose. *Sirs, I now see and acknowledg that the doctrine taught by you is the truth of the Eternal God, and he hath by this miracle testified to me, that you are his true and faithful servants. Tell me therefore I beseech you, what I must do to be saved.* They

(a) Ubi domus Orationis lege sancita est, esse, est enim *populi* a *noxios* lege sancio. *Knauchball.*

(b) Spiritus aperit cor sed per Verbum.

(c) *ὁ. 3. πεισθήσονται ἐν τῷ κριθῶν*, Phraſis inſignis, quæ factis declarat, quod vera fides ſit inclinatio, & inclinatio cordis in Chriſtum tanquam in ſulciturum apprehendens, Sicut *Adonijah* rexus mortis apprehendebat cornua Altaris, 1 Reg. 1. 50. Ita cor metu fui reatus contritum, apprehendit crucifixum Chriſtum ut ejus merito tutum ſit.

(g) *Salutaris tu & domus tua* ] Fides patris-familias non ſalvat familiam *diviteſ* ſed *indiviteſ* quatenus patrem-familias impellit, ut familiam quoque ſuam in doctrinâ Evangelii inſtituat, vel inſtitui curet, ut credant ſicut ipſe. *Struſſ.*

neſs to the Apoſtles, he ſet meat before them to reſreſh them, and rejoiced exceedingly that *he* and *his* had obtained ſo great mercy from God, as to be brought to believe in Chriſt. When it was day, the Magiſtrates ( poſſibly being terrified with the Earthquake, or conſidering how injuriously they had uſed the Apoſtles, only for caſting out a Devil ) ſent their Serjeants to releaſe them ( yet *privily* ) out of priſon. The *Goaler* being glad of their

releaſe, chearfully brought them the news of it. But the Apoſtles reſuſed (e) to be thus privily releaſed, alledging that the Rulers had without any legal tryal ſcourged them, who were not only innocent perſons, but *free men of Rome*, and had the right and priviledg of the Citizens thereof; and ſo by the *Valerian* Law, might not be *bound*; and by the *Sempronian* might not be ſcourged without a legal Proceſſe [ See *ch. 22. 25.* ]. The Governours underſtanding this, and knowing that the puniſhment was great for any man to injure a Citizen of *Rome*, they came themſelves, and brought them out, and be-

fought them to depart. And from the priſon they went to the houſe of *Lydia*, and having ſpent ſome time in confirming and ſtrengthening the brethren, they departed thence.

- Act. 16. v. 11.** Therefore looſing from Tarſus, we came with a ſtraight courſe to Samoſthracia, and the next day to Neapolis :
- v. 12. And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.
- v. 13. And on the ſabbath we went out of the city by a river ſide, where prayer was wont to be made, and we ſat down, and ſpake unto the women which reſorted thither.
- v. 14. And a certain woman, named Lydia, a ſeller of purple, of the city of Thyatira, which worſhipped God, heard us: whoſe heart the Lord opened, that ſhe attended unto the things which were ſpoken of Paul.
- v. 15. And when ſhe was baptized, and her houſhold, ſhe beſought us, ſaying,

ing, If ye have judged me to be faithful to the Lord, come into my houſe, and abide there. And ſhe conſtrained us.

- v. 16. And it came to paſs, as we went to prayer, a certain damſel poſſeſſed with a ſpirit of divination, met us: which brought her maſters much gain by ſooth-ſaying.
- v. 17. The ſame followed Paul and us, and cried, ſaying, Theſe men are the ſervants of the moſt high God, which ſhew unto us the way of ſalvation.
- v. 18. And this did ſhe many days: but Paul being grieved, turned and ſaid to the ſpirit, I command thee in the Name of Jeſus Chriſt, to come out of her. And he came out the ſame hour.
- v. 19. And when her maſters ſaw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place unto the rulers,
- v. 20. And brought them to the magiſtrates, ſaying, Theſe men being Jews, do exceedingly trouble our city,
- v. 21. And teach cuſtoms which are not lawful for us to receive, neither to obſerve, being Romans.
- v. 22. And the multitude roſe up together againſt them, and the magiſtrates rent off their clothes, and commanded to beat them.
- v. 23. And when they had laid many ſtripes upon them, they caſt them into priſon, charging the jaylor to keep them ſafely.
- v. 24. Who having received ſuch a charge, thruſt them into the inner priſon, and made their feet ſaſt in the ſtocks.
- v. 25. And at midnight Paul and Silas prayed and ſang praifes unto God: and the priſoners heard them.
- v. 26. And ſuddenly there was a great earth-quake, ſo that the foundations of the priſon were ſhaken, and immediately all the doors were opened, and every ones bands were looſed.
- v. 27. And the keeper of the priſon awaking out of his ſleep, and ſeeing the priſon doors open, he drew out his ſword, and would have killed himſelf, ſuppoſing that the priſoners had been ſled.
- v. 28. But Paul cried with a loud voice, ſaying, Do thy ſelf no harm, for we are all here.
- v. 29. Then he called for a light, and ſprang in, and came trembling, and fell down before Paul and Silas.
- v. 30. And brought them out, and ſaid, Sirs, what muſt I do to be ſaved?
- v. 31. And they ſaid, Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thiſe houſe.
- v. 32. And they ſpake unto him the word of the Lord, and to all that were in his houſe.
- v. 33. And he took them the ſame hour of the night, and waſhed their ſtripes, and was baptized, he and all his ſtraightway.
- v. 34. And when he had brought them into his houſe, he ſet meat before them, and rejoiced, believing in God with all his houſe.
- v. 35. And when it was day, the magiſtrates ſent the ſergeants, ſaying, Let thoſe men go.
- v. 36. And the keeper of the priſon told this ſaying to Paul: The magiſtrates have ſent to let you go: now therefore depart, and go in peace.
- v. 37. But Paul ſaid unto them, They have beaten us openly uncondemned, being Romans, and have caſt us into priſon, and now do they thruſt us out privily? nay verily, but let them come themſelves, and fetch us out.
- v. 38. And the ſergeants told theſe words unto the magiſtrates: and they feared when they heard that they were Romans.

- v. 39. And they came, and besought them, and brought them out, and desired them to depart out of the city.
- v. 40. And they went out of the prison, and entred into the house of Lydia; and when they had seen the brethren, they comforted them, and departed.

v. 13. προσευχή ] Est locus Judæorum ubi orant. Orationum sive locus orationis. Dic ubi confilas in qui te quæro presubhi. Joven. Sat. 3.

v. 16. Πυθίαν quam habentem spiritum Pythonis ] Epitheton Apollinis qui responsa dabat preteritis πύθια π. πυθιδέες; unde Apollo Pythius, qui & Delphicus, à loco illo celebris dicebatur, cui etiam nomen fuit *Pytho*, quem Græci interpretes aliquoties in Bibliis *επαγγελουδωθ* sunt interpretati. quod ex obscurarum muliercularum ventre oracula toleret edere, Hebræi דַּוָּן vel תַּיִדוֹן istud Dæmonium vocare solent, q. d. *uires* quod mulierum eo dæmone correptarum ventres inflat utrium intumescerent.

v. 20. τοῖς στρατιώταις ] licet στρατιώτης sit ille, qui militibus præest tamen in municipiis etiam civiles & urbani magistratus στρατιώται dicebantur.

v. 22. Scindentes vestimenta illorum ] Factum hoc ex more Romanorum, qui virgis cadendos vi spoliabant vestimentis, scindentes quæ ultro detrahi non poterant.

v. 27. Stricto gladio erat seipsum interempturus ] Metu nimirum gravioris supplicii. Solebant enim commentarienses, si effugissent vincâ, eandem pati poenam quam vincâ passuri erant.

v. 32. Sermonem Domini ] i. e. Evangelium de Christo, ejusque beneficiis.

v. 33. Baptizatus est ipse & omnes domestici illius *επαρχίαι* illic ] Similia exempla dati sine mora baptisimam habemus supra c. 8. 38. & 10. 48. & 16. 15.

v. 37. Viros Romanos Synædochicè in plurali dicit. Nam jus civitatis Romanæ solus habebat Paulus. Civem Romanum omnino virgis cædi non licebat per leges *Porcia* & *Sempronias*; quanto minus causâ indictâ. Novit Paulus ad innocentiam & causæ bonæ præsidium etiam legibus uti. *Græc.*

v. 38. *επισήκουσαν* ] Ita enim constituerant leges ut in cive Romano læsa ipsa populi Romani majestas læsa crederetur.

## SECT. V.

FROM *Philippi* (where they had been thus ill used, See *1 Thef.* 2. 2.), they came to *Theffalonica* the chief City in *Macedonia*; and here being a Synagogue of the *Jews*, (*Paul* as his manner was) went unto them, and first preached the Gospel to them, and for three Sabbath days together, plainly shewed them, that it was foretold in the Scriptures, that the *Messias* promised to the *Jews*, must *suffer death and rise again*, and that this *Jesus* whom he preached, is, that *long expected Messias*. Some of the *Jews* hereupon were persuaded to believe and embrace the *Faith*, and associated themselves with *Paul* and *Silas*, and so likewise did many of the *Greeks* that were *Profelytes*, and many women also of the better quality. Here *Paul* instructed them, not only concerning *faith in Christ*, but also concerning *Antichrist*, and when he should be revealed (as appears from *2 Thef.* 2. 2, 3, 4, 5.). And here also he received relief from the believing *Philippians*, once and again for the supply of his necessities, as he testifies, *Phil.* 4. 16. But several of the *Jews* in this city, continuing in their unbelief, and being enraged at the Apostles, took to them certain lewd people of the Town, and assaulted the house of *Jason*, where they lodged, intending to drag them out to the people, and possibly to stone them. But finding them not there, they haled *Jason*, and some other belie-

believers, who, as it seems, had newly receiv'd the Gospel, before the Magistrates vehemently accusing the Apostles and their followers, as *disturbers* (a) of the peace, and enemies to *Cæsar*; whereas they only endeavoured to advance the *spiritual kingdom* of *Christ*, without doing any injury to the *Roman* Empire. However these (though false) suggestions and criminations much troubled the people and the Magistrates. But when they had received satisfaction and security from *Jason*, and the rest that they would appear when called for, they dismissed them. However the Brethren immediately sent away *Paul* and *Silas* by night (b) unto *Berea*; whether being come they found there, persons better bred, and of a more ingenious temper than those they had met with in *Theffalonica*, and who examined whether the Doctrines taught by *Paul* were agreeable to what the Scriptures foretold of the *Messias*, or no: and here their endeavours were blessed with the Conversion of many of the *Jews*, and likewise of the *Gentiles*, and several of them were persons of the better sort. But the unbelieving *Jews* of *Theffalonica* hearing of this, follow the Apostles hither also, with their persecution. Hereupon the Christians of this place (to cause these Persecutors to give over their pursuit), sent *Paul* towards the Sea-side, as if he meant to take ship, and to go quite away out of those parts: In the mean time some of them conducted him to *Athens*. But *Silas* and *Timothy* not being so much known or malic'd, as *Paul* was, stay'd a little while longer, further to edifie the believers here.

- Act. 17. v. 1. Now when they had passed thorow Amphipolis, and Apollonia, they came to Theffalonica, where was a synagoge of the Jews.
- v. 2. And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures.
- v. 3. Opening and alledging, that Christ must needs have suffered, and risen again from the dead: and that this Jesus whom I preach unto you, is Christ.
- v. 4. And some of them believed, and comforted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few.
- v. 5. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.
- v. 6. And when they found them not, they drew Jason, and certain brethren unto the rulers of the city, crying, These that have turned the world upside down, are come hither also.
- v. 7. Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying, That there is another King, one: Jesus.
- v. 8. And they troubled the people, and the rulers of the City, when they heard these things.

(a) Non alio modo turbant orbem quam Medicus suis Pharmacia turbat agrotum.

(b) Disce hinc, Fugâ evadere periculum persecutionis, licitum esse. Mat. 10. 23.

- v. 9. And when they had taken security of Jason, and of the other, they let them go.
- v. 10. And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither, went into the synagogue of the Jews,
- v. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.
- v. 12. Therefore many of them believed: also of honourable women, which were Greeks, and of men not a few.
- v. 13. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.
- v. 14. And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still,
- v. 15. And they that conducted Paul, brought him unto Athens, and receiving a commandment unto Silas and Timotheus, for to come to him with all speed, they departed.

v. 1. Amphipolis urbs vicina Philippis. Apollonia mari adfita Corinthiorum & Cœcyraorum colonia. Thessalonica urbs præclara Macedonia ad sinum Thermaicum, condita à Philippo Amyntæ filio, post victoriam de Thessalis, unde urbi nomen.

v. 3. παρατηρήσας ] intellige ἰνῶπιον αὐτῶν, ponens ob oculos Christum deubisite pati.

v. 4. προσεκηρώθησαν ] significat plane illos addictos fuisse Paulo & Silæ, sicut & res hæreditarie apud Hebræos. Græci religiosi erant qui legem quidem Mosis non susceperant, sed idolatriam, & pravis moribus relictis, unum colebant Deum.

v. 5. ἀρροῖστοι sunt circumlocutio, qui otiosi & ignavi forum frequentabant. Tacitus vocat *seculum plebem Cæsaræ* theatris assuetam.

v. 6. Qui cæcis terrarum statum subverterunt: ἀνασταθασάντες, h. e. ἀνω κάτω ποίησαντες, hoc est, qui cælum terræ miscuerunt & novis inauditique dogmatis omnia repleverunt. Politici qui sæpe dogmata vera à falsis, salubria à noxiis non norunt distinguere, omnia nova suspecta habent.

v. 7. Regem alium dicentes nempe Jesum ] Nec populus Romanus olim, nec postea Cæsares permiserunt in regionibus devictis quæquam regem dici nisi suo permisso. Nec Pilatus nec Macedones hi intelligebant regnum Christi ejus esse ingenii, ut Regibus mundi hujus non obstarat, imo & illorum firmaret imperia multis modis.

v. 9. λαβόντες τὸ ἵκανον ] Satis accipit cui cavetur, quantum legi aut Judici, aut viro bono satis est. Gros.

v. 10. Berea urbs Macedoniae non Procul à Pella.

v. 11. h. e. ἐπιεικέστεροι ] ἀπειθεῖσσι magis ingenii, generosiores: Audiebant patienter, cogitabant de re, inquirebant, non generis nobilitatem, sed mansuetudinem animi designat hoc loco τὸ ἐπιεικέ. Boisius.

v. 15. διὰ καθῆσθαι τὸν πᾶλλον ] qui Paulum constituebant, h. e. qui conabantur Paulum constituere scilicet. ὅς τὸ ἀγαθὸν ] in tuto. Verbum actionis pro conatu. Qui deducebant, i. e. illi qui pro satellitibus & stipatoribus erant in periculo itinere.

SECT.

## SECT. VI.

Paul being come to Athens, he sends for Silas and Timothy speedily to come to him, foreseeing a need of more Labourers in that place (a). In the meantime, he diligently views and observes their τὰ εἰδωλῶτα (b) their Temples, Idols and Altars, and takes notice how that City was

κατεπόνητος more full of Idolatry than any other. At this, his Spirit was much stirred within him, a holy indignation being kindled in his breast, to see their horrible Idolatry and Superstition. He therefore sets himself to reform this great evil. And first, he applies himself to the Jews, and religious proselytes there, teaching Christ in their Synagogue. Then in the Market-place, and such places of publick concourse, he took occasion to make known the Doctrine of Christ to such as he met with there. And some of the Philosophers, of the Sect of the Epicureans, and Stoicks, encountered him and disputed with him; and some of them derided and slighted him, calling him Babler: Others said, he was a publisher and setter forth of strange Gods, because he preached Jesus, and the resurrection. Hereupon they brought him to Areopagus, the place of Judicature in Athens, and examined him more strictly, what new religion it was he taught; the temper of that people being very inquisitive after new things.

Paul being brought before the Judges in Areopagus spake to them, to this purpose, To men of Athens, I look upon you, as those which are generally given to the worship of more

(c) gods or Demons than other cities are.

For as I passed up and down in your City,

beholding your Altars and Images, I found

an Altar with this Inscription, TO THE

UNKNOWN GOD: Whom ye profess

to worship, and yet know not, him do I

preach unto you, namely, The invisible

God, the Creator of Heaven and Earth, who cannot be con-

tained in any Shrine, or Temple of mans framing. Nor can

any Image made by mans hands be a proper instrument to re-

present him; Neither does he need any of the Sacrifices, or

Gifts that are offered to him by men, seeing he gives to all

their very life, and all that they have. And of one man and

woman, viz. Adam and Eve, hath he made the whole race of

mankind, and hath ordained their time, and place, when, and

where, they shall dwell on the face of the earth: And the

end of all this is, That they might seek after Him, that crea-

ted them, and worship him sincerely. And though they were

left through their fall, and degeneracy from Him, as in the

dark,

(a) Ex totâ historia satis clarum est, quod conatus Pauli in hac civitate reformandâ major fuerit quam in aliis civitatibus, sed effectus minor.

(b) εἰδωλῶτα by which is understood any thing where divine worship is offered, or whereby divine worship is practised.

(c) Athenienses aded superstitiosi erant ut putarent sibi colendum quicquid visum terrarum pro Deo coleretur & quia timebant ne omnium populorum Dii sibi non essent cogniti, etiam incognitis altaria erigebant.







## The Apostolical History.

*Jews* and *Profelytes* to embrace his Doctrine. But when *Silas* and *Timothy* were come to him, and had brought him tydings of the great proficiency and growth of the *Macedonian Churches*, he was then pressed in Spirit, and grew more earnest, to bring on the *Jews* of *Corinth* to embrace the Gospel, and accordingly testified to them that *Jesus* was the *Christ*, the *true Messias* whom they had so long expected. But they vehemently opposed him and railed at him and his Doctrine most contumeliously. Whereupon he shook his Garments, and told them plainly, *Their blood was upon their own heads* (See *2 Sam.* 1. 16.) and that they were guilty of their own destruction [ See *Act.* 13. 46, 51. ]. And seeing they were so obstinate, he would now leave them, and with *Silas* and *Timothy* go preach to the *Gentiles*. And so going out of the Synagogue, he went into the house of one *Justus*. (by birth a *Gentile*, but a Jewish Profelyte) whose house, it's probable, he chose as a fit place to preach the Gospel in, to such as would be willing to hear him. And his endeavours here

(c) The Rulers of the Synagogue were the *Ecclesiastical Counsellors* let over the Synagogues to keep and govern them in good order. See *Act.* 13. 15. See *Secl.* 2. of ch 3. *Notes* (b).

were not without success. For *Crispus* the chief Ruler (c) of the Synagogue, and his household were brought to believe, with several others, among whom were *Gaius*, and the household of *Stephanus*, whom He baptized, *1 Cor.* 1.

14, 16. But notwithstanding this good success, the Apostle (as it it seems) was now through human frailty possessed with some fear and apprehension of danger to his person from the *Jews*, and therefore had thoughts of going thence, and leaving the City. But whilst he was agitating these things in his mind, it pleased God to speak to him in a *Vision by night*, that he should fear nothing, for He would be present with him to secure him from all harm, and bid him go on confidently to preach the Gospel there, for he had *much people in that City*, whom he intended effectually to call by his ministry. Hereupon he continued there *a year and half*, preaching the Gospel; and as we may gather from *2 Cor.* 12. 12. he wrought many miracles for Confirmation of his Doctrine, and converted many.

*Act.* 18. v. 1. After these things Paul departed from Athens, and came to Corinth,

- v. 2. And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla (because that Claudius had commanded all Jews to depart from Rome) and came unto them.
- v. 3. And because he was of the same craft, he abode with them, and wrought (for by their occupation they were tent-makers).
- v. 4. And he reasoned in the Synagogue every sabbath, and persuaded the Jews and the Greeks.
- v. 5. And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews, that Jesus was Christ.
- v. 6. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads, I am clean: from henceforth I will go unto the Gentiles.
- v. 7. And he departed thence, and entered into a certain mans house, named Justus, one that worshipped God, whose house joyned hard to the Synagogue,

v. 8. And

## The Apostolical History.

- v. 8. And Crispus the chief ruler of the Synagogue, believed on the Lord, with all his house: and many of the Corinthians hearing, believed, and were baptized.
- v. 9. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:
- v. 10. For I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city.
- v. 11. And he continued there a year and six months, teaching the word of God among them.

v. 2. *Et quod dixisset Claudius xpi xpdas ut excederent omnes Judai Roma*]. Meminit hujus edicti Suetonius in Claudio. Exierunt igitur Romam cum Judais ipsi Christiani, quia illud seculi morem generalis Judaeorum nomine erant contenti.

v. 5. *αὐτὸς ἦτο τῷ ἀκούσῃ*] tenebatur animo testificari Judais Jesum esse ipsum Christum, Had an earnest mind, or was earnestly minded. *ἰσχυροὺς πρὸς διαμαρτυρίας*. Participium pro infinitivo ponitur verbis animi affectionem significantibus. *Khaichhul*.

Testificabatur Paulus Judais Jesum esse Christum sed absque successu. Atque ideo *αὐτὸς ἦτο τῷ ἀκούσῃ*, h. e. in dolore erat summo, & intus angebatur sensibus, quod opera sua nunquam inutilis poneretur quam apud fratres suos, & cognatos secundum carnem. *hoisus*.

v. 6. *τὰ ἰσθρία* vestimenta, h. e. vestem exteriorem nimirum togam oblongam. Pluralis pro singulari.

*ἰσχυροὺς* vester super caput vestrum] q. d. Si quid vobis mali evenerit, scitote id vester culpa evenisse.

*καθὰ πρὸς ἑσπέρα*] Steti in specula & clamavi, vid. Ezek. 33. 4.

v. 13. *ἔσθ' ἡμερῶν ἡμερῶν*] Nempe *χρῆσα*. *Populus multus*] *Populus* hic dicitur ii qui facile Christi populus fieri poterant ut oves, Joh. 10. 16.

F F

SECT.

SECT. IX.

During his abode here, in his own name and in the names of Silas and Timothy he writes his First Epistle to the Thessalonians.

In which Epistle there are these two principal parts.

- First, He endeavours to confirm them in the Faith of Christ, and to assure them of his sincere affection to them, and encourages them to constancy in the protection of the Gospel, notwithstanding the many afflictions they met with, on that account, Chap. 1. 2, 3.
Secondly, He instructs and exhorts them to holiness of life and conversation, inserting a consolatory discourse touching the resurrection of the dead, Chap. 4, 5.

In the First part, (After his Apostolical Salutation to the Church of the Thessalonians, which by the Grace of God, and Gospel of Christ preached unto them, had been converted to the Faith, and which was established in the Faith and belief of God the Father (a) and Jesus Christ, whom he had sent,) he declares,

i. e. Quae sit Deum & Jesum, vel quae perseverat in fide in Deum, & in Christum.

1. How thankful he was to God for their sincere conversion, and how he daily made mention of them in his prayers, humbly beseeching the Lord they might persevere. And how joyfully and continually he remembered that good work of their Faith, by which they so earnestly embraced the Gospel of Christ, that excellent charity which they had injured by their care, and pains, and industry for the good of the Saints, that patience and constancy which their hope in Christ had wrought in them; all which graces, as they had manifested (by their hearts to God (a) in the exercise of them (as became good Children to their merciful Father), in which sight those graces are highly pleasing, v. 2, 3.

2ly. He professes his firm belief of their Election, which was manifested to him by many extraordinary and miraculous gifts, and the powerful operation, and efficacy of the Holy Ghost in their hearts, so that they were fully assured and persuaded of the truth of the Gospel which he had preached unto them. And they themselves might remember what manner of entrance, he, and his fellow-labourers in the Gospel had among them, in so much, that they not only embraced the Doctrine of Christ, but firmly adhered to it, though attended with persecution, and that with demonstration of such a (c) joy, which none but the Holy Ghost could produce in them; by which things they rendered themselves in a sort like unto the Lord Christ, and like unto his servants the Apostles who suffered for the truth, and preached the Gospel with joy in the midst of afflictions. 2. Their exemplariness to the neighbour-Churches in Macedonia and Achaia. For the Gospel which he had preached among them, was, by means of their trafficking (d) people carried not only into the neighbour-Countries, but into those that are far distant, so that their conversion to God, and faith in Christ was so famous, and spread into so many places of the world that it would be superfluous for him to say any thing more of it, the thing needing no other testimony than its self. And further

ther he shews, that the faithful far and wide tell the history of the Thessalonians conversion, and declare how the Apostles entrance among them was strangely and singularly blessed to the turning of them from dead idols to serve the true and everlasting God, and to believe in his Son Jesus Christ, whom the Father hath raised from the dead, and to expect his second coming, (namely, to judgment), at which time he will reward their faith and patience; having by the merit of his death and passion delivered all that believe in him, from the wrath to come. From v. 4. to the end.

3dly. He sets before them the sincerity and uprightness of his ministry among them, and the successfulness of it. For though he had been before very ill used at Philippi for preaching Christ [Act. 16.] yet, (trusting in the assistance of God), he boldly published the Gospel unto them, though he met with much contention and opposition from the stiff-necked Jews, and ignorant Gentiles. In the preaching of which, he had no design to seduce or corrupt any, by insinuating any false doctrine into them, or to encourage them in any impure courses of life, (as the manner of false Teachers is); nor to procure to himself esteem, or any worldly advantage thereby. But as God was graciously pleased to chuse him to be an Apostle, and to approve his heart to God in the discharge of it, not accommodating endeavour to approve his heart to God in the discharge of it, not accommodating his doctrine to the pleasing of mans humours, but preaching such things as are agreeable to the will of God, whose eye pierceth into the heart, and discovers the secret intention thereof. He shews he never used to flatter them or soothe them in their sins, as themselves could testify, nor carried any covetous design under a Cloak of piety, as God knew, to whom he could appeal. Neither was he ambitious of vain glory and esteem among men, as false-Teachers are wont to be. And where-as he might have exercised severity, and authority (f) among them as an Apostle of Christ, yet he had not done it, but had used such mildness and tenderness towards them as a nurse does to a rambled child whom she feeds and cherishes. He was so affectionately desirous of their eternal welfare that he was not only willing to impart the Gospel to them, but to have laid down his very life for them if it had been necessary for the procuring their salvation. And as an evidence of his cordial affection to them and earnest desire of their good, they might remember that he had wrought with his own hands, not only in the day-time but sometimes part of the night, to get something to maintain him (d), that he might not be chargeable to them. He appeals to them, who saw his outward actions, and to God who saw his heart, how hoily, justly, and unblameably he had behaved himself among them. They could not but be sensible, that he had carried himself towards them as a Father towards his Children, exhorting them to do their duty, and comforting and encouraging them in the performance of it, and testifying unto them all that they ought to walk worthy of God, that is, as becoming those that know God and profess his name, who had called them by his grace to a participation of his kingdom and celestial glory. From v. 1. to 13.

4ly. He mentions (with great thankfulness to God) some other evidences of the divine favour towards these Thessalonians; As first, their receiving the Gospel (g) (g) δωρον δ- divine, by its efficacious operation in the hearts of believers, 2. They showed themselves like to the Christian Churches in Judea in patient suffering persecution from their own friends, kinsfolks, and fellow-citizens, as they did from the unbelieving Jews; whom he describes as the most perverse enemies of the Gospel of a living Christ, and before him, their own Prophets that were sent unto them [Math. 23, 31, 37.], and now they persecuted his servants; they were themselves adversaries to God in persecuting his servants; they were endeavoured to obstruct the Gospel which brings salvation

Chap. 2d

The First Epistle in the Thessalonians.

Act. 16. Do. Paulus & Timotheus ad Thessalonicenses I. Epistola ad Thessalonicenses I.

(b) Acer timoribus et hunc mundum est in gloria profertis Dei.

(c) Tanta dona non largitur Deus nisi eorum veli (servi audientes) secundum consilium bene placenti sibi in Christo. Quare ex decem tum donis rene colligitur Dei consilium de electione Auditorem.

Nihil magis admirabile, quia nihil magis naturae contrarium, quam in tribulationibus gaudere, led Spiritus sanctus tribulationibus bonam caelestia & divina promittens. Scite ut homo, hac bona sibi proponens in tribulatione gaudet.

(d) Multi ex Thessalonica Mercatores per Graciam omnem negotiabantur.

(f) δωροδοκία ἐν ἐκείνοις [Cum potestatem in omnibus seu molestiam esse, i. e. Onerosam, & molestiam, infra praesertim. Et procedens & sequens sententia videatur postulare ut haec verba de auctoritate Apostolica vel potius de illius usu intelligamus. Pif.

(g) See Act. 18. 3. 1 Cor. 4. 12.

vation to men. They forbid the Apostle to preach to the Gentiles; and so daily more and more filled up the measure of their sins, in so much, that the wrath of God seems come upon them to the uttermost in their judicial obduration. From v. 13. to 17.

5. He labours to assure them that he had a great love and affection to them, though he did not as yet come to them (as they might expect) to strengthen and comfort them in their afflictions. He tells them, he was not absent from them in heart and affection, though in body; and the more he was hindered from them in heart, the more earnestly he desired to see them. He desir'd to come to them once and again, but Satan still cast in impediments in his way. He tells them, he had great reason highly to value them, for he accounts them among the chiefest Churches converted to the faith by his ministry, and so he hopes they will be found, when Christ shall come to judge the world, and will be his crown and (h) joy at that day. From

(b) Sunt hic tria Enuncia-ta Metony-mica. 1. Vos estis spes, id est, si ex quibus spero me adepturum laudem apud Deum. 2. Vos estis in me gaudium, id est, si qui gaudium mihi afferunt. 3. Vos estis mihi corona, i. e. si propter quos coronabor à Christo laude fidelitatis, & præmio beatitatis quum dicet, *Euge bone fore fidelis fuisti, &c. Intra in gaudium Domini tui.* Pilc.

## Chap. 3d.

6. He goes on to give them further assurance of his love to them, and to establish them in the faith of Christ. 1. He tells them that being no longer able to bear the vehement desire he had of bearing how things went with them, he had sent Timothy unto them, and was content to deprive himself of the company of a person very dear to him, and to stay at Athens alone, that they by him might be comforted and confirm'd in the faith; and that none of them might be troubled at the afflictions which the profession of the gospel expos'd them unto, as if some strange thing had happened to them. For they themselves could not be ignorant that this is the condition unto which all true believers are call'd, God having ordained that they should first partake of the sufferings of Christ, before they partake of his glory; and they had been herof before advertis'd by him, when he was with them (that they might prepare for sufferings) and it hath accordingly so come to pass; so that now they know it by experience. Having therefore so great sollicitude in his mind for them, he could not any longer forbear the sending of Timothy to them, to know the state of their faith, and to know whether they continued constant in it, or whether the Devil and the world bringing persecutions upon them on that account had not caus'd them to waver under those trials, and so render'd all his labours among them fruitless. But when Timothy return'd and brought him the welcome news of the firmness and constancy of their faith, and of the continuance of their charity, and of their kind remembrance of him, and great desire to see him, this, he tells them, was matter of exceeding great joy unto him; and the testimony he heard of their faith, did more comfort him, than all the afflictions which he suffer'd did deject him. For now we

(i) Vivere sic live (i) (says he), that is, are lively, cheerful, and courageous, if ye stand fast in your faith in Christ. He tells them he knows not how to be sufficiently thankful to God for their perseverance, and for giving him occasion to rejoice so sincerely before him for their proficiency. He further acquaints them that he daily pray'd unto the Lord that he might see their faces again, and might be instrumental more perfectly to instruct them, and to increase the measure of their faith by opening to them more fully the mysteries of the gospel. He accordingly prays for a prosperous journey to them, and that the Lord would grant that they may increase, and abound in love one towards another, and towards all men, as he did towards them. And lastly that their hearts may be established in holiness, unblameable before God (who is our ever nail'd Father in Christ) and that continuing so, they at the coming of Christ with all his Saints and Angels to judgment may not be ashamed (k). From

(k) Apostolus v. 1. to the end.  
Scriptu ple.  
n. Conglomerat hic multa quæ affectus suggerebat, nec de verbis est sollicitus, sed verba nonnulla ubi et & ubi audit. A Lap.

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He comes now to the second part of his Epistle which contains exhortations, and precepts to duties of holiness. The doctrine concerning the Resurrection of the dead, and last judgment being by the way taken in. Chap. 4.

In the first place, he tells them, He exhorts and intreats them in the name of the Lord Jesus, that as they had receiv'd of him how they ought to walk, and please God, so they would labour daily to excel and advance therein. They might remember what Commandments he had given them from Christ. Particularly, 1. That they should preserve themselves in Chastity, and purity from the sins of the flesh. For this was the will of God that they should be holy both in soul and body, and that they should abstain from fornication, and continually keep their bodies as vessels consecrated to the Lord, and not defile them; whereby they would distinguish themselves from the Gentiles, who know not God, but live in impure lusts. 2. That they should not defraud any man; for God will avenge such kind of injuries as he had before assur'd, and warn'd them. And they should remember, that the end of Gods calling them to the Grace of Christ, is, that they should not defile themselves with any kind of sin (l). And he that rejecteth these wholesome exhortations, shewes is guilty of rejecting the divine authority of God, by the inspiration of whose holy Spirit, he had given them these precepts. 3. Touching brotherly love, and how it is to be exercised, he tells them, he need not write much; for he found they were eminently taught, and inclin'd by the Spirit of God to the exercise of that grace, and that they manifest'd it not only at home but towards the Brethren round about in Macedonia. And he desires they may duty more, and more increase, and excel therein. 4. He exhorts them to use their best endeavours (m) to live quietly, and to follow their own business [ See 2 Thef. 3. 12. ], and to work with their own hands (as he had commanded them when he was with them); that by imploring themselves in honest labour, they may both preserve their reputation among the Gentiles (who will think ill of Christianity if it make men idle (n)), and that they may earn so much by their labour as may supply all their wants and necessities that they may have no need of help or relief from others. From v. 1. to 13.

2. He advises them not to mourn immoderately (o) for their deceas'd Christian friends as Heathens do, that have no hope of a resurrection. He tells them he would not have them envy themselves as if they were ignorant of the happy state of those that dye in the faith of Christ. For as they believe, that Christ is risen from the dead, so they ought also to believe that those who have dyed in the faith of Christ, God will bring forth, and cause to appear with him, in the day wherein he shall judge the world, having first rais'd their bodies from the graves, and united them with their souls. And he tells them by revelation from the Lord, that the change of the faithful (\*) that are alive at his Coming shall not prevent the resurrection of those that are dead in Christ. For when Christ shall appear in that his great glory, and shall by the voice or trump of the Arch-Angel raise the dead, then the dead in Christ shall rise before the living be changed. And the faithful that are then alive being suddenly changed from mortality to an immortal glorious condition, shall be caught up together with the Saints that are rais'd from the dead, to meet the Lord in the air, and there being acquitted and absolved by the sentence of the Judge, shall enter into the kingdom prepared for them, and so shall remain for ever with the Lord

(l) ἀκαθάρσια hic generalitèr sumitur ut supra, c. 2. 3. & tam latè patet quam quod ei opponitur, ἀγαπᾶσθε.

(m) ἐπιπορεύεσθε significat Eniti, i. e. Magno curatu quocumque agere, translate à more hominum ambitionis quod summo studio, & animi Contentione nituntur ad honores Effici.

(n) Mos est Paulo peculiaritèr ea vitia tangere quæ quoque in loco videbantur maxime.

(o) He forbids not all sorrow for the dead, which Christ himself shew'd for Lazarus, Job. 11. 35. The Church for Stephen, Act. 8. 2. And Paul for Epaphroditus when he was extremely sick, Phil. 2. 27. But he speaks against Heathenish and immoderate sorrow. For though many of the Gentiles believed the immortality of the soul, yet they never were able to comprehend the resurrection of the body, and the re-uniting it to the soul. See Act. 17. 32.

(\*) Paul by an ordinary ἀναστροφῆς reckons himself, and his Associates among the survivors at Christs Coming, not as thinking that himself and those then living should be found of Christ in the body at that time, but knowing that all the Righteous make one body in Christ, and reckoning himself one of that number. He says *we that remain*, that is, those of the faithful that shall survive to Christs Coming. See Dr. Slater in loc.

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in *evils' bliss*. As for the wicked he says nothing of them, giving *h. h. h. h.* word of comfort for them. But as for the other he bids them comfort one another with these words, that is, draw matter of consolation to themselves against the life of their deceased souls from the consideration of the resurrection, and the future glory. From v. 13. to the end.

Chap. 5.

3dly. He tells them that if any among them did curiously inquire into the precise time of Christ's coming to judgment, it was to no purpose for him to write any thing about it, seeing it was not revealed (p). However this they could not be ignorant of, (having so often heard it from himself and his apostles) that Christ will come suddenly, and unexpectedly, as a thief in the night, and will surprise secure impenitent sinners unawares. But believers need not fear that day because they sleep not in the darkness of sin and ignorance. The last day cometh as a thief in the night surprise them, because they are children of the light, and of the day, being and walking in the light of Gospel-truth, and in the bliss of conversation. From v. 1. to 6.

4ly. Having thus spoken of the manner of Christ's coming to judgment. He takes occasion from thence to exhort them to watchfulness and sobriety, that they may not fear being surprized by that day. Let us not therefore (says he) live in carnal security as infidels do, but be vigilant and sober; for they that sleep carelessly, or give themselves to drunkenness usually do it in the night and darkness, but such a case as this, would ill become us who are Christians, and the children of the day, and live in the light of the knowledge of Christ, we ought to be sober, and careful concerning our life is a spiritual warfare, and therefore we ought always be upon our guard, having on a breast-plate compos'd of faith and charity to defend us against the assaults of Satan, and on our head the hope of salvation for an Helmet. And this should further encourage us in the doing of our duty, because God hath not appointed us to be vessels of his wrath, but hath called us to the obtaining of salvation in, and through his Son, who dyed for us, that whether we wake (q) or sleep, that is, live or dye, we should live with him, namely, a spiritual life here, and hereafter in eternal life of glory. From the whole he exhorts them to comfort and build up one another in faith and holiness. From v. 6. to 12.

5ly. He comes now to direct the people how to carry themselves towards their Pastors and spiritual Guides, who labour among them, and faithfully admonish and counsel them (as their need requires) and are over them in the Lord, by virtue of his commission and authority in the things appertaining to their souls. He injoins them to give them due respect (r), thankfully to acknowledge their pains, and highly to esteem and love them on that account; and that they should live in peace and concord among themselves, and especially with

their Pastors. V. 12. 13.

6ly. He directs the Ministers how to carry themselves towards the People, namely, that they should admonish those that are unruly, and wilfully rebellious, that they should comfort the feeble-minded, and such as are dejected under their afflictions, that they should bear with the weak and infirm in the faith, that they should be patient towards all. V. 14.

7ly. He gives now general directions to all, 1. That they abstain from all private revenge, not rendering evil for evil, but ever following that which is good both among themselves, and towards those that are without. 2. To rejoice evermore in the sense of Gods love to them in Christ, upon which account, they should be of good courage, and well content, even in the midst of all tribulations. 3ly. To pray without ceasing, that is, upon every occasion, in all their necessities

(p) Sicut domini edicentur non mortem ebrietas, ita vigilare qui ad eum mortis sortium non pervenerunt.

(r) ἀγάπας, He significant debitam reverentiam prosequitur.

their Pastors. V. 12. 13.

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necessities

necessities, and in every business, as the matter required, yet not so as never to intermit; but so, as not to give quite over, but to return to it again. 4ly. In every thing to give thanks, in adversity, as well as prosperity. For so gracious is the will of God in Christ towards them, that they have reason so to do. 5ly. To take heed of quenching (s) the gifts and graces of the Spirit in themselves, but to labour to stir them up by prayer, and the due exercise of them. 6ly. That they count not, nor neglect those holy, publick exercises (t) wherein the Ministers of the Gospel do interpret the Scriptures by the singular revelation of the Spirit, and speak unto men to edification, exhortation and comfort [See 1 Cor. 14. 3.]. 7ly. To prove all doctrines and opinions, and to examine them by the rule of the word, and analogy of faith, and to hold fast that which is good rejecting that which is otherwise. 8ly. That they abstain from all sorts of evil, and the very appearance of it. From v. 15. to 23.

Lastly, He concludes his Epistle solemnly praying for them, that God who is the author of all true peace and comfort, would please to sanctifie them in every part, namely, that their Spirit [that is their intellectual part, their understanding and will], and their Soul, [that is, their affections and appetite], and their body, and outward man, may be kept immaculate, so that if it should so happen, that they should live to the Coming of Christ to judgment (u), he may find them in this excellent condition at his Coming. He declares his confidence that he who hath called them to a participation of his grace, will carry on his own good work in them (\*); and having begun to sanctifie them, will continue to do it; for he is faithful, and his gifts and calling are without repentance. See 1 Cor. 1. 8. Phil. 1. 6. And so desiring their prayers for him, and injoining them to salute one another, with the kiss of peace and charity (as believers were wont to do in those times, according to the custom of those countries). He strictly charges them that this Epistle be read to the whole church, to all the holy Brethren x, and so shuts up all with his Apostolical benediction. From v. 23. to the end.

(s) Lux Salutaris agnitionis Dei per Spiritum Sanctum accensa extinguitur per neglectum verbi divini, & precatorem devotæ, per securitatem, impietatem & ingratitude. Glass.

(t) Prophetia hoc loco est verbi divini interpretatio.

namely, that their Spirit [that is their intellectual part, their understanding and will], and their Soul, [that is, their affections and appetite], and their body, and outward man, may be kept immaculate, so that if it should so happen, that they should live to the Coming of Christ to judgment (u), he may find them in this excellent condition at his Coming. He declares his confidence that he who hath called them to a participation of his grace, will carry on his own good work in them (\*); and having begun to sanctifie them, will continue to do it; for he is faithful, and his gifts and calling are without repentance. See 1 Cor. 1. 8. Phil. 1. 6. And so desiring their prayers for him, and injoining them to salute one another, with the kiss of peace and charity (as believers were wont to do in those times, according to the custom of those countries). He strictly charges them that this Epistle be read to the whole church, to all the holy Brethren x, and so shuts up all with his Apostolical benediction. From v. 23. to the end.

(u) See Notes to 1 Tim. 6. 14. and to the 6. c. of ib. 1. to the Philip.

(\* c. 24. ἡ καὶ πιστὸς τὸν θεὸν πιστὰ ἑμὸν βεβαιῶν. Sic completentis legit. Deus est fidelis & vitam certilem sicut vos sperare iustitiam & prestabit: βεβαιῶν dicitur quod respicit similitudinem. ut Rom. 4. 16. Grot.

(x) Hence the Papists are to be reprov'd who prohibit Lay-people from reading the Holy Scriptures.

## SECT. X.

**P**aul thus going on couragiously with his Ministry, the Jews were so horribly enraged at him, that they banded against him, and brought him before the Tribunal of Gallio the Proconsul of that Province, accusing him that he taught another way of worshipping God, than what the Jews prescribed, and according to which the Romans had permitted them to live. But Gallio told them, if it were a matter that appertained to the civil government, it was but reason he should hear them, and do them justice; but seeing the Question betwixt them, was concerning things appertaining to their Religion, he would be no judg in such matters. The Jews, as it seems, were not satisfied with this answer, but press'd him again with vehemence and somewhat uncivil importunity, that he would take some course with Paul; Gallio being offended at this their carriage, by his Officers drave them out of the Court. But they continuing yet to be troublefom and importunate, some of the Natives of Corinth, fell upon Sosthenes (one of the Rulers of the Jewish Consistory, who probably was their Captain and Leader in this complaint against Paul) and beat him in the place; the Proconsul taking no notice of it, or reproving it.

Act. 18, v. 12. And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

v. 13. Saying, This fellow perswadeth men to worship God contrary to the law.

v. 14. And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong, or wicked lewdness, O ye Jews, reason would that I should bear with you.

v. 15. But if it be a question of words and names, and of your law, look ye to it: for I will be no judg of such matters.

v. 16. And he drave them from the judgment seat.

v. 17. Then all the Greeks took Sosthenes the chief ruler of the synagogue, and beat him before the judgment seat: and Gallio cared for none of those things.

v. 12. Gallio ] Erat hic frater magni Senecæ, dictus cum Junior esset, Novimus, sed adoptatus postea à Junio Gallione.

v. 13. Contra legem ] Hæc accusatio inde obtentum fumebat quòd Apostoli qui Judæi erant, incircumcisos ad suum cœtum admittebant.

v. 14. Secundum rationem vos ferrem]. i.e. Rationi consentaneum esset ut vos ferrem, & paterer quantum velletis dicere, fuisset hoc mei officii.

v. 17. Sosthenem præfectum Synagogæ ]. Nempè Synagogæ alterius ab eâ cui præerat Crispus. Nam in magnis urbibus plures erant Synagogæ, & singulis sui Archi-synagogi.

## SECT.

## SECT. XI.

**A**Bout this time, as it seems, a certain Egyptian came into the Province of Judea, who termed himself a Prophet, and gathered together Four thousand men, and brought them from the wilderness to the mount of Olives, and there told them, that by his command, they should see the walls of Jerusalem fall down, by which they might enter into the City.

But the insurrection of this Egyptian and his Complices coming to Felix the Roman Governours ears, he brake in upon them with his Roman Horse and Foot, and killing Four hundred, he took Two hundred Prisoners, and dispersed the rest; but their Prophet and Leader escaping, it was not known what became of him. Joseph. l. 2. c. 12.

Of this man Lybas the Captain spake, when he said to \* Paul, \* Act. 21:28. Art not thou that Egyptian, who before these days, mad'st an uproar, and leddest out into the wilderness four hundred men, that were murderers.

## SECT. XII.

**P**aul tarried a good while at Corinth after he had been brought before Gallio, and had came off so well. During which time 'tis probable, he wrote his Second Epistle to the Thessalonians. For having in his former expressed his longing desires to visit them [ I Thes. 3. 10, 11. ] and finding by the intervention of other affairs, and perhaps of dangers, that he was still hindred, he hastened to send this Second Epistle to supply the want of his presence.

be Second Epistle to the Thessalonians.

Chap. 1.

In which Epistle there are these parts.

1st. After his inscription and salutation (which are the same with that in his former Epistle), He labours to comfort and strengthen these Thessalonians, against those persecutions and afflictions, which he understood they were exposed to, for the profession of Christ and his Gospel.

The Arguments he uses, in order hereto, are these; 1. He shows the Condition of their Church was very happy, because their faith did daily grow and increase; and love (a) did so much abound among them. 2. Their faith and patience was so eminent that he gloried in them, and set them forth as a pattern to other Churches. 3. The afflictions they so unjustly suffered from their unreason- able Persecutors, were a manifest demonstration, that there will be a day of Judgment, wherein God will give to every one according to their works. And He in his infinite wisdom sees it good to suffer them his servants, here to be sorely afflicted that they may be meet (b) and fitly qualified according to His order and constitution (who hath appointed that they should suffer with Christ, before they be glorified with him), to enjoy the kingdom of Heaven, for the obtaining of which they suffered such hard things. And at the great day, He will manifest his righteous judgment in punishing their oppressors and persecutors, and will give them (together with the Apostles, and other Martyrs of Christ), rest and refreshment from all their troubles and miseries. And this they may assuredly expect when Christ shall visibly come from heaven royally attended with all his glorious Angels, and shall in a terrible manner execute vengeance on all that regarded not to know God, nor to worship and serve him as they ought, and obstinately refused to entertain and obey the Gospel of his Son. These shall be punished with everlasting perdition, when they shall appear before Christ the Judge, and shall see his glorious power (c). And in that day wherein he shall thus punish his adversaries, he shall be highly glorified in the glory, which he shall impart to his Saints; the measure of which shall be so great, that it shall fill them with wonder and admiration, they finding their expectation so much exceeded. And this he tells them, he spake for their comfort, because his testimony (that is, the Evangelical doctrine he had preached) had found belief and entertainment among them. He further tells them, that he daily prayed for them, that the Lord would vouchsafe to make them meet for that glory, to the participation of which he had so graciously called them (see Eph. 4. 4.); and that he would accomplish all things which according to his good pleasure and bounty he had determined to do for them; and that he would powerfully complete the grace of faith, which he himself had wrought in them; that the name of Christ may be glorified by them here, and they be glorified by him in that happy day, and all according to the riches of his free grace and mercy manifested in his Son. From 1. to the end.

(a) Fides & dilectio duas res maximas in quibus est Christianismi. vide Eph. 4. 15.

(b) v. 5. Loquitur hic non de merito, sed de dignatione gratuita. Quis enim meritis est Vocari? Patram. Digni dignatione Dei, non dignitate nostra.

(c) A facie Domini & a gloria virtutis eius; i. e. Cum conspexerint faciem Domini & gloriam roboris, & potestatis ejus. Vatablus.

Chap. 2d.

2d. He rectifies a mistake which he understood they were in, concerning the day of Judgment, as if it were now at hand, and would happen presently in that age. He beseeches and exhorts them, that is touching (d) Christ's second coming, and the Saints gathering together from all quarters of the world, at that time, to meet him. [Of which he had spoken in his former Epistle, Chap. 4. v. 15, 16, 17.] they would not be soon taken and driven from what (e) he had taught them by any seducers whatsoever, who either by some pretended revelation from the spirit, or some speech of the Apostle (which they pretended they had heard, or from some passages in his former Epistle (which they mis-understood), undecorated

(d) ὅτις τις παραπορεύσας ὁπίσθην ἡμῶν ἔσται ὁ ἡμετέριος ἡμέρας. 2 Cor. 8. 23.

(e) ἵνα ἡμεῖς ἐκπονησώμεθα. Ne facile dimoveamini ab illa sententia quam me docente imbibistis. Gros.

undecorated to persuade them, that the day of judgment was at hand. He tells them there are several things which must precede Christ's second coming, which he will acquaint them with, that they may not be deceived. 1. A great and general Apostacy from the faith [see 1 Tim. 4. 1.]. 2. The revelation of the

great Antichrist, whom he characterizeth after this manner, calling him the man of sin, the son of perdition, one who opposeth and exalteth himself above Christ, (who is very God), in all his offices, Regal, Sacramental, and Prophetical, and yet exalteth himself above every thing that is worshipped, that is, above magistrates [who in Scripture are called Gods, Psal. 82. 6.], and are

(b) Ebiou and Crinibus and other Hereticks who denied the Deity of Christ, the Apostle calls Antichrists. 1 Joh. 2. 18. as fore-runners of the great Antichrist.

scandalous August, or illustrious. Yea, who exalteth himself above all that is called God; one way or other [that is, above all powers whatsoever], arrogating such things to himself, as only belong unto God, and thereby endeavouring (as it were) to declare that he is God. He sits and rules in the Temple of God, that is, among the people that bear the name of Christ, the visible external Christian Church, (the society that profess themselves the Temple of God), he tells them, he sits and rules, and exalts himself, as if he were God, unaccountably, antiquating, or dispensing even with the laws of God himself. All which things they might remember he had acquainted them with before. He comes therefore now to show them what it was that with-held, and hindered, and stayed his revealing and manifesting of himself for the present, so that he could not publicly appear as yet, nor should before that time and season, which the divine providence had appointed. That which hindered (as it seems) was the entrenchment of the Roman Empire, which (probably) he had hinted to them before, but mentions not here (possibly) that he might not provoke the present Roman power against the Christians, who promised themselves that their Empire should never have an end. And if any should enquire whether Antichrist was not yet in the world, he answers, the mystery of iniquity was even now working, that is, there was something now working in the world, that was a type and figure of that which should show it self more plainly in the great Antichrist, viz. the spirit of contention for rule and priority.

This bore some similitude with the spirit of the great Antichrist, who should appear in his season. But this Antichristian heat of ambition must play at lesser game, till the ἐκτρέξων the Roman Emperor be removed, who possess'd Rome, which was to be the Seat of Antichrist; which the mystery of Seat being once void, Antichrist would enter, and discover himself, and advance himself above all laws, both divine and humane (i). So that this man of Sin (k) is to be understood of one that is to appear after the breaking of the Roman Empire in pieces (l). The Apostle further shows, that Jesus Christ our Saviour shall destroy this Antichrist by the sword of his mouth, that is, by the preaching of his Gospel, and the power of his spirit concurring therewith, and by the brightness of his coming, that is, by clear and convincing reasons and arguments divulged by such, as shall speak by the spirit of Christ. He further declares that the coming of this Antichrist, his raising, and first advancement to his kingdom, will be with such kind of working, as Satan is wont to use to seduce men, namely, with the power of signs, and wonders, and diabolical illusions, which Satan will produce to confirm the dominion, and false doctrine of Antichrist; and which are beyond humane, but not Angelical power; and with all unjust and fraudulent dealing and deceit, with all arts and tricks of cozenage, that the Devil himself can invent, which will take place and prevail in such whom God (because they received not the truth in the love of it, but had pleasure in unrighteousness) will judiciously give over to strong delusions, to their perdition and damnation. From v. 1. to 13.

(i) See Dr. Mambour's note on this passage. The Roman Emperor being removed, who possess'd Rome, which was to be the Seat of Antichrist; which the mystery of Seat being once void, Antichrist would enter, and discover himself, and advance himself above all laws, both divine and humane (i). So that this man of Sin (k) is to be understood of one that is to appear after the breaking of the Roman Empire in pieces (l). The Apostle further shows, that Jesus Christ our Saviour shall destroy this Antichrist by the sword of his mouth, that is, by the preaching of his Gospel, and the power of his spirit concurring therewith, and by the brightness of his coming, that is, by clear and convincing reasons and arguments divulged by such, as shall speak by the spirit of Christ. He further declares that the coming of this Antichrist, his raising, and first advancement to his kingdom, will be with such kind of working, as Satan is wont to use to seduce men, namely, with the power of signs, and wonders, and diabolical illusions, which Satan will produce to confirm the dominion, and false doctrine of Antichrist; and which are beyond humane, but not Angelical power; and with all unjust and fraudulent dealing and deceit, with all arts and tricks of cozenage, that the Devil himself can invent, which will take place and prevail in such whom God (because they received not the truth in the love of it, but had pleasure in unrighteousness) will judiciously give over to strong delusions, to their perdition and damnation. From v. 1. to 13.

(i) He is therefore called here ἐκτρέξων.

(k) ὁ ἀντὶχριστός doth not intimate one individual man, but the series of shavellers that were to succeed in one Seat. As Heb. 9. 7. 25. ἡ ἀρχιερασία, The high Priest denotes the whole series or succession of Priests. And ὁ ἀντὶχριστός τὸ θεὸν σημαίνει not one Pastor, but the series of faithful ministers.

(l) If any ask Tertullian who this ἐκτρέξων is, that hindereth the revealing of Antichrist, he tells him, Quis nisi Romanus Imperator? cujus in decem Reges abesse dispartit, Antichristum super inducet, & tunc revelabitur iniquitas.





## SECT. XIII.

THE Apostle having continued a year and half at *Corinth*, and fairly planted a Church there ( though it were miserably degenerated soon after ), he now determines to sail to *Ephesus*; *Aquila* and *Priscilla* resolving to accompany him: And having taken his leave of the Brethren there; at *Cenchrea* a Haven on the East side of that City, he shaved his head (a). The reason of which, probably was this: He had ( it seems ) before taken upon him, for some time, the Vow of the *Nazarites*, whereby he was obliged to abstain from wine, and *shearing his head*, and *touching of the dead*. But having now accomplish'd his Vow, he thore his head, and returned to the common way of living, according as was prescribed, *Numb. 6. 18, 19, 20*. The reason of this Vow we may gather from *1 Cor. 9. 20*.

(a) Quod Cenchreis dicitur aut Aquila aut Paulus crinem tototondisse quia votum habebat, de sacro voto id non potest intelligi, quia deponendus erat capillus votivus Hierosolymis & supponendus ollis pœnitentium. Civile illud votum fuisse videtur quod sumperat vel Paulus vel Aquila quia multa, faciebant Judæi Non autem capillum non tibi quam ad illum locum pervenero. Quæ vota erant peregrinentium. Ita Paulus votum legit tondendi Capilli ubi Cenchreas pervenisset. *Salmas.*

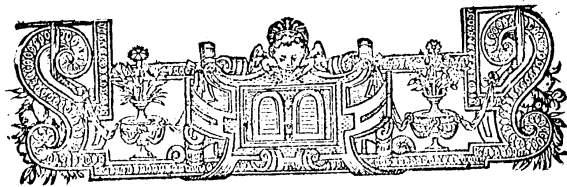
namely, in things indifferent he was willing to comply with the weak *Jews*; to shew, that he was no contemner of the Law: And for the same reason he caused *Timothy* to be circumcised; and for the same reason, purified himself in the Temple at *Jerusalem*, *Act. 21. 23, 24*.

The Apostle being now come to *Ephesus*, he taught in the Synagogue of the *Jews*; but thought not fit ( though desired ) to stay long there then, being prompted ( as it seems ) by some secret instinct of the Spirit, now to go up to the approaching Feast at *Jerusalem*; not that he now took himself obliged to observe the Feasts, or antiquated Ceremonies of the Law, ( see *Gal. 4. 10. Col. 2. 16. Rom. 14. 5.* ) but he was willing to go to this Feast, that he might in that great solemnity and course of people, have more advantage to spread the Gospel among the *Jews*. Leaving therefore *Aquila* and *Priscilla* at *Ephesus*, he sailed thence to *Cæsarea*, and thence went up to *Jerusalem*; where it seems he stayed not long, finding possibly not such success of his endeavours as he expected and hoped for. Whereupon he hastened from thence and went down to *Antioch* in *Syria*, where he stayed for some time.

*Act. 18. 7, 18.* And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into *Syria*, and with him *Priscilla* and *Aquila*: having shorn his head in *Cenchrea*: for he had a vow.

- v. 19.* And he came to *Ephesus*, and left them there: but he himself entered into the synagogue, and reasoned with the *Jews*.
- v. 20.* When they desired him to tarry longer time with them, he consented not:
- v. 21.* But bade them farewell, saying, I must by all means keep this feast that cometh, in *Jerusalem*; but I will return again unto you, if God will: and he sailed from *Ephesus*.
- v. 22.* And when he had landed at *Cæsarea*, and gone up, and saluted the Church, he went down to *Antioch*.

CHAP.



## CHAP. VI.

Containing Paul's Fourth Journey, which he began from *Antioch* in *Syria*; which we call *Iter Ephesinum*, His *Ephesine Journey*.

Anno  
Christi Claudii  
55 13  
56 14

Iter Ephesinum.

## SECT. I.

PAUL having spent some time at *Antioch*, he departed thence; and went thorough *Galatia*, and *Phrygia*, and travelling from place to place, as he went along, he visited and confirmed the Disciples in those parts. When he came among the *Galatians*, he was received by them with all imaginable joy and gladness, they being not only not offended at the tribulation which was outwardly brought upon him, but they gladi and kindly received him as if he had been an Angel of God, nay even as the Lord Jesus himself, *Gal. 4. 14*. Among other things which he now enjoyneth them, he appointeth that they should make collections, and set apart their Charity for the poor every Lords day, *1 Cor. 16. 1, 2*.

- Act. 18. 7, 22.* And when he had landed at *Cæsarea*, and gone up, and saluted the Church, he went down to *Antioch*.
- v. 23.* And after he had spent some time there, he departed, and went over all the country of *Galatia* and *Phrygia* in order, strengthening all the disciples.

## SECT. II.

IN the mean time, whilst the Apostle is thus confirming the Churches formerly planted in *Galatia* and *Phrygia* ( see *Chap. 16. 6.* ), a certain man born of *Jewish* Parents at *Alexandria* in *Egypt* by name *Apollos*, being a judicious, learned and eloquent man, and mighty in the Scriptures, and something instructed in the way of the Lord, that is, the Doctrine of the Gospel ( though as yet but imperfectly ), came to *Ephesus*, and being of great zeal and fervency of spirit, he taught boldly in the

*J. wiff*

*Jewish Synagogues*, the Doctrine of the Gospel according to his knowledge: for he knew only so much of it, as *John Baptist* had taught his Disciples, and confirmed and sealed with Baptism, by which the extraordinary gifts of the Holy Ghost were not imparted, as they were to many by the Baptism of the Apostles *Act. 8. 15, 16, 17.* And possibly he had been in *Judea* in *John Baptist's* time, and so either was baptized by him, or else by some of his Disciples, who were now dispersed abroad. *Aquila* and *Priscilla* hearing him preach, and perceiving that he wanted something of that knowledge, that they had attained to, they took him home to them, and in private conference informed him more fully and clearly concerning Christ and the Gospel; shewing him what Christ had done and suffered to save sinners, and what was required of those that shall be saved by him. *Apollos* being thus more fully instructed in the Doctrine of the Gospel desires to travel into *Achaia* (*viz.* to *Corinth*, the chief City thereof), that he might preach the Gospel there. The Brethren therefore at *Ephesus*, encouraging him in this design, and accompanying him with their Letters Testimonial to the Brethren at *Corinth*; when he was come thither, he watered what *Paul* had before planted [ *1 Cor. 3. 6.* ] and much confirmed the Disciples in that place; and mightily convinced the Jews ( who were his great opposers ), that *Jesus* was the true and only *Messias* promised to the Fathers.

- Act. 18. v. 24.* And a certain Jew, named *Apollos*, born at *Alexandria*, an eloquent man, and mighty in the Scriptures, came to *Ephesus*.  
*v. 25.* This man was instructed in the way of the Lord, and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of *John*.  
*v. 26.* And he began to speak boldly in the synagogue: whom when *Aquila* and *Priscilla* had heard, they took him unto them, and expounded unto him the way of *G. d.* more perfectly.  
*v. 27.* And when he was disposed to pass into *Achaia*, the brethren wrote, exhorting the disciples to receive him: who when he was come, helped them much which had believed through grace.  
*v. 28.* For he mightily convinced the Jews, and that publickly, shewing by the scriptures, that *Jesus* was Christ.

*v. 24. ἀνὴρ λόγιος* ] Vir eloquens, vel, vir prudens & sapiens.  
*v. 25. Inimicus vti Domini* ] prima elementa Christianismi acceperat, & docebat diligenter ea quae sunt Domini pro modo cogitationum suam acceperat.  
*Sciens tantum Baptisma Johannis* ] h. e. Doctrinam eius; nempe scivit, Exhibitum esse Messiam, & aliquo modo eius officium & beneficia; sed ignoravit quod *Jesus* sit Messias, quodque sit crucifixus pro genere humano, resuscitatus, & glorificatus; & alia non pauca huc pertinentia.  
*Per baptismum Johannis* intelligenda est Doctrina de Christo quam *Johannes* tradiderat, & baptisate obsignaverat discipulis suis. *Synecdoche* *Alexandryna*, *Piscator*.

## SECT. III.

**W**hen *Apollos* was thus employed at *Corinth*, *Paul* having visited the Churches in *Phrygia* and *Galatia*, came

came to *Ephesus* ( *v.* ) ( according to his promise made to them. *chap. 18. v. 21.* ), and there he found *Twelve Disciples*, no further instructed in Christianity than the Doctrine by *John*; having received Baptism from him, or some of his Disciples scattered abroad, as was the case of *Apollos* before mentioned. *Paul* asks them whether they had received the Holy Ghost? They answer, they had not so much as heard whether there were any Holy Ghost; that is, that there were now any miraculous Gifts imparted by the Holy Ghost. In which words, they seem to speak after the common Tenet of the Jewish Nation, which was, That after the death of *Ezra*, *Haggai*, *Zachary*, and *Malachi* the Holy Ghost departed from *Israel*; and they profess they never heard of his being a new given, with his miraculous Gifts. He asks them then, *Unto what were ye baptized?* they say, *unto Johns baptism*; that is, into the Doctrine which *John* taught, and sealed by Baptism; which being published to them, and by them own'd and profess'd, they were baptized; by which Baptism, the extraordinary Gifts of the Holy Ghost were not given or imparted to any. To this *Paul* replies, that the ministry of *John* was not to gather Disciples to himself; but he exhorted his hearers to repent and believe in him that was shortly to appear and manifest himself, *viz.* in Christ *Jesus*, and to expect remission of sins only by Him. Which they, to wit *Johns hearers*, understanding and consenting unto, they were baptized by him in the Name of the Lord *Jesus*.

*Paul* having thus instructed them concerning the true tendency of *Johns* Baptism, and how it pointed to Christ, he laid his hands on them, and the miraculous Gifts of the Holy Ghost were immediately conferred on them. And they spake divers Tongues, which before they understood not, and were indued with the Gift of prophesying, that is, of declaring things to come and interpreting the writings of the Prophets, that they might be fit Teachers of others.

- Act. 19. 1.* And it came to pass, that while *Apollos* was at *Corinth*, *Paul* having passed thorow the upper coasts, came to *Ephesus*, and finding certain disciples,  
*v. 2.* He said unto them, Have ye received the holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any holy Ghost.  
*v. 3.* And he said unto them; Unto what then were ye baptized? And they said, Unto *Johns* baptism.  
*v. 4.* Then said *Paul*, *John* verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ *Jesus*.  
*v. 5.* When they heard thus, they were baptized in the Name of the Lord *Jesus*.  
*v. 6.* And when *Paul* had laid his hands upon them, the holy Ghost came on them, and they spake with tongues, and prophesied.  
*v. 7.* And all the men were about twelve.

(1) *Ephesus* erat Metropolis Ioniae, clara condicione, Amazonibus, quae ditatio quod passim est, templo Dianae eiusque inventio, viti delictis, & artificibus inde oris, ante magis in notitiam apostolorum Pauli ad eam scripta, nec non dicitur; *Johannis* Evangelium in hac urbe rescriptum; quibusque ad cor scripta, *Act. 19. 1.*

v. 2. *Non Spiritum Sanctum accepistis?* i. e. Dona illa eximia Spiritus Sancti ex quibus colligeretur vos ad sanctum ministerium divinitus vocari, scilicet donum linguarum & Prophetiae. Nam est illa dona omnibus credentibus & baptizatis tunc temporis non erant communia, nec necessaria, tamen cum hi discipuli Johannis destinabuntur ad docendum in Ecclesia & haud dubie zelo ferverent, (ut Apollo,) itidem Johannis discipulus, cap. 18. 24.) requirebantur in illis hujusmodi dona, in quibus pateret, ipsos divinitus ad sacrum ministerium vocatos esse.

v. 5. Breviter indicat Paulus differenciam baptismi Johannis a presenti baptismo; quod Johannes quidem baptizavit in veniunt Messiam ac populum iussit in eum credere; ipsi vero baptizabant in exhibitum, passum, & glorificatum; simulque eos proculdubio de tota sacra *Trinitate*, & mysterio Christi, plane instituebant.

Audientes vero] i. e. qui ex populo hanc Johannis concionem audierunt fideique acceperunt, ii baptizati sunt ab illo, scil. *Johanne*. Sic *Strefo* & *Glossus*.

## SECT. IV.

THE Apostle after this private instruction of these Twelve Disciples, having a long time to stay at *Ephesus*, for the first three months he preached the Gospel in the Synagogue of the *Jews*, labouring to convince them; but when instead of being convinced, he saw them remain obdurate and refractory, and not only not to embrace the Gospel, but to oppose it, and speak contumeliously of it, and vehemently to contend with him for preaching of it (which as some conceive he calls, *his fighting*

(a) See note with beasts (a) at *Ephesus*, 1 *Cor.* 15. v. 32.), he left them, and separated the Christians of that place from them, whom with others that came to hear him he daily instructed in a certain place,

called the (b) *School of Tyrannus*; and this he did for the space of two years: so that the sweet favour, and report of the Gospel was spread abroad thorow all *Asia*, properly so called (namely, which lyes about *Ephesus*), both among *Jews* and *Gentiles*. [1 *Cor.* 16. 9.] And it pleased the Lord greatly to confirm the Doctrine of the Gospel here preached by the Apostle, by enabling him to work many Miracles (c) in this place. For he did not only cure those that came to him, but by *his touching linnen clothes* and sending them to those that were sick, or possessed with Devils, they were thereupon immediately cured. Some *Jewish* exorcists (d), the Sons of \* *Sevea*, who went about pretending to cure diseases, and cast out Devils; seeing what great miracles *Paul* wrought in the Name of *Jesus*, they likewise attempted to cast out a Devil out of a man possessed, by using *the same name*, though in *Jesus* they believed not. But the Devil would not obey them (e), as not having any authority from *Jesus* as *Paul* had, though they us'd his Name: Nay, he was so far from obeying them, that he made the man that was possessed, fall violently on them, and tear off their Clothes

and

and wound them; so that they were forced to run away. Which thing being once noised abroad, *feare* fell both upon *Jews* and *Gentiles*, and many were hereby brought to believe in Christ. And several that were thus wrought upon, came to the Apostles, and acquainted them with the actions and courses of their former lives, and desired advice and counsel from him. And many that had practised *magick* and *sojery*, & suchlike wicked Arts, brought out, & publickly burnt their *conjuring Books*, though they were of very high value and price in that City, so much given to *Magick*; and if estimated by what they might have been there sold for, the price would amount to about a Thousand five hundred pounds of our money. So mightily the Gospel prevail'd upon the Apostles preaching.

thoritatem & integritatem suspectam redderet.

Act. 19. v. 8. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

v. 9. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

v. 10. And this continued by the space of two years, so that all they which dwelt in *Asia*, heard the word of the Lord *Jesus*, both *Jews* and *Greeks*.

v. 11. And God wrought special miracles by the hands of *Paul*.

v. 12. So that from his body were brought unto the sick, handkerchiefs, or aprons, and the diseases departed from them, and the evil spirits went out of them.

v. 13. Then certain of the vagabond *Jews*, exorcists, took upon them to call over them which had evil spirits, the Name of the Lord *Jesus*, saying, We adjure you by *Jesus*, whom *Paul* preacheth.

v. 14. And there were seven sons of one *Sevea* a Jew, and chief of the priests, which did so.

v. 15. And the evil spirit answered, and said, *Jesus* I know, and *Paul* I know, but who are ye?

v. 16. And the man in whom the evil spirit was, leapt on them, and overcame them, and prevailed against them, so that they fled out of that house naked, and wounded.

v. 17. And this was known to all the *Jews* and *Greeks* also dwelling at *Ephesus*, and *feare* fell on them all, and the Name of the Lord *Jesus* was magnified.

v. 18. And many that believed, came, and confessed, and shewed their devices.

v. 19. Many also of them which used curious arts, brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

v. 20. So mightily grew the word of God, and prevailed.

ric mod' affligebant, quod eo sine peccatissimo adeo concessum est, ut gloria Christi tanto magis fieret per eum. Christus igitur, potestate sua divina usus, plurima demonia eiecit, & Apollolis quoque suis hanc potestatem concessit, Luc. 10. 17, 18, 19. Verum quod Christus & Apollolis concessit, et ex potestate divina cui credere Diaboli cogebantur, id quidem Iudaei ex *magia* Christi & Apollolorum fecerunt praestigiosus, quibus Satan cecebat non coactus, sed volens, ut eos in superstitione confirmaret & quoties obdurandis in malitia hominibus consultum esse videret. Tales fuerunt hi, & tales quoque videntur fuisse illi Judaeorum filii de quibus Christus, Mat. 13. 27, qui nomine Christi hypocriticè utebantur, sicut illi de quibus, Mar. 9. 38.

(e) Diabolus hic fit concionator; Propheta, Angelus lucis, graviterque reprehendit exorcistas qui tamen in sancto Diaboli omnia sua agebant, idque non alio sine quam ut Pauli au-

9. 9. In Schola Tyranni } Sophista. five declamatoris cui nomen *Tyrannus*, vel adificium publicum a quodam eius nominis magnate erectum, ut populus ac iuventus in lecturis & artibus liberalibus ibi exerceretur.

10. 12. Et discederet ab eis morbi } Pra praesitum quod dixerat Christus, Joh. 12. 12. & Act. 5. 15.

11. 10. *Magister* } Curiosi, i. e. magica. Ephesiu ante alias civitates his pravis studiis dedita erat. *Magister* Beza per *denarios* vertit; sic etiam *vulgatus*, *Arabs* per *diachonas* quae tantumdem sere valebant atque denarii.

## SECT. V.

**W**Hilst the Apostle is thus employed, he understands, that since his departure from the *Galatians*, some corrupt and false teachers coming from *Judea*, had crept in among them, who professing Christ in outward shew, taught, that the observation of the *Mosaicall* institutions ought to be joined with Faith in Christ as necessary to Salvation: These false Teachers had infected most, if not all the Churches in that region with their erroneous Doctrine. And they, it seems, pretended to be sent thither by those three eminent Apostles *Peter*, *James*, and *John*, and that they taught nothing but what was agreeable to their minds. These Apostles they highly magnified, as having seen Christ in the flesh, but vilified *Paul*, not allowing him the name or right of an Apostle, nor granting that he was ever called by Christ, or owned for an Apostle by the other Apostles. Hereupon *Paul* thought it necessary to write an Epistle to the *Galatians*; wherein his scope is to convince them of their errors, to reduce them to the right way again, and to instruct them in the duties of a holy life.

Ia

In which Epistle there are these three parts,

1. The Preface.
2. The Body of the Epistle.
3. The Conclusion.

The Epistle to the Galatians.

Chap. 1st.

**I**N the Preface he declares, he was a true Apostle, not called or commissioned by any meer man, but by Jesus Christ, after he was raised from the dead, and had ascended into Heaven: And his calling was so much the more excellent, because Christ, who called him, was then invested with greater and more excellent glory, than when he was upon the Earth. And he was called also by the will of God the Father (1), who raised Jesus Christ his Son from the dead, and gave all power unto him for the governing of his Church.

And that he might make this his admission and address to the Churches of *Galatia* more effectual, he joins all the rest of the faithful brethren that were with him in it, writing unto them in his own and their names abundance of grace and peace from God the Father (the Fountain of all blessings), and from Jesus Christ the Mediator (who is the Conduit pipe by whom they are conveyed); which Jesus, he shews, gave himself into death for the expiation of our sins, and so redeem us and recover us out of that sinful and miserable state wherein the world lies, according to the gracious appointment of God the Father, who is worthy to receive all honour and glory from us, for so inestimable a benefit bestowed all eternally. From Verse 1. to 6.

He now comes to the Body of his Epistle, wherein we may observe these particulars.

1. He sharply reprehends these *Galatians*, that they had so soon forsaken God who had called them to a participation of the grace of Christ (to save them by his grace and not by the works of the Law) and had embraced a new strange Doctrine or Gospel forged by men. He tells them, that there was no other Gospel than that true Gospel of Christ which he had preached among them. Only there were some seducers, who had crept in among them, who disturbed their peace, and quite perverted and changed the Doctrine he had preached to them, mingling the righteousness of works with the righteousness of faith, and maintaining, that justification is not by faith only, but also by the observation of the *Mosaicall* rites, and the works of the Law. He tells them, that he had taught the Gospel of Christ's sincerely and so certainly, that whosoever should teach them another Gospel, not agreeing thereto, whether he were Angel or Man, they ought to hold him as a person deserving to be abhorred both of God and all good men. And that he might shew them, he spoke it not from any perturbation of mind, but deliberately, he repeats it again, to fasten it the more upon their minds. From Verse 6. to 10.

2. He endeavors to convince them of their great error in forsaking the Gospel preached unto them by him, and undercalling his Apostleship, shewing them, 1. The integrity he had used in his Ministry. For he did not persuade them, that God should be heard and obeyed, that so their faith might be founded on divine authority, and not on humane; nor did he aim at pleasing men but Christ Jesus. For should he now study to please men, as he did in times past, when he was a Pharisee (when to please the high Priests and Jews he persecuted the Church), he could not be a faithful servant of Christ, but might justly be reckoned the servant of those whom he endeavored to please. 2. He sets before them the divinity of his Doctrine, which he assures them was not given him, or taught

him by man, nor did he receive it at the second hand, only by tradition; but it was immediately revealed to him by Jesus Christ. And that they might the more readily be persuaded hereof, he tells them, that they cannot but have heard of his former coming and humbly against the Gospel and Church of Christ before his conversion (b), and how he had attained to a great measure of knowledge in that religion which he then professed, and had ability to defend it beyond many of those that were paid in as well as him; and how he was as strict a maintainer of the Jewish ceremonies, and of the unwritten traditions of the Fathers (which they super-added to the Law), as of any man what ever.

Now they could not be so long in giving, that so great a change could be wrought in him by any ordinary means, but must needs be from God, who (according to the wishes and prayers of his grace), having determined even from his infancy to set him apart for his own service, in his doctrine actually and essentially called him, and illuminated his mind with his saving knowledge of his Son, appointed (c) that he should preach him not only known to the Gentiles. He shows, that being thus miraculously called and commissioned to preach the Gospel, he immediately set about it, not consulting with any man living whether he were rightly instructed in the Gospel, or whether he had power sufficient to preach it. Neither went he up to Jerusalem to consult Peter, or James, or any of the twelve, that were instituted in that office by him, but went presently from Damascus into Arabia, and there preached the Gospel for three years, and so returned to Damascus again. After that he went up to Jerusalem to see and visit Peter (d), but he abode with him only seven days, and besides him, he saw no other of the Apostles there, save only James, Christ's Brother, the rest (probably) being gone out to preach the Gospel abroad. It was in the truth of what he here delivered, (e) it being a matter of great importance, and in which the success of his Ministry much depended, that these things should be related concerning him, he solemnly calls God to witness, confirming it by oath. After this (he tells them) he preached in Syria and Cilicia, with the approbation of the Apostles and Churches of Judea, that received and professed the Christian faith, who know him not so much as by free, (so far was he from being intrusted by them), but bearing of him, and being certified of his want of self-conceit, and how he was turned from being a persecutor to be a preacher of the Gospel, they glorified God for his grace, extraordinarily manifested towards him. From Ver. 10. to the end.

Chap. ad. 2. He farther shows them, that fourteen years after, being moved by an extraordinary judgment, and command from God, he went up to Jerusalem again with Barnabas and Titus, and did but partially to acquaint them with the opinion of the Apostles with the Doctrine which he had preached among the Gentiles, that by their consenting unto it, as the same which they themselves did preach, his by-past and future labours might have the more success; which otherwise (as it seems) were in danger to be hindered and frustrated by the Calumnies of his adversaries, who affirmed, that the Apostles at Jerusalem did not approve of the Doctrine which he preached. Therefore as a testimony of their agreement with him, (he tells them) the other Apostles did clearly join with him, in the point controverted between him and his adversaries, judging Circumcision to be a thing not necessary to salvation, esse they would have required Titus (who came with him, and was born of Gentile Parents) to be circumcised, which yet they did not. And the reason why they did it not, he shows, was because some of the brethren that were great urges of the necessity of Circumcision, and the other Levitical ordinances (and more brought in to be members of the Church of Jerusalem by force, and by reason of their large pretences to piety), had secretly conveyed the matter to that meeting which he had with the other Apostles, and that purposely to fetch that he would, before them, stand to, and defend that liberty and freedom from the Ceremonial Law, which he had preached among the Gentiles, as a part of Christ's purchase. If he had not done it, they would have triumphed over him as he now is had obtained before the Apostles, what he had before others affirmed, and

so would have endeavoured, to bring back the Christian Gentiles and the whole Church to the bondage of the Ceremonial Law. And hence it was, that neither he nor the other Apostles would yield to the importunate desire of these talkative Brethren, to stay for an hour, (that is, so far as to use Circumcision, that one time), and that because this had been to subject the Apostles and the truth to their adversaries, and so the purity of the Gospel Doctrine would not have been maintained among the Churches of Christ, and particularly not among the Galatians. And as a further evidence, that his calling and office were from God, he shows them, that at that meeting which he had with those Apostles, who were looked upon as the chiefest, viz. Peter, James, and John, and which his adversaries boasted of as his Superiours, when they had heard his Doctrine, they enacted nothing in it, nor added any thing to the knowledge he had before. And for their personal priviledge, viz. that they had seen Christ in the flesh, and were Apostles because he had even when he was a Persecutor, &c. these things he took no notice of, because God regards us not for external things, by which they are outwardly vailed or circled among men; and can make use of the meanest as well as the most excellent instruments in his service. But on the other side, when those some Apostles who were deservedly reputed pillars of the Church (as being under God great upholders of it by their gifts, diligence, and fidelity) had by certain evidences found, that the Apostolick office to preach to the uncircumcised Gentiles was committed to him, as the Apostolick office to preach to the Jews was committed to Peter, and that the like assistance, blessing, and success did accompany the Labours of the one as well as of the other; these three Apostles (preaching the grace and gifts, both ordinary and extraordinary which were bestowed upon him, fitting him for the Apostolick office) they did, without much more ado, acknowledge him and Barnabas for their Collegues or fellow-Apostles, giving them the right hand, in testimony thereof. And as a token of their mutual agreement in dividing their Charge, they consented that Paul and Barnabas should go to the Gentiles, and that they three should go to the Jews (f). And as a farther testimony of their agreement, these three Apostles did earnestly recommend to Paul and Barnabas the collecting of some charitable contributions among the Churches of the Gentiles (g), for the supply of the poor Christian Jews (h), which they very readily agreed to, and diligently performed, as we may see, 2 Cor. ch. 8. &c. ch. 9. Lastly, to declare yet further the divine authority of his office intrusted to him, and that he was not inferior to the other Apostles, he tells them, that as an Apostle of Christ, and by virtue of his Apostolick office, he did with authority rebuke, and boldly and freely oppose himself to Peter, one of the chief Apostles, when in his practice at Antioch, he declined from the Doctrine taught by himself, concerning the abrogation of the Ceremonial Law. For whereas before some Jews (that were friends of James) (i) came from Jerusalem, Peter did but fellowship with the Christian Gentiles, and did eat freely with them (which he did agreeably to the Doctrine of Christian Liberty, by which all differences of meats and nations were removed under the Gospel, as Peter himself was intrusted by Jesus, Act. 10. 15.), but when these Jews were come, he separated himself from the Gentiles, as if it had been unlawful for him to eat with them, and this through fear of offending these fore-mentioned Jews (who were tedious of the Ceremonial Law); by which had example of his, some of the other Christian Jews, that were at Antioch, were drawn aside, yet Paul and Barnabas also was drawn into the same dissimulation, carrying it so, as if fellowship with the Christian Gentiles had been unlawful, whereas both himself and Peter very well knew the contrary. Now when Paul saw that they walked not uprightly according to the true Doctrine of the Gospel, he publicly expostulated with Peter, and demanded of him, why he (being a Jew) had cut off the Yoke of the Ceremonial Law, and used his Christian Liberty, (living after the manner of the Christian Gentiles when he saw occasion) and yet insisted this yoke on the Gentiles, whereas he thereby to induce them to think that it was necessary now for them under the Gospel, to observe the Ceremonial Law, whereas it was never given unto them,

nor they were obliged to observe it, no not before the coming of Christ. Upon the whole matter, for ought that appears to the contrary, Peter did herein yield to Paul as having truth on his side. From Ver. 1. to the 15.

4. He comes now to assert and confirm the Gospel-doctrine of Justification by Faith in Christ, (which he had before preached to them), against the corrupt Doctrine of his adversaries, who urged the strict observation of the Ceremonial Law as necessary therunto, by virtue of a Divine Precept standing yet in force, as may be gathered from the Apostles reasoning. Chap. 3. 19. 25. &c. Chap. 4. 3. 4. 5.

And that he may strike at the root of this most dangerous error, he excludes all works in general, not only those of the Ceremonial Law, but of the moral also, yet all works of our own whatsoever, from having any influence upon our Justification. This he proveth, 1. Because they that were Jews by birth, and so federally the holy people of God, (and not such profane idolatrous sinners as the Gentiles were, who were ignorant of the Law of God, and strangers from the Covenant of God), found it necessary to renounce the works of the Law in point of Justification, and to seek righteousness only thorow Faith in Christ; therefore much more ought they Galatians, and other Gentiles so to do, and especially seeing the Spirit of God abhorreth, Psal. 143. 2. That no man, whether Jew or Gentile shall be justified, to wit, by the works of the Law (k). 'Tis therefore by the Faith of Jesus, or by Faith receiving and resting on Jesus Christ, and that most perfect righteousness of his, that we are justified. But here he presents an Objection which he foretaw some of the adversaries of this Doctrine would be apt to make. They will say, that if we seek to be justified by Faith in Christ alone, and not by the works of the Law, then people may live as they list, and freely indulge themselves in sin. He answers, That though it should so happen, that some who profess to seek Justification by Faith in Christ alone, should be found notorious sinners (i), yet it would not from thence follow that Christ is the Minister, Author, or Teacher of sin. That inference, he rejects with abhorrence and detestation. For he had in delivering this Doctrine of Justification unto them, shewed, That the same Faith, that lays hold on Christ for righteousness, doth rest upon him also, for grace, and strength to subdue corruption, and he had by many serious admonitions strove to beat down sin among them; therefore if he should now, by any thing he should preach, encourage sin, he should transgress against the Laws of uprightness, which ought to be found in every faithful Teacher. And that this Doctrine doth not of it self encourage to sin, he proves by his own example. For (says he) I thorow the Law am dead to the Law (m) that I might live unto God; that is, by the knowledge of the spirituality of the Law, and the perfection it requires, I have learned, that I am a great sinner, that I have not power perfectly to perform it, that I am therefore subject to the Curse of it, and so I cannot be justified by it. I am so far dead to the Law, as not to put any confidence in my obedience to it for my justification (n) yet I am not so dead to it, as to look upon my self as freed from it, as it is a rule of holy living: But desiring of obtaining Justification and Salvation by my obedience to it, I am forced to fly to Christ, that from him I may receive not only Justification, but grace and power to inable me to live unto God. And as Christ was crucified on the Cross, so by grace derived from him, I crucifie my corruptions, and so I live a new and spiritual life, not having this life from my self, but from Christ, who liveth in me by his Spirit. And be being the root and spring of this new life, I derive it from him by virtue of my union with him; and the band of my union with him, is my faith in him. And the consideration of his great love in dying for me, is a strong inducement to me, to endeavour to live holily, that so I may please him. He further shews that if we should be justified by the law, or works done in obedience to it, we should frustrate and make void the grace of God. For if justification be by works, it cannot be by grace, Rom. 11. 6. And lastly, Christ's death had been in vain, if the Justification of a Sinner could have been obtained by his own works, from ver. 15. to the end.

5. Having

5. Having sharply reprov'd these Galatians for their defection from the truth, (among whom Christ had been so evidently preached, and his sufferings, with the causes of them, so clearly opened and set forth, as if all had been done before their eyes); he useth several other arguments to reduce them, and to demonstrate to them, that justification was by Faith and not by Works. And in order therunto, he first appeals to their own experience, and demands of them, whether the gifts and graces of the Spirit, both ordinary and extraordinary, that were now found in their Church, were conferred on them till the Gospel was preached among them? (o) He asks, whether they received them by the works of the Law, [that is, by bearing the Doctrine of justification by works preached], or by the Hearing of Faith\*, that is, by hearing the Doctrine of justification by Faith preached. And if so, Was there any reason, that having by the preaching of the Gospel (which is a ministry of the Spirit) received such great benefits, and so begun to be a Christian Church, they should now think it necessary to take in the Law? Would they now end in the flesh, and return to those external Mosaic carnal Rites, as if their justification could not be possessed without them? This he shews would be a point of great folly and absurdity in them. 2. If they should seek justification by works, or partly by faith, and partly by works, they would lose all the fruit of their former sufferings for the truth; which would have been rewarded if they had proved constant to the last; but now they will be in danger not only of losing their reward, but of incurring further danger (p), and bringing a heavier condemnation upon themselves for their defection. 3. He resumes and amplifies his first argument, shewing, that the Lord had not only accompanied this Doctrine of justification by faith, with the saving graces of his Spirit among them, but also with other extraordinary gifts, such as the working of Miracles, speaking with strange Tongues, curing of Diseases; which were so many confirmations; that this Doctrine was of God. 4. Having put a close to that argument brought from their own experience, he adds another, brought from the example of Abraham, who though he did abound with many virtues and good works, yet he was not justified by those, but by faith only; which he proves from Gen. 15. 6. where 'tis affirmed that Abraham believed in the Lord for the accomplishment of that prime promise of the Covenant made unto him, that in the Messiah (who was to come of him), he himself and all the nations of the earth should be blessed, Gen. 12. 3. And the multiplication of his Seed was promised as a means to bring it about. This faith of Abrahams laying hold on the meritorious obedience of the Mediator, the blessed seed promised; he shews, was imputed or reckoned to him for Righteousness, or accepted of God for his justification. And hence he inferreth, that only they who are of the faith (or seek after justification by faith), are the true Children of Abraham, who following his steps, shall succeed him in the inheritance of that great Blessing, viz. of gratuitous righteousness and justification thereby, which be by faith obtained, Sec v. 9. And the Spirit (who speaks in the Scriptures) knowing this to be the Counsel of God, that the Gentiles also should be justified by faith, he revealed this promise (r) (which is called the preaching of the Gospel) to Abraham\*, viz. that in his seed, that is, Jesus Christ, (who was to come of him, Gen. 22. 18.) all nations should be blessed. So that all that are of faith\*, or true believers, whether Gentiles or Jews, do partake by faith of all those saving blessings, which believing Abraham did partake of; among which, free justification is the chief. 5. He shews, that they who are of the works of the Law, that is, who seek to be justified by works done in obedience to the law, are under the curse of God, and so not justified; the Law pronouncing a curse upon every one who should fulfill it not in every particular, Deut. 27. 15, 16, 26. 6. He further adds that no man can be justified by his personal obedience to the Law, because righteousness and life cometh by faith, as he proveth from Hab. 2. 4. (s) The just shall live by faith. Now the way of justification which the Law requireth, cannot consist with the way of justification by faith (t). For the Law promiseth life to him only who

Mm

per.



## The Apostolical History.

Promise to be subservient to it; yet Circumcision was given to Abraham with the Promise, as the initiatory seal of it, Gen. 17. 10. Therefore though the Law or legal dispensation be abrogated, yet Circumcision was to be kept in the Church, as that which was given before it, and without which none can be accounted Abraham's Seed, or Heirs according to the Promise. The Apostle answers, that Baptism, which signifieth and scath our ingrafting into Christ [Rom. 6. 4-5.] was substituted in the place of Circumcision, and is sufficient for compassing all the ends for which Circumcision was instituted; because they who are baptized into Christ do put on Christ, and so are incorporated and made one body with him; they carry his Name, profess to be his, are esteemed to be in him as members of his Body. And all that have true Faith in Christ are thus really incorporated into him, and made one body with him, of what Nation or Condition soever they be. So that Circumcision, which by virtue of its institution, did serve to keep up a distinction between Jew and Gentile [Exod. 12. 48.] cannot here be useful, seeing now all distinctions are to be removed, and Circumcision, being one main part of the partition wall between Jew and Gentile, was not any longer to stand in force. For whatsoever Nation, Rank or Sex any be of, it is all one in this matter. None are abstrued from Christ, nor yet the more accepted by him, for any of these things. And all Believers of what condition soever, are all one body in Christ Jesus; and if they be Christs, and by Baptism ingrafted into him, they are true Children of Abraham, though they be not circumcised, and apparent heirs of the heavenly inheritances, given unto Abraham by Promise. From v. 23. to the end.

## Chap. 4.

7y He goes on further to clear the freedom of Christians from the Mosaic Oeconomy by the similitude of an Heir, who while he is a minor, and under-age, is not at his own liberty or disposal, but in point of subjection, like a servant under the Guardianship of Tutors or Governours, until the time appointed by his Father be come out; longer than which he is not to remain in the state of subjection. So says he, Gods Church (whereof we are members) formerly was kept in bondage and subjection under that strict and rigid administration of the Mosaic Oeconomy, and tied to a number of Ceremonial observances (dd) and bodily significant rites and figures whereby God instructed the former age of the World, and which were a kind of bondage and slavery to the Law and man. But when the fulness of time was come, which God had appointed for the finishing this Oeconomy; he sent his Son into the World, who was incarnate, and subjected himself both to the Precepts and Curse of the Law. But he might redeem them that truly believe in him from the Curse of it, and the whole Church in general from that rigor and servitude under which they formerly had been, as to their outward estate [Eph. 2. 15.], and that they might attain to the adoption of Sons grown up. And as a Testimony of their Adoption, and advancement to the privilege of Sons now grown up, God had sent forth the Spirit of his Son into their hearts (cc) clearly testifying this to them, and in bling them (together with other Sons of God, both among Jews and Gentiles), with a cheerful voice to call God Father &c. And as to this, they might consult their own experience. They might therefore assure themselves they were no more in that servile condition under the Yoke of Ceremonies, but in a free state, as Sons grown up, and Heirs actually partaking of their Fathers Goods, (viz. of his spiritual Graces), and that in a larger measure than the ancient Church enjoyed before; and all thorow Christ who hath merited and procured these blessings for us. From v. 1. to 8.

8ly. Having now sufficiently proved by Scripture and Reason the freedom of Christians from that ancient legal dispensation, and were especially from the Yoke of the Ceremonial Law, he endeavours further to lessen this truth upon their minds, both by sharp reprochs, and most offensive insinuations. And first, he shews them, that when that legal dispensation was in force, they (viz. the Galatians who were Gentiles) were ignorant of the true God, and worshipped

ped dumb (tt) Idols, and consequently were not born, or brought up under the pedagogy of the Law as the Jews were, who therefore might pretend some excuse for their unwillingness to depart from it. But afterwards by the preaching of the Gospel (which God of his free and rich mercy sent unto them, and not for any desert of theirs), they were brought off from their ignorance; and came to know the true God; whereas, before they looked not after him, but lay immers'd in their Idolatry: and they were not only brought to know him, but to be known of him (gg), that is, to be acknowledged and owned for his: whereas before their Conversion, they were not known of God in this sense. And being thus brought into the Liberty of Sons grown up, he wonders at their folly and ingratitude, that they would subject themselves to the bondage of the Mosaic Elements or Ceremonies, which had now no figurative or sacramental signification as formerly they had (when they were shadows of Christ to come), and therefore were weak, yet poor and beggarly, not being able to afford any solid consolation to those who observed them. He wonders that they who had been in bondage formerly unto Idolatry, should desire to be in bondage again (hh) viz. to those weak and poor Elements, under subjection to which they never had been before. He instances in some of those Elements unto which they had turned. He tells them, he understands they observed (ii) (after the manner of the carnal Jews expelling to be justified thereby) their Sabbaths, New-moons, Anniversary Feasts, as of the Passover, Pentecost, and Tabernacles, and the Year of Release which was the Seventh, and the year of Jubilee which was the Fiftieth. Which things made him fear he had preached the Gospel and the Doctrine of true Justification by Faith in Christ in vain among them. From v. 8. to v. 12.

9ly. He lovingly exhorts them to return to that wholesome Doctrine of Justification by Faith, without the works of the Law. Brethren I beseech you (jjs he), be as I am, for I was as you are (kk), that is, Take me for your example, who was once as zealous for those Legal Rites, as any of you are at this present. But now I count them, and all things else, but dung in comparison of the excellent knowledge of Christ [Phil. 3. 9.]. He tells them, that they had no reason to suspect that what he spake proceeded from any ill will towards any of them, or from any particular resentment; for they had not done him any personal injury. He only pleaded the cause of Christ, and did not vent any private passion of his own. Nay he was so far from apprehending any injury from them, that he acknowledges they had shewn much love, and respect to him, when being infirm in body, and much broken with afflictions, he came first to preach the Gospel unto them; and yet by those trials (ll) whereunto it pleased God to exercise him, they were not tempted to despise his Person or Doctrine, nay as Jesus Christ himself. He asks them, where is that (mm) blessedness now, which they once thought they enjoyed by his coming among them? Time was, when they thought themselves so blessed by his presence, that they could then even almost have plucked out their eyes (nn) for him, to have done him good. And (says he) in I, who formerly was so precious to you, become now your enemy, because I declare the truth of God to you? As for the false Apostles, they indeed pretend great love to you, and zeal for you; but what see their ends therein, but that they may exclude us (oo) that you may assist them. He tells them, they were once zealously afflicted towards him and his Doctrine; and 'tis good (he shews them) to be constantly zealous in a good thing, and so he would have them to be, and that as well when he was absent from them, as when he was present with them. He further tells them, they were his Children, whom with much pains and travail he had brought forth to Christ, and had brought them to take on them the Christian profession, but now they had shamefully fallen off from it, so that he was in travail and pain a second time, till the pure Doctrine of Christ be again established among them, and till they receive again the right shape of Christians. He tells them, he much desired to be with them, that being fully acquainted with their state he might accommodate himself accordingly



dingly to them, either in meekness or severity: and might change his voice, either by turning his complaints into praises; or his speech into groans, and his words into tears to bewail their Apostacy: and by these true significations of his affection, persuade them to return to their former profession; for now he was somewhat perplexed and pazed how to deal with them. From Ver. 12. to the 21.

10ly. He comes now further to clear the Doctrine of Justification by Faith, and not by works, from an instance taken from Abrahams Family, where by a typical Allegory, this whole matter is represented. The plain import of which is this, that they who seek Justification by works are in a servile, miserable, and cursed condition, and at last shall be cast out from the presence of God, and the Society of the Saints; and they that seek Justification by Faith in Christ are true Sons of the Family of God, and blessed, and shall at last certainly attain to an inheritance of life eternal. He expatiates therefore with the Galatians, that they should affect this servile, miserable and cursed condition. And first, He cites his Adversaries, and all others who (contrary to Gods command) did voluntarily again put themselves under the Yoke of the Mosaicall Law, and sought to be justified by works, to hear what the Law it self (or that Collection of the five books of Moses, which is called the Law) doth say, that is, to consider the sense and scope of the Law (pp). Then he propounds the typical History of Abrahams Family, taken from Gen. ch. 16. & 21. the sum whereof is this; namely, That Abraham had two Sons (qq), to wit, Ishmael and Isaac, whose condition did differ in two things; 1. Ishmael was born of a Bondswoman or Servant, to wit, Hagar [Gen. 16. 1. 15.]; and so he was but as a servant himself, and not the Heir [Gen. 21. 10.]; but Isaac was born of a Free-woman, viz. Sarah [Gen. 21. 2. 3.], who had never been a Servant, but was the Mistress, and therefore Isaac himself was no Servant but a Free-man, and the Heir to his Father, v. 22. A second difference there was in the principle of generation and birth: For Ishmael was born after the flesh, or by the ordinary strength of Nature, his Mother Hagar being a young Woman, and fit for conception; but Isaac was not conceived or born from any such principle, Sarah his Mother being Ninety years old when she conceived him [Gen. 17. 17.], and so according to the course of Nature, unfit for conception [Heb. 11. 12.]; but he was born by Promise, or by virtue of that promise made to Abraham, Gen 17. 16. Which Story, the Apostle shews, was an allegory, that is, beside the literal sense of the words, God intended they should shew forth the state of his Church in the following particulars; namely, Abrahams two wives should represent the two Covenants, to wit, the old Covenant, or the old Administration of the Covenant of Grace, Heb. 8. 7. (which Covenant was greatly mistaken by the Jews, and did degenerate into a plain Covenant of works in the sight of many who did adhere to it); and the new Covenant, or the new Administration of the Covenant of Grace, Heb. 8. 8. The first of which Covenants was signified by Hagar the Bondswoman; and describeth it, 1. From the place where it was given, viz. upon Mount Sinai, 2. From the like effect produced by it, as by Hagar, to wit, that as Hagar, so the Covenant (especially as it was generally mistaken for a Covenant of works) doth beget Children unto bondage; that is, they who adhered to it (as so wasteful) were not thereby freed from their bondage 1. In Sin, Satan and Gods Wrath (See Gal. 3. 10.), but were of a terrible mercenary disposition, doing what they did in Gods service, not from love, but from fear, and thinking to merit Heaven by their works. See Mar. 10. 17.

And having, as it were in a Parenthesis, shewed the similitude of the former resemblance (because Mount Sinai, where the old Covenant was first given, is called (rr) Agur by the Arabians), he further describeth this Covenant by considering the condition of those who now did tenaciously adhere to it. And first, he shews them, that the earthly Jerusalem, or the Jewish Church (not as she was in her best times, but as she was then in that present age), did answer or bear

bear a kind of resemblance with that Covenant, because that Church and her Children did remain in a servile condition, which was the fruit of their adhering to this Covenant, as it was mistaken, and misunderstood for a Covenant of works. 2ly. He shews, that the new Covenant, or the new Administration of the Covenant of Grace was signified in Sarah, and that they who adhere to it are called the Jerusalem that is from above; and all those who are the truly regenerate of the Christian Church, and make claim to life, according to the tenour of the Covenant of Grace, are to be reckoned as belonging hereunto. And this Church is here called Jerusalem, because that City was a Type of the true Church by reason of its compactness and order, Psal. 122. 3. and beauty, Psal. 48. 2. and the divine protection that was over it, Isa. 31. 5. And is said to be from above, because her Original is from Heaven [Jam. 1. 17. 18.], and the Members thereof have their Conversation in Heaven, Phil. 3. 20. He further shews, the happy state wherein those are who adhere to this Covenant; namely, in a state of freedom from sin [Rom. 6. 18.], and the Curse of the Law [Rom. 8. 1.], and the Yoke of that ancient legal dispensation [Eph. 2. 15.]. 3ly. He shews, who are the Children of this Covenant [or Members of the true Church adhering to this Covenant], even all sincere Believers, whether Jews or Gentiles. 4ly. He confirmeth the truth of the former mystery, by a quotation out Isa. 54. 1. Which words in their first sense are a Prophecy of the joyful deliverance of the Jews out of the Babylonish Captivity, and call upon the material City of Sion or Jerusalem as on a Woman that had been barren to rejoice, because though all the time of the Captivity she had been empty of Jews, yet now she should be more populous than ever she was at any time before her Captivity, or than other Nations were, that had not been led into Captivity. This the Apostle excellently adapteth to the new Covenant, which when Christ was here on the Earth had but few Children, few that were brought forth by it, but after his death, upon the preaching of the Gospel by his Apostles to the Gentiles, it had very many, so that the Jews in comparison of the Christians were but few. Lastly, The Apostle applies this Typical History, and partly comforts the truly faithful among the Galatians thereby, and partly instructs them. In order to which, he represents to them these particulars. 1st. As Isaac by virtue of the Promise, above the power of nature, being born of a Free-woman, was Heir to his Fathers goods; so all they who seek Salvation, not by the Law, but by Faith in Christ are supernaturally begotten by the power of Gods Spirit, and by Grace are the true Children of God, and such to whom eternal life is promised; and are Heirs of it, as Isaac was of his Fathers estate. 2ly. He shews them, that by suffering persecution by false Brethren (Patrons of Righteousness by Works), they therein were like to Isaac, whom Ishmael persecuted with bitter mocking, Gen 21. 9. 3ly. As Hagar and Ishmael were cast out of Abrahams House, (at first by Sarah, Gen. 21. 10. and the sentence afterwards confirmed by God himself, v. 12.); so they who seek Justification by works (prepared by Hagar and Ishmael) shall be cast out of the Church of God, (the Society of the Saints, v. 31.) and shall not obtain the inheritance of eternal life: but they who seek Salvation by Faith in Christ, shall abide therein, and shall be eternally saved. Lastly, he warns them, that all true faithful Christians are not Children of the Bondswoman but of the Free; and all that desire to approve themselves to be such, must take heed of that error of seeking Righteousness by the works of the Law, but must hold fast the Doctrine of Righteousness by Grace through Faith in Jesus Christ, if they would not exclude themselves from the heavenly inheritance. From Ver. 21. to the end.

Having spoken thus much in the vindication of the Doctrine of Justification by Faith alone, he shuts up the whole dispute with a double exhortation. 1. That they would stand fast in their Christian liberty, without subjecting themselves again to the Mosaicall Yoke. Which exhortation he enforces more directly by five Arguments. 1. Because Christ had purchased this freedom for his Church by



far from exalting, that it enjoins them, commands them, and encourageth in the practice of them. He further shews, that all they who are Christs (one as well as another) have in some good degree (though not equally) crucified the flesh, with its corrupt affections and lusts. For they fetch virtue from Christ crucified for that purpose: Christ's death for their sins, strongly obliges them to it. And they are not only bound to it but they actually endeavour it, through the assistance of the Spirit of Christ, who dwelleth in them. In Conclusion, he shews, that they that are raised up by the power of the Spirit of God from the death of sin unto a new life, ought in their lives and conversations to manifest it, and to endeavour to walk Christianly and Spiritually (b). From the middle of v. 13. to v. 26.

He comes now to rebuke these Galatians from some particular sins (which it seems were too ripe among them), and to exhort them to some particular duties, which they needed to be exhorted unto.

1. He rebukes them from Ambition and its evil attendants, Reproach and Envy; which Evils, possibly, their Church at that time was infected with. Ver. 26.

## Chap. 6.

2ly. He rebuketh those among them, who were spiritual (that is, who had received a large measure of Grace, and are called strong, Rom. 15. 8. and perceived, to wit, comparatively, Phil. 3. 15.) to endeavour to restore and reclaim those who were overtaken with any sin, and that with the spirit of meekness, considering their own frailty, and how easily, under a temptation, they themselves might also fall into the like sin (c). He shews, this is the end of reprehension, namely, to raise up our Brother that is fallen, and not proudly to insult over him. He exhorts them therefore, to bear one anothers burdens (d), that is, to have compassion on their Brothers failings and infirmities, which lie upon him as a heavy load and (e) burden) and to use the best means they can to ease and relieve him, and by discreet reprehension to amend him; and so they shall put in practice that command of Christ, which He, not only by his Precept but by his Example, so officiously recommended to his Disciples, Joh. 13. 34. & ch. 15. 12. (1). And be that insults over others that are overtaken, and thinketh himself more strong, deceives himself, and may possibly be found among the weak when he is tempted. He adviseth them therefore, not to compare themselves with others that are worse than themselves (which may stir up pride and arrogance in them), but to compare themselves with those that are better than themselves, that so they may be humbled. Let every one (saith he) try their own works by the rule of Gods Word, and not by the Works of others, and so they shall find matter of rejoicing in themselves alone (g), that is, in the testimony of their own Consciences, and shall not need to borrow matter of rejoicing from the faults and sins of others; for every man shall bear his own burden, that is, give an account of his Works to God, who will absolve or condemn men, not as they have done better or worse than others, but as they shall be found in themselves, absolutely considered. From Ver. 1. to 6:

3ly. He rebuketh the people to exercise liberality towards their Teachers and spiritual Guides, by whom they were taught and instructed. For man shall reap according to what they have sown, whether it be much or little, good Seed or bad: and more particularly, as they have employed their temporal goods, either for pious uses, or for pampering their fleshly Lusts; so they may expect an answerable reward or punishment from the Lord. They that spend their Means and Estates upon the service of their fleshly Lusts, shall of this abuse of their goods, reap corruption (that is, eternal perdition as 'tis here opposed to eternal life): but they that bestow their goods to advance the work of the Spirit in themselves and others, (to further Gods Glory, and Mans Salvation) shall of the Spirit (that is, forasmuch as they have employed their goods about spiritual things) be graciously rewarded with eternal life. And in duties of Charity, he tells them, they should not be discouraged, though they meet not presently with their reward; for in due time they shall gather the fruits which God hath promised. He adviseth the

exhort-

exhortation to beneficence, exhorting them while they have opportunity to do good to all (according to their ability), especially to all faithful Christians, and much more to their faithful Pastors. From Ver. 6. to 11.

In Conclusion; for a testimony of his sincere affection to them, he tells them, he had written this whole Epistle with his own hand. 'Tis true, he wrote larger Epistles to some Churches, yet he never wrote with his own hand any so large as this. As for his Adversaries, he shews, they were not acted with sincere intentions in urging Circumcision upon them, but with hypocritical, or a desire only to make a far outward show of Religion, by observing that fleshly and carnal rite, and that they might escape persecution from the Jews, (and from the Civil Powers, who were irritated by them, Act. 18. 12, 13.) which we, says he, that preach the sincere Doctrine of the Gospel concerning Christ crucified are exposed unto. For the fury of those Persecutors was much abated towards such Christians as did observe the Ceremonial Law of Moses. He further sheweth, that these false Apollles, that so vehemently urged Circumcision upon them, did not themselves, in other points, observe the Law, but dispensed with it among themselves where they knew there were none like to publish their doings abroad (Mat. 23. 4.): yet they urged Circumcision upon them, that they might be able to boast of the multitude of their Proselytes among them; and that so many received Circumcision in their flesh, at their instigation, and carried it as a mark of their instruction. But as for himself, he shews them, the matter of his Gloriation was only the Cross of Christ, that is, that he had preached up the all-sufficient, expiatory, and satisfactory Sacrifice of Christ upon the Cross. And for the sake of Christ crucified, all honour, favour, and respect with man was despised by him, as he for his zeal for Christ was despised, persecuted and cast off by the World, 1 Cor. 4. 12. 13. And the reason why he gloried in the Cross of Christ, and not in any fleshly priviledges, was, because in the Kingdom or Church of Christ neither Circumcision availeth any thing, nor Uncircumcision, without Regeneration and renewing of the Soul by the Holy Ghost. And so as many as walk according to this Rule (that is, this pattern of Doctrine which he had taught in this Epistle) concerning Mans Justification before God, concerning Christian Liberty, and a Christian Conversation, he heartily wishes peace and mercy, that is, all manner of spiritual Blessings; they being the true Israel of God. In the close of all, with an Apostolick authority, he forbids his Adversaries to make him any further work or trouble, either by gain saying his Doctrine, or by detracting from his Authority, because he bare the marks of a Servant most faithful, and most devoted to Christ; namely, those stripes and wounds he had received for the name of Christ, 2 Cor. 11. 23, &c. He shuts up his Epistle with his accustomed Seal, wishing that the grace and favour of Jesus Christ might rise (both as to the effects and cause of it) in their Spirits and Souls, to enlighten and sanctifie them more and more, than from thence they may draw Consolation both in Life and Death. From Ver. 11. to the end.

(a) See 1 Cor. i. 1. Eph. i. 1.

(b) See Act. 26. 27.

(c) Act 9. 15.

(d) See Sect. 3. of Chap. 2.

(e) 2 Cor. 13.

(f) Which Paction is nothing contrary to what is held forth, Act. 15. 7. For Peter speaketh not there, that his ordinary Charge was to preach to the Gentiles, but only of that act of his mentioned, to. whereby he was at one time employed to preach to them.

(g) 1 Cor. 16. 1.

(h) Rom. 15. 25.

(i) Causa hujus perniciosa dissimulationis indicatur, nempe eum timuisse Jacobi familiares. Ha. 137.

(k) This Clause is here supplied by the Apostle without adding to the sense. The like addition of words for explication without wronging the sense is frequently used

used in the N. T. where Scriptures are cited out of the Old T. as Math. 4. 10. compar'd with Dent. 6. 13. Job. 10. 5. compar'd with Psal. 45. 6. 7. 8.

Chap. 3.

- (l) See 1 Cor. 12. 28.
- (m) Faith here and elsewhere [see Chap. 1. 23.] is taken for the Doctrine that isto be believed.
- (n) Si modo frustra, q. d. Non tantum frustra passi estis, sed etiam cum damno & detrimento, nisi ad bonam mentem redeatis.
- (o) De Scriptura loquitur ἀποστολική. Scriptura hic sumitur per Metonymiam effecti, pro eo qui eam dedit. Chrysol.
- (p) The calling of the Gentiles, and their justification by Faith, was foretold about two thousand years before it fell out.
- \* Tanquam latum aliquod nuncium pradicavit, pro evangelizavit, h. e. Deus ei indicavit, quod postea in Scriptura sacra relatum est.
- \* Qui de fidelium numero sunt.
- (q) See Notes on Rom. 1. 17.
- (r) Ex fide sunt qui imitantur merito Christi pro nobis satisficientis. Ex operibus Legis qui imitantur propriis meritis & probitati & sanctitati propriae.
- (s) Ut promissionem Spiritus acciperemus, i. e. promissum Spiritum. Est autem illa Spiritus sancti promissio, 1. Cor. 31. 33. & 32. 40. 1. Cor. 11. 13. & 35. 27. 1. Cor. 2. 2. 2. Cor. 12. 13.
- (t) Ver. 15. Humanitas loquitur.
- (u) Certe somne donec, est Christi dicit à dicit. L' Eglise qui constitue son corps, par le serm. laquelle elle l'embrasse. Admirant sur les Epîtres.
- (v) τίς ἡμεῖς.
- (x) Gen. 12. 4. & 17. 4. & 22. 17. 18.
- (y) Ad. 7. 48. Job. 2. 2.
- (z) Mediator non est unius partis sed duarum, earumque discordantium. Cum igitur Mediator inter Deum & populum, hoc ipso testatur, esse discordiam inter duos ista partes. Deus autem unus est. Itaque semper idem, semper sibi constant. Discordiam igitur istam non Dei, sed hominum mutationi deputandum est. Jac. Cap. 1. 10.
- (aa) Scripturae tribuitur quod Deo. vid. Rom. 11. 32. Ver. 21. Fides Jesu Christi, i. e. in Jesum Christum, Apoc. 14. 12.
- (ab) As he is call'd our hope, 1 Tim. 1. 1.

Chap. 4.

- (bb) Sub elementis mundi, i. e. sub Ceremoniis quibus Deus veterem mundum erudit. Dicitur.
- Primo subiecti ritibus illis qui nobis cum mundo erant communes; qualia sunt, Tempia, Aræ, Victimæ, liba, sacrificia, & similia, imposita Israelitis in hoc ne totalium amore ad idola dilaberentur. Grot.
- (cc) ὅτι hic esto vertendum puto non quoniam sed quod εὐχαρίστος semperque sit, Quod autem filii sitis, inde manifestum est quia misit Deus Spiritum suum in corda vestra. Thae. Myr.
- \* Clamare Metaphoricè. παράκλησις & fiduciam istam fideliarum significat, de qua 1. Cor. 5. 14. Heb. 4. 16. quod Spiritui sancto tribuitur, quia illius illustratione & instinctu contingit. Grot.
- (dd) Idola Dei monopolice non substantivè. Bernard.
- (ee) Cogniti estis à Deo, i. e. in gratiam recepti, & pro filii habiti; nam verba sensus apud Paulum per usitatum Hebraicum connotant agnitionem. Ut Ceterisce vocis, Job. 10. i. e. deligo.
- (ff) Quomodo convertimini ἄλλοι. Vocula ἄλλοι respicit non rem eandem sed similitudinem. Galatae rebus terrenis, & in utilibus servierant, viz. idolis, jamque denovo se convertere volebant ad servitutem Ceremoniarum Legislationis, quæ istidem erant terrenæ ac per se neminem servare poterant, neque, Christo exhibitio, quicquam amplius utilitatis habere poterant. Glass.
- Respicit vocula ἄλλοι non continuationem actus prioris, sed similis novi inchoationem. Igitur vocat Elementa quia facta erant evanida postquam Corpus venerat, unde à Christo ad Ceremonias Mosaicarum, nihil aliud erat quam neglectis tantis operibus mendacitatem sectari.
- (gg) Dies observatis nimirum consuetudine judaica, prout erant umbræ futurorum.
- (hh) κατὰ ὅς ἤματις. Fui aliquando quales vos nunc estis, existimans pietatem esse Circumcidendi, &c.
- (ii) Hæc ἡμεῖς suspicatur Apostolum cum primum Galatas adiret aliquam infirmitate corporali detentum fuisse. Nam tradunt eum gravissimum capitis dolorem sæpe perpessum, & hunc esse sanare. Igitur qui oppositus ei fuerat ut eum colaphizaret.
- (kk) Quæ igitur tum erat beatitudo vestra, h. e. Qualis & quanta! Quantus ubique erat rumor vos beatos predicantium!

(H) Si

- (ll) Si, falsâ pietate & hæc natura, fieri potuit.
- (mm) ἡμεῖς, i. e. me Paulum: non enim legendam ἡμεῖς. Piscat.
- (nn) q. d. Non consideratis sensum ὑπερέβητε verborum Moysi.
- (oo) He had also several Sons by Keturah, Gen. 25. 2. But these two are only mentioned, as being appointed by God to prefigure the present purpose.
- (pp) Causam redditur cur Agar, istud iudus significavit: Quia, & Mons Sinai ubi factum est istud iudus, vocatur Agar κατὰ συνέθεσιν (nempe, quia ibi est oppidum Agarae, unde Agaroni) & Mons Agaroni, & singulari eam pertinentes, subiecti erant circumlocutioni & Sacrosancti, & dierum discrimini: quanquam, non Lege Moysi, sed ex suis Legibus, aut moribus Isaacitarum, qui & Agaroni & Isaacum. Grot.
- Mons Sinai ab Arabibus dicitur Agar, inhabitavit Agar desertum istud, & inde Arabum natio illa, dicta est Hagaroni: sicut et Populus, ita & Monti nomen dedit Hagar.
- \* Nes filii promissionis] h. e. qui promissionem verâ fide amplectimur.

- (qq) Ver. 4. Qui per legem justificamini, h. e. justificari conamini.
- (rr) Falsum from Grace] that is, ye renounce Christ and the Covenant of Grace; Chap. 5. ye are falsum from the gracious way of justification by Faith.
- (ss) Ver. 5. Ex fide spem justitiæ expectamus;] h. e. Vitam æternam justis ex fide promissam. Tit. 2. 13.
- (tt) Fides operabunda.
- (uu) Ver. 13. Vos ad libertatem vocati estis; tantum ne libertatem in occasionem carni, sicut vitæ vel abutimini.
- (vv) So the word Spirit, when 'tis opposed to the Flesh is usually taken. See Joh. 7. 6.
- (ww) Ver. 17. Nam caro concupiscit adversus Spiritum, Spiritus autem adversus carnem ( hæc autem inter se opposita sunt ) ut non quacunquæ volueritis, eadem faciatis: h. e. id est Spiritus se carni opponit, ne ea faciatis, quæ aliqui velletis (nempe si caro sola vos daceret), vid. Rom. 8. 13. Grot.
- (xx) Si animus noster Dei Spiritu movetur, actibus id ipsum exprimamus.

Chap. 6.

- (aa) Nil tam ad misericordiam inclinat, quam propitii periculi cogitatio. We must help our Brethren out of their sins by direction; out of their affliction, by consolation.
- (bb) Aliorum vitia & imbecillitates quæ vobis oneri esse possint mansueto animo tolerate, & emendare studeat. Huc pertinet proverbium, Amici vestri nocentis, amici non odentis.
- (cc) Those that are dejected under the burden of their sins, they should relieve and favour by good counsel and advice.
- (dd) Salfidinem correptionis amor Christi temperet, & dilectionem proximi sat iustitia condiat.
- (ee) Non deteriorum comparatione.
- \* The particle, and, must in this place be exgetick of one and the same thing, [as Ephes. 1. 3.]; and not copulative of divers.

## SECT. VI.

**T**HE Apostle during his abode at *Ephesus*, had a purpose in his mind to visit the Churches in *Macedonia* and *Achaia*, and from thence to go up to *Jerusalem*. But first he intended to go to *Corinth*, and from thence into *Macedonia*, and from *Macedonia* to return again to *Corinth*, and so to go to *Jerusalem* [ *1 Cor. 16. 5. 7.* ] to which place he had appointed the God sends for the first fruits in *Judaea* to be sent: and from thence he thought to go to *Rome*, and so to take a Journey into *Spain*. *Rom. 15. 24.* But agitating these things in his mind, he sent *Timotheus* and *Erastus* into *Macedonia*, he himself staying in *Asia* for the present, where he seems to have preached the Gospel to the Cities that were near *Ephesus*, by the space of *nine months*; which, with the *two years* he taught in the school of *Tyrannus*, and the *three months* he taught in the *Jewish synagogues* at *Ephesus*, will make up the space of *three years*. that he says, he laboured in *Asia* [ *1st. 27. 31.* ]: *A great Door being opened to him in that place, though there were many adversaries, 1 Cor. 16. 9.*

*Act. 19. 21.* After these things were ended, Paul purposed in the spirit, when he had said to those of *Macedonia* and *Achaia*, to go to *Jerusalem*, saying, *And I have been there, I must also to Rome.*

*11. 22.* So he sent into *Macedonia* two of them that ministered unto him, *Timotheus* and *Erastus*, but he himself stayed in *Asia* for a season.

## SECT. VII.

**A**BOUT this time there arose a *schism* in the Church of *Corinth*: some of them, contentiously preferring their own Teachers (from whom they denominated themselves) before others; some saying, they were of *Paul*, some of *Apollos*, some of *Cephas*, and some that they owned none for their Teacher but *Christ*, *1 Cor. 1. 11, 12.*

Upon

Upon this difference, and some others, *Apollos* with certain other Brethren came with Letters from the Church there to the Apostle now at *Ephesus*, to desire his advice, concerning several weighty matters and Cases of Conscience, relating to the present state of their Church.

*Paul* joining *Sosthenes* with him (that he might be a witness to this his admonition, and so by two witnesses this his Testimony might be confirm'd), wrote his *First Epistle to the Corinthians*, and sent it by *Stephanus*, *Fortunatus*, and *Achaicus*, who, with *Apollos*, were the Messengers of the *Corinthians*; But *Apollos* refused to return at that time with them [ *1 Cor. 16. 12.* ]; possibly because he would not countenance a faction, there begun, in part under his Name.

In

Which Epistle consists of these Three parts.

1. The Preface.
2. The Body of the Epistle.
3. The Conclusion.

**I**N the Preface we may take notice of the Writers of the Epistle, namely Paul \*, (called by the will and appointment of God to be an Apostle of Jesus Christ), and Sothenes (s), whom he joins with him, as a witness to this his Admonition, that by two witnesses his Testimony might be confirm'd.

The Epistle is address'd and directed, not only to the Church of Corinth, but to all the Christians of Achaia (o), to all that are sanctified by the Spirit of Christ, to all that are Saints by official Vocation, to all that have the Name of Christ call'd on them (c), to all that in any place own him, profess him, and seek to him for help; who is the Lord of all true Believers every where. To all such he wishes, that abundance of Grace and Peace may flow from God the Father as the Fountain, and from Jesus Christ as the Conduit-Pipe.

And in the first place, he declares, How thankful he was to God for the riches of his Grace bestowed on them through Jesus Christ and the preaching of his Gospel among them. For they were endowed with all manner of spiritual Gifts pertaining to the knowledge and preaching of the Gospel; namely, with the knowledge of the mysteries of the Christian Faith, and the gift of Tongues (d). So that the divinity of the Gospel (which is of Christ), was by these Gifts strongly attest'd and confirm'd among them. He tells them, they wanted no spiritual Gifts, which other Christians enjoyed, tending to their edification, or confirmation, only they should look that they improv'd them well, assuredly expecting Christs second Coming. He was perswaded God would (e) confirm them, and cause them to persevere in Grace, that they may be found blameless, and unreprouable in the day of Christs appearing. For having effectually call'd them to a participation of the benefits of his Son, he is faithful and will not forsake them [See I. c. 32. 40.], but will carry on his own work in them. From Ver. 1. to 10.

It comes now to the Body of the Epistle: wherein,

1. He Rhetorically exhorts them to Unity; beseeching them, for the sake of Christ, that they would all agree in the Doctrine of Salvation, and use one manner of speaking of the same Faith; that there be no Schisms among them; but that they be compacted, and united as members of the same Body, in the same belief, judgment, and affections. And this exhortation, he supposes they had need of, because he had been inform'd by some of Clo's (t) Family, that there were Schisms among them: and some \* pretended, that the Doctrine they had received, was peculiarly taught them by Paul (g), and so declared themselves to be his Disciples: Others cried up Apollo, as being instructed by him, after Paul's departure: Others that came from Judaea, and possibly had been taught by Peter, cried up Peter: Others professed themselves only the Disciples of Christ, and would not take any such Names of other Teachers upon them, and therein did well. Hereupon he reproves their divisions, and exhorts them to Unity. And that he might the better persuade them to it, he demandeth of them, whether Christ, (though he hath divers ministers and instruments) hath any more than one Church, one Body, and one Kingdom; and if so, whether one part of the Church should be nam'd from Christ, and the other parts from Paul, Peter, Apollo, or other Teachers? He asks, whether Paul was crucified for them? Or whether they were baptiz'd in the Name of Paul, so as they should denominate

minate themselves from Paul. As for himself, he was so far from pretending (as some of their vain-glorious Teachers did) by baptizing of many, to bind them unto himself, (that they might acknowledge him for their head) that he baptized none among them, but Crispus (h) and Gaius (i), (that he remembred), and the Household of Stephanus. For Christ did not send him principally to baptize, (which others might do as well), but to preach the Gospel to those who never heard of it before. And this he was to perform in a plain and serious way, and got to set himself to attract men to the Faith by the power and artifices of humane Eloquence; left the Doctrine of Christ crucified should be render'd suspected, by such a pompous way of preaching it. He acknowledges, that the plain preaching of a crucified Saviour may seem a ridiculous thing to impatient sinners; but unto such who have been brought by Faith to embrace Christ, and have thereby part in eternal life, 'tis the glorious evidence of the power of God in thus bringing about their Salvation.

What therefore the Prophet Elyah threaten'd against the men of his time [I. s. 29. 13, 14]; he applies to all Contemners of the Gospel now, namely, that God would turn their wisdom into foolishness, who contenting themselves with an outward formal devotion in their addresses to Him, regarded not inward sanctification, nor those things wherein the power of godliness consists.

And he further tells them, they might consult their own experience, whether God in the Calling of the Church, did ordinarily make use of the Philosphers (k), or the learn'd Heads of the World, or the Jewish Rabbies, those mytical and allegorical Interpreters of the Scripture? Nay, whether he did not make their wisdom to appear stark folly, in comparison of the glorious effects the preaching of the Gospel produced. And seeing by the glorious wisdom of God, which shined in his works of Creation and Providence, the Heathen World ( notwithstanding all their Wisdom and Philsophy ) were not brought to know God aright, so as to glorify him; it pleas'd God, by such preaching as seem'd to their foolishness, to save those who were thereby brought to believe in his Son. For as the carnal Jews require some sign or prodigy from Heaven to bestow'd them, to persuade them of the truth of the Gospel: So the Greeks look for profound Philsophy in the Gospel, and scorn it because they think they find it not there. But we, says the Apostle, are nothing discouraged hereby, but go on in our course, preaching Christ crucified; which Doctrine, is to the Jews (who look'd for a victorious M.ias, who should rescue them out of the power of their enemies) a stumbling block; and to the Gentiles (who are gratified with nothing but Eloquence and Philsophy) meet foolishness. However, unto them that are effectually call'd both among Jews and Gentiles this Doctrine is deservedly acknowledged to be the great evidence of the power of God, and the manifestation of the wisdom of God above all worldly wisdom. Neither ought this to seem strange, for the institutions of God (though they may seem weak and foolish to the World) are more efficacious and powerful than all the wisdom and power of worldly men. And as God in calling of men, (as they might observe), does not, for the most part, call the wise, and noble, and great, but meaner persons; so likewise he hath not made choice of the lofty strain of preaching to serve his glorious ends in converting sinners, but the plainer way. He hath chosen the way which the World will count foolish, on purpose that by the success of it, the wise men of the World may be put to shame, (being so much deceiv'd in their expectation); and he hath chosen that way which the World counts weak, that he may make it appear, how much more power there is in it (when his blessings concurs with it), than in those ways they account most excellent and powerful: and lastly, he hath chosen such means for the bringing about his glorious ends, which to the men of the World seem despicable, and abject, that it may appear how empty all those things are which are so much valued in the World, when those which they so much despise, shall be manifestly to be more effectual than they. And this he does, that no man may have any reason to boast of his wisdom before him; but may be forc'd to ascribe all glory to him. And he tells them, that it is of his working alone, that they are now in Christ Jesus, that they believe

in him, and are by Faith ingrafted into him, whom God hath made to all true Believers the Author of all spiritual blessings; viz. Wisdom by the revelation of the mystery of Salvation; Righteousness by his full satisfaction and perfect obedience; Sanctification by the gift of his Spirit; and full Redemption from all evils and miseries both of Soul and Body; That so all this great good may be thankfully acknowledged to come from God alone, and none else, as of due it ought; according to Jer. 9. 23, 24. From Ver. 10. to the end.

\* Duplex Apostolo nomen: *Iohannem Vaulum, Romanum Paulus.*

(a) See Sect. 10. of Chap. 5. This Sathenes it seems was now converted to the Faith; and being a man of note and repute among the *Corinthians*, Paul joins him with him in this admonition.

(b) See 2 Epist. 1. 1.

(c) See Dr. Hammond in loc.

V. 5. Ἐν πνεύματι λέγουσιν καὶ πρὸς ἄλλους γινώσκουσιν. Donis linguarum, & prophetandi. Hæc, commate sequenti, vocat *μαρτύριον τῆς χάριτος*. Testimonium scilicet quo asseritur locum esse verum Messiam, cum tali donum fuerit largitus. Sic Apoc. 19. 10. *Testimonium Iesu est spiritus prophetie*: Non solum *Dei* verum quam edit Prophetia, sed ipsum *Donum* Prophetandi. Sic 1. Joh. cap. 5. 8. *Spiritus, & aqua, & sanguis, testimonium de Christo perhibent in terra*. Spiritus, vel donum Prophetie; aqua, vel *baptismus*; & sanguis, vel *martyrium*: Nam cum ita afferent *donum* extraordinaria spiritus, confluentque: tam infinita turba ad *baptismum* in nomine *Iesu*, plurimi que pro isto nomine subierant *martyrium*, indubitatum testimonium est, eum verum esse Messiam. *Light*.

(d) See Sect. 10. of Chap. 5.

(e) See ch. 16. 17. I am glad of the coming of *Stephanus*, *Fortunatus* and *Alexandrus*; which two latter, probably, were the sons of *Cloe*. See Dr. Hammond in loc.

\* Ver. 12. *ἕκαστος ὑμῶν λέγει* ] Intelligit hoc non de omnibus sed de multis.

(g) *Ego Pauli*. Ad originem huius Schismatis investigandam recurrit petiti ad bipartitionem huius Ecclæsiæ in *Judeos conversos*, & *Gentiles*, quæ patet ex eju. historia, Act. 18. Pars gentilitia, fortè *auli* nomen efferebat, & *Apollo*: *Judæica, cephe & Christi*. Ultraque iterum bipartitur. *Quidam* de parte Gentilitiæ, *scilicet aut solum*, aut certe præ omnibus aliis sunt reveriti, ut *airon, Apollolum*, primum qui inter eos introduxit *Evangelium*; utqueque *plani*, *humili* *sylo*, & non secundum sapientiam ac artem humanam, prædicantem. *Quidam* autem *Apollo* ei prætulere, ut doctorem profundiore, elegantiore, & magis contemptum. *Id. Act. 18. 24.* Hinc copiosa ista dissertatio apostoli de ipsissimo hoc concionandi modo, à cap. 1. 17. ad cap. 4. 6. ubi dicitur, ista, figurâ quâdam transulisse ad *teipsum* & *Apollo*.

(h) See Act. 18. 8. (i) Rom. 16. 23

(k) v. 20. *σὺ δὲ ἑκαστος* qui docet alios: *ὑπερκατέδωκε* quisque literatur, ut distinctus à plebe; ac præcipiit quæ *Patris traditionum*: & *συνγραμμάτων* qui profundius et concionatus atque interpretatus legem. Qui mysticè & alie orbe Scripturam interpretatur, cuius commentariarum interrogationibus, & questionibus replet sunt.

v. 20. *Ἰνσταύριον* ] scilicet *declarativè*, h. e. tacto suo, stultam esse ostendit dum agendi media alia prælegit

Chap. 2.

To the intent therefore that the glory of God may not be obscured, he sheweth, he had not used Eloquence of Words, in publishing the Gospel, whereby God testifies and reveals his Will concerning the way of saving sinners. Wherefore he thought it not fit to profess, or teach any other Doctrine among them, then that of Christ crucified. And when he was with them, being under some persecution (v. of mind, and fear of danger from enemies, he was far from setting forth himself with ostentation or pride, as their vain-glorious Teachers now did. Neither was his public preaching or private exhortations garnished with humane eloquence but though plain, yet were they accompanied with a secret power (b). and conviction of the Spirit, enlighting the mind, and persuading the Conscience. And he used such plainness, that their Faith might not be grounded merely on humane persuasion, but on the divinity of the Doctrine, witness'd to their hearts by the convictions of the Spirit of God. But though he us'd such plainness, yet his preaching was not void of all wisdom; for the Doctrine he preach'd, was true and divine wisdom, and appeared to be so, to all true and sound (c) Believers, who have arriv'd to a higher pitch of wisdom than others. These apprehend, admire and magnifie it, though it be of a different strain from the wisdom of the World and the Politick Maxims of the Princes and Rulers of the World. who

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(neglecting Christ) with all their worldly wisdom and policy dye and perish. But that which he preach'd was the wisdom of the eternal God, touching the redemption and salvation of man, hidden formerly under holy mysteries (d) and Jew-ish Types, and but darkly spoken of by the Prophets, which God determined himself, before the World began, to manifest in the Gospel, that by the knowledge thereof all true Believers might attain eternal glory. This wisdom few (e) of the ancient men among the Jews or Rulers of the Gentiles, had any clear understanding of; for had they known it, out of reverence to the divine power, they would have been afraid to crucifie the Lord of Glory, who plainly appeared, by the voice from Heaven, and his miracles, to be God himself come down from Heaven, though clothed with our nature. Neither is it to be wondered at, that these wiccy men could not receive this wisdom; for those things that the Gospel reveals, pass all mens understandings, except they be supernaturally enlighten'd. For (to accommodate the words of the Prophet Isaiah ch. 64. 4. to our present purpose), Eye hath not seen, nor ear heard, nor can it enter into the heart of man, naturally to perceive the glorious things that God has prepared, and holds forth in the Gospel, to them that love him. But (says he) God hath revealed these excellent things to us who believe, by his Spirit, who knows (g) all the secret Counsels of God, as being of the same essence with the Father and the Son. As the thoughts and designs of a man, none knoweth but his own Spirit; so these divine matters, none can know or reveal to us, but the Spirit of God. And this holy Spirit (and not the Spirit that acts the men of the world, which suggests only worldly things) is given to us who believe, that we may certainly know the things that are freely given us of God, for our Comfort and Salvation, viz. Christ and his benefits. And these spiritual things being made known to us, we desire to manifest them, not with the painted language of mans wisdom, but in a style and words which the Holy Ghost teacheth, adapting (h) spiritual language, to spiritual things. But such things as these, they that are led only by the light of humane (i) reason, do absolutely despise, and cannot apprehend or approve: for spiritual things are only spiritually discern'd; namely, by a spiritual light, which the merely rational unregenerate man is destitute of. But he that is spiritual (that is, that is enlighten'd and renewed by the Spirit of God) discerneth all these things of which we speak; so that he cannot be convinced of any error in his discerning or judging of them, by any man that is not spiritual (l) and regenerate. And what carnal man can be imagined to know the mind of the Lord so well, as to be fit to inform and counsel the spiritual man, or to convince him of any error? But for us Apostles (says he), we have had the mind of Christ revealed to us by his Spirit, therefore none can teach you more of the truth of God than we. From Ver. 1. to the end.

(a) Vide Grot. in loc.

(b) v. 4. Figura est quæcunq. Hendiadem vocant. Spiritus & virtutis, i. e. Virtutis Spiritus insinuat, quam videlicet Spiritus sanctus suppeditat. Estius.

(c) Neque te mo meus, &c. ] ὁ λόγος μὲν, &c. significat, se simpliciter demonstrasse for testimonium esse veritatem Doctrinæ Christianæ: & per hanc demonstrationem seu testimonium Spiritum sanctum exseruisse suam potentiam, arque efficacem fuisse in cordibus eo inthoriam, ut testimonio illi Dei fidem haberent. Ergo, in demonstratione Spiritus & potentia, perinde valet ac si diceret. In demonstratione per quam Spiritus potentiam suam exseruit. Genitivus adjuncti, & ἑν ἑνὶ δῶ. Pisan.

(d) Ἐν ἁγίοις ἀποθαρτυνῶσας λέγουσιν. Test Genitivus efficientis. Hinc totum verbum optime ex hoc Theophylactum. Haudquaquam, inquit, sermo Mermo argutiolis & peritiosissimis nitetur, nec erat dicendi arte & cultu instructus; sed in Spiritu & persuasivissimo nitetur, nec erat dicendi arte & cultu instructus. ] *Ἐν ἁγίοις* ] corabat ostensione, h. e. est, præ se ferret spiritum sanctum. *Ἐν ἁγίοις* ] Hæc illa est *ἀποθαρτυνῶσας*, quæ Christus docuisse populum dicitur; & Stephanus, Act. 6. 10. vide Heb. 4. 12. Cujus partes duæ, ἑστία & ἀποθαρτυνῶσας; ἑστία interpretor hæc illa est doctrina, quam habet in conscientiam hominum is, qui recte fecit verbum fidei Math. 7. ult. ἀποθαρτυνῶσας vide Heb. 4. 12. 1. Thest. 1. 5. Dr. Gual. Slatcr in loc.

(e) Per *ἁγίους* intelligo quosvis verè fideles, quorum pietas sincera minimeque ficta est, &c. Slatcr.

(f) Rom.

(d) Rom. 16. 25.

(f) ἔδει τῶν ἀγγέλων, i. e. cerē nemo.

(g) ἐπὶ αὐτῶν metonymicē est Cognoscere sive perfectum habere. Slat.

(h) συζητεῖν adaptare, significat, &amp; exhibito iudicio ita connectere, ut omnia quām aptissimē inter se convenient. Vide 1 Pet. 4. 11.

(i) v. 14. ἰσχυρὰς fill qui humanæ tantum rationis luce ducitur.

(l) Otherwise the Spirit of the Prophets must be subjected to the Prophets, 1 Cor. 14. 29, 32.

Spiritualis à nemine animali homine convinci potest in iudicandis rebus spiritualibus. Slat.

(m) See Mat. 40. 13.

συζητεῖν Est convincere erroris, &amp; sic convictum in suam sententiam adductis argumentis inducere. Significat efficere confederationem, i. e. argumentis propositis efficere ut aliquis tecum in eandem sententiam concedat.

## Chap. 3.

He proceeds to show a further reason, why he used such plainness when he was among them, namely, because he could not look upon the greater part of them, as other than Babes in Christ, and carnal (a) (if compared with those who have further progress and improvement in Christianity), and therefore judged they had need of milk, and not of strong meat, which they could not at that time bear, neither indeed could they now. And that they were yet something carnal (and had not attained to the true Christian temper), he shows, the envy, strife and contentions that were among them, did too much evidence, which while they continued in, they walked as carnal and unregenerate men: yea, their denominating themselves from certain Teachers, and making a Schism about them, and holding with them against others, did plainly argue them to be carnal.

And by this means, he shows, they attributed more to their Teachers than was meet. For what, says he, are Paul and Apollos but only Ministers and Instruments of your Conversion and Faith, as far as God is pleased to furnish them with Gifts, and enable them in his works, and their labour, either as to Conversion or Edification, is no more available without the blessing of God, than the planting or watering of the Gardiner is, if God give not the increase. From Ver. 1. to 8.

(a) Carnales vocat, non simpliciter Spiritu destitutos, sed in quibus caro pravalet. Slat.

He now uses another Argument against this Schism taken from the unity that ought to be among their Teachers; who in office, labour and teaching ought to be one, and therefore neither by them, nor for them, is the Church to be divided. Indeed their labour is not one, neither shall their reward be one: but their work is one, for they are by their office to be co-workers together with God in his husbandry, and in his building. And for his own particular, he shows, he had been a builder (under God) among them, and as became a prudent and faithful Master-builder, he had laid the foundation, and by preaching the Doctrine of Christ crucified, had begun a Church among them, and others have come in since, and have superstructed on this foundation; but he advises such Teachers, to take heed they superstruct no other Doctrine upon it, than that which agrees with it. If they do, they will do it at their own peril. For he having laid the only sure foundation among them, viz. the Doctrine of Christ crucified, no Teachers whatsoever, ought to teach any thing contrary thereto, nor go about to direct sinners to seek for the remission of their sins any other way, than by Faith in Christ. Now whether a man build upon this foundation, Gold, Silver, Precious Stones, (that is, pure, solid Doctrine), or Wood, Hay, Stubble, (that is, vain curious Subtilties, and philosophical Conceits, tending more to ostentation than edification, which though they do not destroy the foundation yet disfigure it) every mans work shall be made manifest if what sort it is: for time (a), and the light of Gods Word will manifest the

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verity, or unity of Doctrines delivered by Preachers. And if any mans Doctrine be like good metal that will endure the Furnace or trial without being consumed, he shall receive a reward for his faithfulness. But if his Doctrine will not endure the trial (as Wood, Hay, Stubble, and Dross will not) he shall lose his Labour, so as it shall not be accepted or rewarded by God. Notwithstanding for his own person, if he hath hold firm to the foundation, and be otherwise found sincere in the Faith of Christ, he shall be saved (b), yet with difficulty, even as a man that hardly escapeth out of the fire (c). From Ver. 8. to 16.

(a) Diem ego simpliciter interpretor temporis longinquitatem. Veritas liquidem temporis filia.

Per legem ego intelligo lucem veritatis per Spiritum sanctum in Ecclesia accensam. Dies apte vocatur tempus illud, quo discussis tenebris, & caligine, illustratur veritas. Ergo denunciatur Apostolis, non semper latere posse, qui fraudulentè egerunt in opere Domini, aut qui se fides gesserunt; ac si dicerent non semper erunt tenebræ, aliquando lux orietur, quæ omnia manifestabit. Calvinus.

Dies hic accipitur pro manifestâ revelatione, cum tenebræ depellantur, ut de re, prout ipsa est, iudicium feratur. P. Marit.

(b) Ipse salvabitur quos dicit deus, i. e. beneficio lucis quæ fit ut ipse errorem & agnoscat, & revocet. Slat.

Docet illos qui Christum pro fundamento retinuerunt, etsi non semper optimam structuram addiderunt, servandos tamen, sed ægrè ac sic, sicut si ex igne eriperentur.

Uly.

(c) Volunt hinc Papistæ ignem purgatorium exstruere, sed ineptè. In omnibus & singulis parabolis semper unice attendendum est ad scopum ac intentionem eius, qui illas loquitur & usurpat. Salubre Theophylacti monitum. Non oportet in omnes parabolarum partes curiosius inquirere; sed quatenus apparent proposito intervenire: reliquæ sumentur quasi parabolam contententes & nihil ad propositum facientes. Lepidè verèque illud Solomonis omnibus parabolis applicatur, Prov. 30. 33. Qui ebriementer emungit, elicit sanguinem.

Another Argument which he uses to move them to take heed of bringing in any false Doctrines among them, is this: All, says he, that are brought effectually to believe in Christ, are the Temple of God, a Church of God, and the Spirit of God dwelleth in them. Now if any man desire the Temple or Church of God, by bringing in any impure Doctrine or Practices among them, he must expect that God will severely punish him, except he repent and amend. And all you that are true and real Christians, make up this Temple or Church, V. 16, 17.

And lest any of their un-glorious Teachers (being puffed up with a conceit of their worldly wisdom) should notwithstanding all his admonitions, resolve to go on in their way, he advises them to take heed, that this their carnal wisdom deceive them not. For says he, I tell you, if any man among you seemeth to himself to be wise, according to the wisdom that acts the men of this world, his best way is to deny his own carnal wisdom, and submit himself to the wisdom of God, and the plain Doctrine of the Gospel, which the World accounts foolishness, and then he shall approve himself truly wise towards God, and in the matters that concern his Soul. For God accounts carnal wisdom foolishness, especially when it rejects his institutions, or (despising the simplicity of them) sets up its own inventions, which will not further a man to true happiness. So that according to the words of Eliphaz, Job 5. 13. God catcheth the wise in their own craftiness; and according to Plal. 94. 11. God manifesteth the thoughts of the worldly wise to be vain. From Ver. 18. to 20.

(a) Paulus pro ἀνθρώπων posuit ὄραον quia id instituto ipsius conveniebat, & haud dubie de eis maxime agit Psalmographus qui sibi sapere plurimum videbantur. Gros.

From all that he hath before said, he infers, that they should not glory in their Teachers, nor ascribe too much to them, nor depend on them, as if they were Lords

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of their Faith. For all of them, even the greatest as well as the least, even the Apostles themselves, and all their gifts are ordained of God for the use and service of the Church. Yea all things in the World, life, death, things present, things to come, are all appointed to promote, advance, and accomplish the eternal happiness (b) of those that are the true members of Christ. And they being Christ redeemed ones, ought to reckon themselves his Flock, and to depend on him, and obey him; as Christ himself, the well beloved Son of God, resigned up himself to the will of his Father. From Ver. 20. to the end.

(b) Hac omnia propter vos sunt & ad vestram ordinantur utilitatem. *Elius.*

Chap. 4.

He proceeds to show, how he would have them judge of him, and other faithful Ministers of Christ, namely, not as Masters of their Faith, but as Ministers of Christ, and Stewards and Dispensers of the Mysteries of God [viz. his Word and Sacraments] wherein faithfulness is especially requir'd. He declares how little he valued their (a) judgment of him, who prefer'd their eloquent Teachers before him. He shews, he dur'd not judge himself, whether he had greater Gifts than they, nor determine how much he was to be esteem'd above other Teachers, or below them; much less should they judge him, who knew him not so well. For though he was not conscious to himself of negligence or unfaithfulness in his ministry, yet he dur'd not justify himself, or think himself free from all blame, and so determine of his own desert. This he left wholly to the judgment of the Lord, who knows all things, and the very secret intentions of mens hearts, and at his Coming, will reward every man according to his works; and then those who have done ill shall be ashamed, and those who have done well, shall be commended and rewarded. From Ver. 1. to 6.

(a) Ver. 3. *ἡδ' ἀξιώσεως ἡδύτης*] Dis pro judicio ponitur, ex Ciceroni idiotismo, ut Hieronymo placet: Metonymia est adjuncti; nam judiciorum certi dies: Judicia autem humana appellat ea, quia ex affectibus humanis proficiuntur. *ἄδ' ἰδὲ ἐξαρτίων ἀξιώσεως*: scilicet quod ad dignitatem attinet, q. d. quanti sum, vel non sum, ego nequaquam disquiro aut judico: est igitur hoc Pauli dictum ad certam hypotheseos restringendum.

He concludes this whole Discourse, and shews the scope of it to be, that none of them should glory in their Teachers, or set them up so, as to disparage others. He shews, how he had us'd his prudence in this business, concerning the names of their ambitious Teachers; and transferring the whole matter by a figure upon himself and Apollos, not that they had any part therein, but he did it to this end, that the Corinthians might from them and their example, learn to think soberly of all Ministers, and esteem them no more than Stewards (as he had written to them before at the first verse), who were to distribute to them what Christ had intrusted them with. For if they were not to frame Sects to themselves under the Name of Paul and Apollos; much less ought they under the Names of others, who could not be supposed to excel in such extraordinary Gifts. And what Teacher (says he) is there, that hath cause to boast, and lift up himself above another? Who is it that differenceth him from another, but God only? And if so, he ought to think modestly of himself, and not to despise others. But ye Corinthians, says he, are so proud of the parts and gifts of your Ministers, and think your selves so full, and rich, and furnished with all kind of knowledge, that you fancy to your selves that you reign like Kings, without us, as if you were not beholdng to us before, nor now stood in any need of us (your Apostles and spiritual Fathers), who first converted you to the Faith. And I wish for my part, ye were in such prosperity and felicity as you dream of, that so we, who are so sharply persecuted, might come to you, as to a refuge, and enjoy some part of that prosperity with you. But I think God hath let us forth (who are the last (b) Apostles, and called since Christs ascension) as a Spectacle (c) to the World, to Angels and men [to good Angels and good men, as those who compassionate

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us; to evil Angels and evil men, as those that delight in our sufferings]. I say God hath let us forth, as those that are to consist with all sorts of miseries, and death it self. We are accounted Fools, both by the World, and perhaps by you, because we run so many hazards for Christ; but you count your selves wise, and sufficiently skill'd in the Doctrine of the Gospel, whilst you mingle your worldly wisdom with it, and hazard nothing for it. We are weak and broken with afflictions, but ye are strong as keeping your selves out of the reach of tribulation. Ye are honourable, we are despis'd; We are expos'd to wants of several sorts; We labour with our own hands, and suffer injuries and reproaches, and are reckon'd as the filth and off-scouring of the world to this very day; and yet, as our Saviour has enjoined us, We pray for our Persecutors, and return good for evil. From Ver. 6. to 14.

(b) Postremo haud dubie vocat, qui in ordinem Apostolicum post Christi resurrectionem accessi fuerunt. *Calvinus.*

(c) q. d. Propinquam omnibus mortalibus irridendi & abominandi, nec in angulo quodam id fit, sed velut toto mundo in unum theatrum collecto, ut omnes saturentur nostris miseriis. *Gloss.*

He comes now in the last place, to mitigate his sharp reprehension of them, telling them, his intent therein was only to warn them, not to shame them, and that he did it out of his fatherly affection to them, whom he truly lov'd as his spiritual Children, begotten by the Gospel which he had preached among them. For though others had since intruded them, yet they might remember that he first preached the Gospel unto them. Wherefore he exhorts them to be obedient to him as their spiritual Father; which that they might be, he tells them, he had for the present sent Timothy to them, who exactly knowing his whole course of Life, Doctrine, and Practice, and what Way (d), and Rule he followed in teaching the Churches, should put them in remembrance of those things that concern'd them. He tells them, he bears some among them were puff'd up by reason of his absence, and despis'd him, as if he would not come again among them, and so they should escape censure. But he acquaints them, that he intended (with the Lords leave) to come speedily unto them, and would then try, whether in those their Teachers they so much boasted of, there be only eloquence of words, or whether their preaching be accompanied with \* power and efficacy, so as to work on the hearts of the hearers. For the Kingdom of God is not set up in the hearts of men by eloquence, but by the power of the Spirit, accompanying the Word.

Lastly, he asks them, whether they desired he should come to their correction, with the authority of Church-censures (which he resolv'd to do if they persisted in their Schism); or whether he should come to their comfort in the Spirit of love and meekness, which he intended, if they reformed? From Ver. 14. to the end.

(d) Vias in Christo generatim, specialius vias docendi.

\* v. 10. *ἰσχυρίω* Hic intelligo δεικνύτω ἡμᾶς & ἐπιζητεῖν in docendo, quæ in veris Christi ministris cenetur. *Slater.*

He comes now to the second part of the Epistle, wherein he reprehends several vices among them in the two following Chapters; and then satisfies some Questions or Cases of Conscience propounded unto him. And in the first place, he intimates to them, that they had no great reason to glory or boast of their prosperous conditions, seeing they had so many things among them, for which they ought to be humbled.

As particularly, 1. For their neglect of Church-discipline, in not excommunicating an incestuous person. He tells them, that it is commonly reported, that there is such Fornication committed among them, which is not so much as named among Heathens without abhorrence and detestation, viz. That one should marry

Chap. 5.

marry his Mother-in-Law, and that during his Fathers life, as seems to be intimated, 2 Cor. 7. 12. And whereas they should have mourned, and been greatly humbled, that so scandalous a sin was committed among them; and should, with the open expressions of sorrow (a) and grief (as was usual in the Church), have proceeded to excommunicate the offender, they were puffed up (b), and gloried in their present condition; or possibly, one party insulted over the other, whose Teacher this offender was. He tells them, that though he was not personally present with them, yet he was in heart and spirit [see Col. 2. 5.], and by virtue of that authority that belonged to him, he had already passed sentence on that offender; namely, that in a publick Assembly, gathered in the Name of Christ, (in which they were as yet to suppose him, their Apostle, in heart and spirit present among them), they should by the authority of Christ (committed to him and them) proceed to excommunicate and deliver up into the power of Satan this incestuous person, that he may inflict some disease upon him, that may be a means to humble him, and bring him to the sight of his sin, and to repentance for it, and so be a means to save his soul at last, 1 Tim. 1. 20. He tells them, their glorying and insulting one against another, on occasion of this miscarriage, was very evil and vile. For they should consider that sin like leaven is of a spreading nature, and therefore they should purge out from among them (by the dreadful sentence of excommunication) this insidious person, and all other scandalous sinners, that their Church might be a pure and clean body (a holy Society in truth and reality), as by profession they were Saints and unblemished. And he draws an argument from the custom of the ancient Jewish Church, in the celebration of their Passover, who were then oblig'd to purge out all leaven among them, and during the whole Feast (in commemoration of their deliverance out of Egypt) to eat none but unleavened bread: so (says he) we that are Christians, Christ our Paschal Lamb being sacrific'd for us, should pass our whole time; and all our days, as a perpetual celebration and commemoration of that great redemption wrought for us by Him, keeping this spiritual Feast continually, so as not to allow in our selves, or to tolerate among us the leaven of uncharitableness and wickedness, of uncleanness and villainy; but to practise all Christian purity, and to hold fast the truth that hath been delivered to us. From Ver. 1. to 9.

(a) Non luxuriosi ut tolleretur 1 Concilia oratio, h. e. Vos inflati estis, & non potius lugentes, seu cum luctu, id ferid egistis, ut tolleretur.

(b) Inflati 1 scilicet ex studio partium atque acrimoniam contentionum, exultante parte adversa in istam in qua tam gravis lapsus contigerat. Chryostomus & Theodoretus existimant, fuisse unum ex istius Ecclesie doctoribus.

2. He tells them he had wrote to them in a former Epistle \* to forbear all familiar converse with Fornicators, and to avoid them, as scandalous seditious persons. But he would not have them understand it of Heathens among them, who had not given up their Names to Christ; nor that they should only avoid Heathens, that were guilty of those other scandalous sins of Covetousness, Extortion, or Idolatry. For the Corinthians, being for the most part Infidels, were many of them such, with whom they must needs have a civil converse whilst they liv'd among them. But he would have them to understand it of Christians. For what had his or the Churches censures to do with those that are not members of the Church? These were the only persons they were to judge and censure (as they knew by their own practice) and to leave all others to Gods tribunal. And according to this rule, he orders them to proceed against this incestuous person. From Ver. 9. to the end.

\* Ista Epistola, de qua loquitur, hodie non extat. Nec dubium quin multae aliae exciderint: sed satis est quod nobis supersunt quassufficere Dominus providit. Calv. in loc.

3. He reproves their contentious Law-Suits, and implicating one another before Infidels, rather than submitting themselves to the judgment of Christians, This he dissuades them from, by several Arguments.

1. The Saints at the day of Judgment, being acquitted themselves, shall, as Adversers with Christ, and approvers of his righteous Judgment; judge the World (a), and Apostolical Angels, therefore surely they are worthy to decide temporal differences in this life. He tells them, they had better, if their Divines and Teachers be not at leisure to cool their differences (b), refer them to the determination of some honest, pious, though poor (c) Christians, than bring them before Infidels. He tells them, they shone their own Society, whilst they betake themselves to the Judicatories of Heathens, as if there were never a wise man among themselves. He shews them, that seeing they are Brethren, they ought not to vex one another with Law-Suits, especially before Heathens. It would be much more decent for them to suffer injury and wrong, than with scandal to contend. And yet, those among them that were most forward to go to Law, were commonly the injurious persons, and such as had no Right in their suit. And the root of these disorders, was want of love, mutual forbearance, meekness and righteousness. He testifies to them, that these unjust contentings, as well as other scandalous wickednesses, and abominable impieties (which be there reckoned up) will keep men out of Heaven, except they repent. And seeing that some of them had formerly been defiled with those, or at least with some of those vices, before their conversion, but were now (as be did in Charity judg) changed persons, washed (d) in the blood of Christ from the guilt of their sins (of which Baptism is the Sacramental Sign and Seal), and justified by Faith in him (there being no other Name (e) under Heaven by which they can be saved), and sanctified by the Spirit of God, therefore they ought to take heed of justifying themselves again with scandalous contentions, or with any other of the Vices there named. From Ver. 1. to 12.

(a) κρίνων, i. e. impios, Joh. 17. 9.

(b) Per Metonym. κερήτεια hic vocat res iudicandas.

(c) ἕτεροι πτωχοί ] Comparatives.

9. 7. ἡπίσημα Delectus.

(d) Ablutio, sanctificatio, & justificatio mixtim complectuntur justificationem & renovationem. Ablutio videri potest genus justificationis & sanctificationis. Ita asyndeta valde amplificat: singula enim veluti novo impetu beneficia Christi exaggerant.

(e) Nomen hic nihil aliud significat quam ipsum Dominum Jesum. Erasmus intelligit per nomen, virtutum ac potentiam Domini Jesu.

4ly. He comes now to reprehend the growing Hæresie of the Nicolaitans, which allow'd the Eating things sacrific'd to Idols, and Fornication, as things indifferent. And First, he grants, that all indifferent things are lawful, and may be used; but with two restrictions, or cautions. 1. When they are expedient, and may be done or made use of, without hurting our selves or our Neighbours. 2. When they do not get such a dominion over us, as to inflame us to an intemperate use of them. He instances particularly in meats, and shews the difference between the free use of them, and Fornication. He grants, that it is lawful to use any kind of meat, because God hath ordained it for the good of mans nature. Meats are ordain'd for the belly, and the belly for meats; but yet with a temporary conjunction: for as God will destroy meats, so he will destroy the belly also, as to the use it now hath: therefore for the sake of the belly we ought not to endanger our eternal Salvation, or the Salvation of others, eating so, as may tend to encourage them in sin. But now for Fornication (he shews) the case is otherwise. This be proves, to be utterly unlawful, and that for six reasons. 1. The body was not made for Fornication (as the belly was made for meats), but for the service of Christ, and ought to be employed to his glory, who is ordained to be the Head of man, to govern both his Soul and Body, that both may be kept holy. For Christ was sent to redeem and sanctifie the Body, as well as the Soul, and consequently to rule and

command it, being Lord of both. 2, Our Bodies are not to be abolished and utterly destroyed, but to be raised up to glory at the last day (as Christ's Body was raised up) if we be such as truly believe in him, therefore they ought not to be defiled now, with Fornication. 3. The faithful are Members of Christ, therefore they ought not to make themselves members of an Harlot. For as Wedlock makes Man and Wife one Body lawfully, so Fornication makes the Fornicator and the Harlot one Body unlawfully. As on the other side, he that is by Faith united to Christ is one Spirit with him, that is, is led and governed by one and the same Spirit, and becomes a Member of his spiritual and mystical Body. Therefore such a conjunction ought to be kept inviolable. 4. Other sins abuse (chiefly and principally) some object, that is, without the Body, (as the Drunkard wine, &c.) but Fornication injures the Body, that acts it, and that more than other sins. 5. The Bodies of Believers are Temples of the Holy Ghost, (who dwells in them, being freely given them of God), and therefore they ought to be kept pure and undefiled. 6. All true Believers and faithful Christians are not their own, but purchased with the Blood of Christ, therefore they should endeavour to glorify God their Redeemer (whose they are) both in their Bodies, and in their Souls. From Ver. 12, to the end.

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Having done with the reprehensory part of his Epistle. He now resolves divers Cases of Conscience, about which the Corinthians had written to him. As in the first place, concerning marriage, touching which he declares; 1. That for those that have the gift of Continence, and can live pure, and chaste without marrying, 'tis better for them so to do. But for the avoiding all sorts of uncleanness and pollution, 'tis generally most safe, that men and women should betake themselves to the conjugal state. 2. He shews, that married persons ought not to abstain from the conjugal society of Bed and Board, except it be by mutual consent, for a time only, and that upon great and extraordinary occasion; namely, when they desire to give themselves more solemnly to fasting and prayer; which time being ended, they should come together again; lest by long abstinence, Satan should gain advantage over them. But as to that which he had said before, viz. that it was (generally speaking) most safe that men and women do betake themselves to the conjugal estate, he would have them so understand him, that he spake it by way of permission, allowing them to marry that found their condition to require it; but not by way of precept, as if he commanded any to marry. For he could wish (if it were the will of God), that the Corinthians\* (who moved this Question), had the like gift of Continence which God had bestowed on him. But seeing this gift is not given to all, every one should consider how he is qualified by God, as to this matter, namely, whether with ability to live chaste in a single life, or else had inclinations to marry; and accordingly should dispose of himself. Therefore to sum up what he had said, he tells them, that as to the unmarried and Widows, it was convenient they should abide in that estate, (if they could contain), because of the advantages of the single life; but if not, then it was better to marry, than to live inflam'd with sinful lust. From Ver. 1. to 10.

\* v. 7. Omnes ] h. e. Si convenienter fieri possent.

2ly. He comes now to answer their other Case, about divorce, namely, whether it be lawful, where the occasion is not adultery, but, 1. Only some disagreements and discontents between the parties where both are Christians; or 2. Because a Believer is yoked or married to an Infidel. For the first, he says, it is not lawful; in which decision, he only repeats an old command given by the authority of God, who in the institution of marriage established, that the married should be one flesh, and therefore should so continue: and not separate one from the other, Math. 19. 6. Wherefore he commands, that the Wife should not depart from her Husband, on the account of disagreements between them. But if she, pretending necessary reasons of departing, as danger of her life, &c. shall for a time

time depart, be commands, that either she endeavour to be reconciled to her Husband, and so come to him again, or else obtain from a second marriage. And the Husband likewise, be commands, not to put away his Wife on any such account, or to give her cause to depart. For the second Case, seeing (as it seems) some among them held themselves polluted by being married to unbelievers (whom they had married before their conversion), and thought therefore of parting from them; He tells them, God had not determined in the Law, what should be done in such a Case, but he, by special revelation from the Lord, and the assistance of his Spirit would determine it, namely, that they should dwell together, unbelieving being no sufficient ground of parting. For the conjugal society of the unbelieving party is sanctified (that is, made lawful and allowed) to the believing party, (to the pure, and believing all things being pure, 1 Tim. 4. 5.); and this he proves, because the Children born of such Parents, whereof the one is a Believer, and the other not, are federally holy, and are to enjoy the like privileges, as if both Parents had been Believers\*. But if the unbelieving party will not cohabit, but will depart, and on his side make void the bond of marriage out of hatred to the Faith, he declares that in such a case, the Believer or innocent party is free, and not bound by the bond of marriage any longer. But he tells them, God requires that we should endeavour to live peaceably with all, and therefore the Believer should use all peaceable endeavours to retain the unbeliever, and not give occasion of difference or departure; because by a peaceable dwelling together, the Believer may gain the unbeliever to the Faith of Christ, and be an instrument of his Salvation, [1 Pet. 3. 1.]. From Ver. 10. to 17.

\* As meats are said to be sanctified in that place, by the word and prayer, that it is made pure, lawful and allowed to Believers.

\* Nam si radix sancta, etiam rami sancti, Rom. 11. 16.

And now taking occasion\* from what he had said, concerning the conjugal state, namely, that 'tis not to be deserted, because of the infidelity of one of the parties, he digresses to a general Doctrine, concerning the outward condition and state of men; and shews, that every one should be content with the lot and condition which God hath distributed\* unto him, and should frame himself to walk Christianly in it, as he taught in all Churches.

Particularly he shews, that if any person that was before circumcised, be converted to Christianity, he should never trouble himself to get off that mark from his flesh, as some it seems did: nor on the other side, if any man that is uncircumcised, be converted, he need not receive Circumcision, as some it seems required, Act. 15. 1. For such outward things as these, he tells them, avail nothing now under the new Testament, or in the Church of Christ, who looks not on the outward condition of men, but on their obedience to his commands. Therefore he advises, that every one should abide contentedly in the Calling wherein he was called, and not think that Christianity frees him from any obligation that lay on him before. If a bond-man be converted, he should not think it a disparagement to his Christianity to continue a servant (still, nor be solicitous of changing his condition: yet if by any fair regular means, he can obtain his freedom, he may make use of it. However let him know, that he that is called to believe in Christ, being a servant, is by the Lord freed from the bondage of sin and Satan; and he that is called being (as to his civil and outward state) a free-man, is yet not exempted from subjection to Christ. In short, he tells them, that being dearly bought with a price by Christ (a), they should not serve men in things repugnant (b) to his commands, nor submit themselves to such a servitude, as their high-flown Doctors\* would impose upon them.

Lastly, He urges again his former exhortation, that every one should contentedly continue in the outward state wherein he was, when he was called, and not think of changing it, merely on the account of Christianity, but holding to it, abide with

with God, and continue faithful to him in his Church, in which he reigns. From Ver. 17. to 25.

\* Mos est Pauli, obiter quadam à re non aliena interjicere, ac deinde ceptum sermonem recipere. Grot.

\* ὑπερβαρὴ δicitur Deus, cum alicui fortem aliquam assignat natalium, fortunæ, conjugii.

(a) Aliqui sic. Are ye redeemed with a price? become not again the servants of men. scil. of Heathens.

(b) Christianus monet, ne pravus hominum libidibus & voluntatibus interserviant, sed ei, qui eos redemit. Light.

\* Vide Grot. in loc.

3ly. He comes now to the third Inquiry, that the Corinthians made to him, namely, concerning Virgins, Male and Female. And first, concerning such as are at their own disposal, whether they should marry or no? To which Question, before he gives his answer, he promises, that he had no special command whereby the state of Virginity was either enjoined or prohibited, but he would sincerely give his advice, as became him to whom God had vouchsafed mercy to be faithful. Then he gives his answer in three Propositions. 1. That by reason of the present distress, and danger of persecution, 'twas most convenient, that those that were single, should so continue, if they have the gift of Continence. 2. He declares, that if they marry they do not sin, only they will be like to meet with more trouble. But he would spare to speak any more to them of that matter, lest he should seem to dissuade them from marriage more than was fit. However in this advice, he consulteth their quiet and advantage. 3. He advises, that whether they married or not, they should consider, that the time is now but short, before persecution will arise, (possibly he means that under Nero); insomuch, that they ought to have their affections very much moderated to all things in the world: Those that have Wives, should be as if they had none; those that weep, like those that do not; those that rejoice, as those that rejoice not; those that buy and purchase, as if they possessed nothing; and those that use this World (a), as not using it (b). For as a Scene which is soon changed, and shows a new face, so the fashion and shape of this present World is passing away, and the times are turning into very troublesome. He gives another reason, why the single life is to be preferred before the conjugal, namely, because single persons (comparatively) are more free from cares and distractions, and have (ordinarily) more time and leisure to attend upon the Lord in religious exercises than the married have. For he that is unmarried, hath but one obligation of care, namely, how he may serve God most acceptably; but he that is married, hath another care on him, viz. how he may, in lawful things, please his Wife. And the like difference there is (as to this matter) between married Women and Virgins. A Wife is usually embroil'd with household cares, and must, in lawful things, endeavour to please her Husband; and is not, upon that account, so free for holy exercises; but the Virgin (that has no family to care for) being freed from such distractions, and endeavouring to approve her self more eminently holy both in Soul and Body, she hath more leisure to attend on the Lord in holy and religious exercises. And what he speaks concerning the advantages of a single life, he shew'd, he spake not that he might cast a snare upon them, or precisely to bind them to abstain from marriage, if they had not the gift of Continence, but to lead them to that which is fit and comely, that they may attend upon the Lord without distraction. From Ver. 25. to 36.

(a) Uttere nummo quemadmodum viator in stabulo utitur Mensis, Calice, Urceo, dimissurus, non permanens. Augustin.

(b) ὡς ἡ καταχρησάμενος, i. e. tanquam non utentes, scilicet usu firmo & tenaci. Si mundo adherere vis, eo abuteris; quia re fluxâ, quasi non fluxâ sed firmâ, solidâ, & stabili uteris. Abusus enim est superfluum usus, & modum & naturam rei exsuperans. Cornel. à Lap.

3ly. He

4ly. He comes in the next place to speak concerning Virgins, who are under the power of Parents and Guardians; and to answer the Question, Whether those Parents or Guardians may advantageously give their Virgins in marriage? In answer to this, he says, that if there be able three things in the case, 1. If any Parent or Guardian be suspected to detain his Virgin longer from marriage than is expedient. 2. If she have passed the flower of her age, and begin to be more than of ripe years. 3. If he see the mind of the Virgin much inclin'd to marriage, then he advises, that the Parent or Guardian should please her therein, and consent that she should marry, and in so doing be faithful. But if the Parent or Guardian be steadfastly persuaded in his mind, that he wrongs not his Daughter, or Pupil, in declining to marry her, and sees no necessity to seek a Husband for her, so that he hath power over his own will \*, (that is, liberty to determine of her, as to this case, how he pleases), by purposing in his heart to keep her unmarried, he says, he doth a thing very praise-worthy. Whereupon he concludes, that he that gives the Virgin in marriage (if the case be, as is before supposed), doth well. But if it be not, the Parent or Guardian doth better; that is, he doth that which is more behoveful to the benefit of the Virgin, if he keep her unmarried. So that there is sin in neither way, only greater convenience on the one side than on the other. From Ver. 36. to 39.

\* v. 37. Is dicitur voluntatem suam in potestate habere, cujus voluntas ab altero non pendet. Pendet autem hac in parte Patris voluntas à liberorum voluntate, ita ut teneamur illorum infirmitati consulere. Shuter in loc.

5ly. A fifth case they propounded to the Apostle, was, Whether second marriages of Widows were lawful, or no? He answers, they were: provided, 1. The Widow marry in the Lord, that is, holily, and in the fear of God; and with such an one, whom she may marry by the Law of God; and with whom she may probably expect the blessing of God: but, 2. Though it be lawful for her to marry again, yet by reason of the present danger of persecution, he thinks, she will be more happy and free from troubles, if she continue in her Widowhood. And he modestly insinuates, that his counsel is not left than divine, whatever their uninglorious Teachers might think of him. From Ver. 39. to the end.

6ly. A sixth Case of Conscience that they propounded to him, was, concerning eating things offer'd to Idols; which case he resolves, by answering three things that might be brought in the defence of it. 1. They might suppose that they were all sufficiently instructed in the liberty allowed them by the Gospel, so that they might lawfully eat things offer'd to Idols. Answer. He answers, that a false opinion of knowledge, or knowledge which is not temper'd with Charity, for the most part, occasions men to be proud, and to despise their weak Brethren; but knowledge join'd with Charity, applieth it self to the instruction of others, and accommodates it self to the good and edification of others that are weak; and considers what is fit to be done in reference to them. And if any man hath such a kind of knowledge, that it is not accompanied with Charity, he knoweth not all his duty, nor to what end he ought to refer his knowledge, nor how to use it as he ought; and so, up to the matter, knoweth nothing in such sort, as he ought to know. But he that knows God, and truly loves him, and his Neighbour (according to his command), the same is known and approved of God. Ver. 1. 2. 3.

2. They might say, They knew an Idol to be nothing, that is, no God, nor to have any divine power in it, and therefore meats cannot be made holy or profane by being offer'd to an Idol.

T t

Answer.

(a) *Ipsum simul simulachris repræsentatum, nihil est.*

(b) The word *ous*, doth not here respect the persons but the nature.

(c) In him, i. e. we subsist in-him, or by his power.

co-working with his Father, Joh. 1. 3. & 5. 19. and we by him, namely, are redeemed and purchased. But all have not this knowledge, that an Idol is nothing but some even to this day, do Eat things offer'd to Idols, their Consciences suggesting to them, that an Idol is something, and that things offer'd to them are thereby rendered the more holy, and so their weak and ill instructed Consciences, are (by so doing) defiled and polluted. From Ver. 3. to 8.

\* *Multum adhuc vigeat paganismus, etiam Corinthi.* Orat.

gly. They might say, Meats are things so indifferent that neither eating better, nor not eating makes us worse; so that neither the one, nor the other, meats is more acceptable to God.

Ans. it is true in itself, unless in case of scandal; for in such a case, he sins who uses his liberty so, as it becomes a stumbling block to his weak brother, and so is by such thereby build him up, and encourage him in sin. As in the former case, if he that is weak, see another that hath knowledge, sit at meat, that is, at a feast in the Idol Temple, shall not the Conscience of that weak Christian be scandalized by the others example, to go on in this evil way? And so he is in danger of being encouraged in his heathenish error, and sin, and to have his mind by degrees alienated from Christianity; whereas before, whilst he professed to be a Christian, he was in the judgment of Charity to be esteemed one of those, for whom Christ died. Now this confirming a man in his sin, and encouraging him to his after-commission, whose Conscience was before erroneous, and his practice sinful, is, as if instead of curing a sick man (which Charity requires us to do), we should wound and hurt him more; which is not only an act of great uncharitableness against our brother, but an act of injury and robbery against Christ, in betraying a soul to ruin (as much as in us lies) and hindring his salvation, for the saving of whom Christ died (d). He concludes, that he had rather for ever abstain from all kind of flesh, than be the occasion of the ruin, or damnation of any weak Christian; much more would he deny himself the use of his Christian liberty in indifferent things, in respect of the weak, (though not of the obstinate and wilful) and abstain, at a certain time, and place, from flesh offered to

(d) *Augustinus dicit, pro omnibus ubi Christum mortem quantum ad salutem magisterium, & sufficientiam. Sufficeret enim Christum ad pro universis redimendis & servandis, si universi id inde susceperent.*

Idols. From Ver. 8. to the end.

## Chap. 9.

He further shews his readiness to abridge himself in his Christian liberty, and therefore exhorts them, by his example that they would do the like, especially in those things that appertain to the Belly, and particularly in eating things offer'd to Idols. The sum of his argument is this, I being an Apostle, and no less free than any other, do not only abstain from things lawful and profitable to me, but also accommodate myself to the infirmities of all; yet I keep under my body, by abstinence for the service of the Gospel. Therefore ye Corinthians ought to do the like. The Antecedent he proves from v. 1. to 24. The Consequent, is an exhortation carried on, to the end of the Chapter.

7. He shews that he had as much right to Christian liberty as any other, for he was an Apostle, he had been honoured with the sight of Christ, and was personally spoken to by him out of Heaven [Act. 22. 18. 2 Cor. 12. 2. 4.], and was immediately called by him to the Apostleship, and he had a Testimony thereof in

their conversion, which was as a Seal confirming his Apostleship (at least among them), and afforded him a defence against those that called his Apostleship into Question. Ver. 1. 2. 3.

2. He shews, he had power to eat and drink at the cost and charge of the Church, as well as others; that he had liberty to marry, and to take a wife, and lead her about with him, as some other Apostles had done, (particularly, those that were Christs Cousins-Germans, and Peter, Mat. 8. 14.) That he and Barnabas had power, as well as others, to forbear working with their hands at manual Trades, to get a livelihood; and might require maintenance from the Churches; it being a debt justly due to the Preachers of the Gospel, as he proves by several Arguments. 1. By the Law of Nations, which appoints and allows to Souldiers, Vine-dressers, and Shepherds, and those that labour for the use of others, in their respective Callings, a due reward and wages: Why therefore should there not be a reward by the same reason, due to the Ministers of the Gospel. From Ver. 4. to 8.

2. He shews, he does not ground this, only upon human reason, equity, or custom, but upon the Provision made by God himself in the Levitical Law for the Ox that treadeth out the Corn. Now the end of Gods Law (a) is not only to shew and prescribe how (a) *Quod de bobus præceptum id Oxen should be fed, but to enjoin, that equity should be used, in the just rewarding those that labour for us; that he that ploweth, and thresheth in hope of reward, should partake of his hoped-for reward, which encourages him in his work. Why then should not they that labour in the Gospel, partake of the fruit of their labours? 3. From common justice. If the Apostles have sown unto them spiritual things, 'tis nothing but justice they should, instead thereof, reap of their carnal things. 4. From the example of their other Teachers at Corinth, who made use of this power, which was as lawful for him to do, as for them; but he had forbore it, lest he should hinder the course of the Gospel. 5. From the example of the Levites, to whom maintenance, and a part of the Sacrifices was given by God for their ministry. Even so hath Christ ordain'd, (says he), that they who preach the Gospel should live of the Gospel. From Ver. 8. to 15.*

\* See Mat. 10. & Luk. 10. 2.

Having thus asserted his liberty, he shews, his moderation in the use of it. He tells them, he had not thereto made use of this power among them, (though from other Churches he sometimes received some liberality, 2 Cor. 11. 8.) nor desired to do it; nor did he write these things, that that should be done for him, that was done for other Teachers; for he had rather dye, than that false Teachers should be able to take this favour from him, which was so justly due to him, namely, That he had preached the Gospel for sincere ends, and not sought what was due to him for his pains. He shews, that if he had preached the Gospel, merely out of respect to profit, he had had no cause to boast. For he was obliged to preach it by virtue of his office, and the command of God, which he must not disobey; but if he had done it willingly, and without respect to any worldly profit thereby, it will be rewardable. But if he had done it unwillingly (b) (as they do, who preach not out of any love to God, or desire of the conversion of Souls, and would not do it, if it were not for lucre sake) then it may be said, that a dispensation or office hath been committed to him, from which he is not to expect any glory or reward. This therefore was that which gave him hopes of a reward from God, namely, that he had preached the Gospel to the Corinthians, without being chargeable to them. For if he had received maintenance there, where his Reproachers endeavour'd to bring an ill report upon him, to the prejudice of the Gospel which he had preached (c), then

(b) *Si ergo invitus hoc facio (nam viderer quasi invitus tacere si relingerem sumptum proprio id facere) dispensationem quædam mihi credita est a qua gloria mihi non est expectanda. Sin volens & sponte hoc facio, h. e. non expectat ab aliis mercede vel sumptu, huc est mea merces & mea gloria. clarius.*

(c) *In hoc autem cum aut detrimendum gloria divina accreturæ, aut scandalum proximo oriri verisimile sit, abutetur libertate sua, si quis utatur. Sicut.*

he should have abused his liberty in receiving of it. From Ver. 15. to 19.

He goes on to shew, how he did abridg himself in the use of his Christian Liberty; for though he was as free as any man, (being bound to none), yet he had made himself a servant to all, that he might gain the more to embrace the Gospel. For he had in a charitable condescension complied with the Jews (in certain external Ceremonies, Act. 21. 21, 24, 25. who thought themselves bound to observe the Ceremonial Law), and that he did by the advice of the Council at Jerusalem, which left to the Jews (born under that yoke) a liberty to use those Ceremonies for a time, but in no wise to impose them on the Gentiles. When he had to deal with the Gentiles, (that were not born under the Ceremonial Law), he abstained from the use of those Ceremonies, as if he had been without the Law, as they were; yet as to the Moral Law, or Law of Love, (which is the perpetual Law of God, and re-inforc'd by Christ, and requires us to love God above all, and our Neighbour as our selves), he did never account himself free from that, but only from the Ceremonial Law, from which indeed he was freed, and when he saw it for the advantage of the Gospel, he did freely abstain from the observance of it. When he had to deal with those that were weak, and doubted of their liberty, he abstain'd from things lawful, as they did. Finally, in all things indifferent, he accommodated himself to all men, that he might gain as many as possible he could, at least-wise, some. And this he did, that the Gospel might be better esteem'd among all, and more propagated, and that he himself might partake of the glorious eternal rewards promis'd therein, together with them to whom he had preach'd it, and who had effectually entertain'd it. From Ver. 19. to 24.

Hebert to be hath set before them his own example; now he comes to the exhortation, in which he infers from thence, namely, that the Corinthians would imitate him in denying themselves. And particularly, that they would labour after temperance, and not so mind their Bellies, as to eat with offence that which was offer'd to Idols. To this end he shews them, that Christianity is a race, and they must run carefully this race; in which, not only one (as was us'd in their common races), but all that run (according to the Laws \* of God) shall be

\* See 2 Tim.

2. 5. Crowned. And as those that contend'd in these famous Games (whether running or combating, usually celebrated near to Corinth), did not indulge themselves in gluttony and pleasures, but were temperate in all things, inuring themselves to a spare diet, by way of preparation, that the conquering Crown might be won by them: After the same manner, he would have the Corinthians to be moderate in the use of worldly things, and to abstain from whatsoever may hinder them in their Christian course, that they may attain an incorruptible and an eternal Crown.

And to press his exhortation yet further, he propounds his own example again, who first did so run, not as at uncertainties, or as if he did not aim at a certain Goal, or as if he knew not his reward, as if he ran well; and secondly, did so fight (not as making a flourish only in the air like a fencer), but he did fight in good earnest, against the body (d) of sin, and the old man, and the lusts of the flesh, that they might be subdued in him; and he did mind himself in some indifferent liberties, that his body might be subject to his spirit: And all this, let being prescribed to others the way of striving and getting the Crown, he himself should at last prove a Caltaway \*, or one unworthy to be approved or rewarded by God. From Ver. 24. to the end.

(d) Castigo corpus meum, h. e. ad-versus carnem meam pugno. \* Calceamenta rejecta.

chap. 10.

He comes now to treat of the eating of things offer'd to Idols under a twofold difference; the one publick in Idol Temples, simply unlawful. From ver. 1. to 23. The other private, in private houses, which (when there was no scandal in the case) was lawful, otherwise not, and accordingly he divorceth them from it. From ver. 23. to the end.

1. He

1. He dissuades from a publick eating of things offer'd to Idols in Idol Temples by several Arguments. 1. If they proceed to be present at, and to partake of such idolatrous Feasts, they will be in danger to fall into such kind of sins, as the Israelites, on such an occasion fell into, and so consequently will expose them selves to such punishments as they suffered. He tells them that the Israelites \* (who came out of Egypt with Moses) were such to whom God wondrously did many high Deliverances; as particularly they had the favour of the Cloud to cover them [Exod. 13. 21.] which was their protection and conduct, and they all pass'd through the red Sea, Exod. 14. 22. And by the Clouds covered them, and by their passage through the red Sea (both which possibly freed them) they were baptiz'd, as it were, and confirm'd in a belief (d) of Moses (the Typical Mediator) as a person employ'd by God, and were oblig'd to obey his Doctrine, and the commands which he should give them from God. And this was a figure to which our Baptism answers, by which we are confirm'd in the Faith of Christ, and oblig'd to profess him, own him, and obey him.

He farther shews, that God fed them with Manna from Heaven, and gave them for drink the water that flow'd out of the Rock (which he caus'd to follow their Camp). And this Manna and water, he calls spiritual meat and drink, because they had a spiritual meaning, and did figure and signify the same grace and benefits of Christ, which the Supper of the Lord doth us; yet notwithstanding all this, he shews, that many of these Israelites (by reason of their inordinate lusts) perished in the Wilderness. Now these things, he tells them, were to be examples to the Corinthians and other Christians, that they do not indulge themselves in fleshly Lusts, as those ancient Israelites did, nor frequent idolatrous Feasts, (made in the honour of any Idol) lest they suffer the like punishment the Israelites did, who sacrific'd to the honour of the Golden Calf, and rose up, and danced before it, Exod. 32. And they should take heed, that they mix not with Idolaters in their Feasts, lest they should be given up to Fornication, as the Israelites were in the Wilderness [Numb. 25.] with the Daughters of Moab, and so fall in one day three and twenty (e) thousand.

Further they should take heed of tempting Christ, and trying, as it were, how long his patience will last; as the Israelites provoked the Angel of the Covenant, or Christ (who went before them in the Wilderness, Numb. 8. 21.), and so perished by fiery Serpents. And Lastly, they should take heed of murmuring, because 'tis not lawful for them, by the Christian Religion, to be present at the Idolatrous Feasts of their Friends in the Idol Temples, lest they should perish with the murmuring Israelites, who for that sin were destroyed by the Angel of God, and perished by the plague, Numb. 14. 37. Now he shews, that all these sins and judgments of the Israelites are tokens of their state, and shew what will befall them, that do not beware of such sins; and these judgments are set down in the old Testament for warnings to Christians, who should live in the latter times. Wherefore he adviseth them to take heed of carelessness in themselves, and that those among them that seem'd to themselves to stand firmest, should be sensible of their danger, if they did secretly upon things offer'd to Idols, in Idol Temples. From Ver. 1. to 13.

But here they might object, that if they abstain'd from idolatrous Feasts, there was danger hang over their heads from their Fellow-Citizens, (that were Idolaters) who would interpret this forbearance, as an abhorring of their society. He answers, that that temptation was no other than what was ordinary to men. But God was faithful who would not permit them to be tempted above their strength, but would open a way for them to escape those dangers, if they continued faithful to him, or else would so strengthen them that they should be able to bear whosoever should tempt them. Therefore he exhorts them to fly from that Idolatry which

(d) Unto Moses? i. e. Under the Ministry and Guidance of Moses: Vel in doctrinam & legem Moïsis.

(e) Numb. 25. o. Mention is made of four and twenty thousand that fell: whereof possibly three and twenty thousand died by the immediate hand of God; and execution was done upon another thousand by Phineas, and his Companions. Vide Gen. in loc.

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is join'd to the publick eating of things offered to Idols. And to excite their attention, he tells them, he would make them Judges themselves (who were understanding men) in this matter, whether they must not necessarily communicate in that Idolatry, for which these Feasts were instituted, if they join'd in those Feasts: And first he reasons from the example of Christians communicating in the Lords Supper. For as all that partake in that Sacrament do profess themselves, in that act, to have communion with Christ, and with such as profess Faith in him. So communicating in these Idol-Feasts, is no less a sign, and profession of communion with those Idols, to whom the Sacrifice was offered, and with those Idolaters that worship them. For as Christians, though many, yet by virtue of their society in the same worship, are compacted together, as it were, into one Loaf or Lump, that is, into one mystical Body (whereof Christ is the Head) in that they partake of one and the same Sacramental Bread; so those that communicate with Idolaters (in participating of idolatrous Sacrifices), by virtue of their Society in the same worship (signified by their idolatrous feasting together in Idol-Temples) are compacted together, as it were, into one body, so much as they communicate in one and the same Sacrifice.

2. He reasons from the like example of the present carnal (a) Jews, who had their Temple yet standing, and their Jewish worship in use. For as they, eating of the Sacrifices, did, in that, communicate with the Altar, and profess themselves Members of the Jewish Church, and worshippers of that God, whose Altar was: So they that eat of Idol-Sacrifices, in the idolatrous Feasts, have communion with those Idols, to whose honour they were instituted, and with those that worship them. He shows, he need not affirm, that an Idol was any thing, that is, had any thing of divinity in it, or that that which was offered in Sacrifice to Idols, was in it self, at all different from any other ordinary meat \*. But the plain truth was, Those Sacrifices of the Heathens were Sacrifices to Devils [ 2 Chron. 11. 15. ], and whosoever did eat of those Feasts, was supposed to join in those Sacrifices, and so to do service to Devils. Now the communicating with Christ in the Lords Supper, could not consist with communicating with Devils in Idol-Feasts; for this were to do homage to two Lords, God and the Devil, and profess service to both. He concludes this matter, by showing what desperate madness it was, to provoke the omnipotent God to jealousy, by joining Devils in competition with him. From Ver. 13. to 23.

Having thus resolved the case concerning publick eating of things offered to Idols, namely, in the Idol-Temples; He comes now to answer another Case concerning private buying, and private eating of things offered to Idols. And first he promises that all things (that are of an indifferent nature) are lawful, unless when it was not expedient in respect of our weak Brother to use them, or when they elicit not. And in the use of liberty, we must regard, rather the Salvation of another, than our own temporal profit. Having promised this, he tells them, They may lawfully buy what is sold in the shambles \*, and freely eat thereof, without any scruple of Conscience. And he gives them

\* It was a Custom, it seems, to set to sale in the Market, flesh that was sacrificed, as well as other Uells, the gain whereof went to the Priests.

this reason for it, because, the earth is the Lords and the fulness thereof, that is, those things that are sold for food in the Market, are to be look'd upon as the Creatures of God, made for the use of man, and so lawful to the faithful, if they be received with thanksgiving, 1 Tim. 4. 4. And the Devil hath no power over them, to contaminate or defile them by his Idols, if man himself do not do it, by some sin, and particularly by that of Idolatry. And therefore if any Believer be invited to a Feast, in the private house of an Unbeliever, he declines, Th. Christiana may eat without scruple, any meat that is set before him: But if the Master of the Feast, or any other there present, shall suggest to him, that some part of the meat had been offered to Idols; in that case, he will him to forbear, lest he should encourage any man in idolatry. And the reason he gives is this, For the earth is the Lords; and the fulness thereof, that is, there is plenty

of other meat to be had, which God the Creator of all things, the Lord of the whole Earth hath allowed us the free use of, so that we may well let the Idol-Sacrifices alone. In such a case, the Christian should abstain for the sake of the other man's Conscience, lest he should, by his Example, be encouraged in Idolatry. But in other cases, where there is no such danger, they may freely eat without scruple, and none will have cause to blame them for it. If any do, their liberty allowed them by Christ, is unjustly condemn'd by such a mans Conscience. For if they, through the grace and favour allowed them in the Gospel, do eat indifferently of meats set before them (where they see no danger of hardning any snerchy in Idolatry) why should they be reproached for eating that which God allows them; they receiving it with thankgivings, 1 Tim. 4. 4. He concludes this whole discourse with these excellent Rules, whereby they should govern themselves in the use of things indifferent. 1. They should always design the glory of God. 2. They should do nothing that may tend to the hurt or just offence of Jews, Gentiles, or Christians. 3. They should imitate the Apostles Example, who in indifferent things accommodated himself to all men; so as to seek their eternal Salvation, and not his own temporal profit or advantage. And so they should be followers and imitators of him, as He was of Christ. From Ver. 23. to the end. And Ver. 1. of Chap. 11.

Being now about to reprehend certain disorders in the Church of Corinth, he begins with commendation of those among them who had written to him, and ask'd his advice in those particulars. Chap. 11:

He commends them that they had been so mindful of the instructions and precepts he had delivered to them, concerning the matters appertaining to the publick worship of God, and had so closely adhered to them: yet notwithstanding, it seems, there were many things reproveable in several others of them. And so he proceeds to answer their next Query, which concerned decent behaviour of men and women in Church-Assemblies. In order to which, he tells them, 'tis fit they should consider the subordination of persons in the Church, viz. that as Christ, in respect of his Mediatory Office, is inferior to God the Father; but above all men (being Head and Lord of all men, as their Creator and Redeemer); so the Man, being inferior to Christ, is yet above the Woman, being her Head. From which they may understand, that order in Church-Assemblies is to be observed. Now, it seems, the Corinthians did not sufficiently observe this order,

because the Women in their publick Church-meetings laid aside their Veil \*, and the Men covered their Heads and Faces. He shows therefore, that every Man, that either makes the publick Prayer in the Church-Assemblies, or breath, or joincth therewith; or Prophesieth, that is, expoundeth the writings of the Prophets, and opens the mysteries of Salvation, or hearth such expositions, or instructions; or joins with the Congregation in singing Psalms or Hymnes, having any covering on his Head, that is, having his Head and Face covered, he dishonoureth himself, and does an indecent thing against the liberty and dignity of his Sex, it being a sign of shame and infamy for a man to have his head cover'd, but was a sign of power and dominion (in that Country) (a), to have his Head, and Face bare and uncovered. Next he sheweth, that every Woman, that lays aside her Veil in the Church-Assembly, dishonours her self, doing a thing unbecomming her Sex, and against the dignity of the Man, to whom she (by that action) seems to deny subjection. Now he says, 'tis as unbecomly for the Woman to be unveiled, as to be shorn or shaven, which would be a great disgrace to her, yea, against the modesty of her Sex, to wear her hair short as men do, her hair being given her for an ornamental covering, and as it were a natural Veil. 2ly. Th. Image of God shineth most brightly in the Man (who is immediately his Image), viz. the Image of his Power and Majesty; and ought so to appear, by having his head uncovered

\* Velamen, signum non solum subjectionis sed pudicitiam, quod Egmina primum peccatum introduxerit in mundum. Light.

(a) As on the contrary now at this day among us, those that have power over others, keep their heads covered, and they that are inferior to others, keep their heads uncovered before them.

...but the Image of God shines more obscurely in the Woman, who is the image \* of the man, to whom she ought to profess subjection by covering her Face. 3iy. Another Argument of the inferiority of the Woman, he shows, is this, namely, that originally the Man was not of the Woman, but the Woman of the Man, viz. made out of his Rib. 4iy. The Man was not created to serve the Woman, or to be subjected to her, but the Woman was created to be a meet help to the Man, and to be subject to him. And for this reason also must the Woman have a covering (b) on her Head, as a sign of her subjection, and that she is under the power of her Husband, because the holy Angels are present in the Assembly gathered together for the publick Worship of God, and therefore Women ought to do a thing indecent and unbecomly in the presence of those pure and holy Spirits. Yet notwithstanding this inferiority of the Woman, the man ought not to despise her. for the man is not the cause of propagation without the Woman, nor the Woman without the Man; but both are con-causes thereof, by the Law and Ordination \* of God (c). And though the Woman in the Creation was made of the Man, yet according to the course of ordinary propagation, the Man is by the Woman, and both are equally the work of God. He further appeals to the common custom of those Countries, and demands of them, whether it would not be use only for men to wear long and dishevelled hair, like Woman (d), to whom Nature hath given long hair for an ornament, and a covering, and so to be a Token to them of their subjection. In Conclusion he says, that if any not moved with these Arguments, shall further contend about this matter, they should consider that other Churches of Christ have no Custom, that Women should be unveiled in their publick Assemblies; and why should they vary from the practice of other Christians? From Ver. 2. to 17.

...et. 9. Unde deus adverte let. i. e. imago xpi, vix. 2. NEMPT quae apud platonem in XXX vertitur de dea, p. 11. et in Plat. 17. 15.

(a) The name of the thing signified is ascribed to the sign, a thing very frequent in the Sacraments; power, that is, a sign of power.

(b) Ex quo hoc loco significat temperate vivere. In eadem vero est in eodem. Ad xero propter hoc, ergo, alia multa potestatem quoque in eodem.

For this cause ought a Woman to acknowledge the power in her Head, viz. her Husband; because of the Angel, or because of the Law of Subjection given her by the Ministry of the Angel, vid. 1 Cor. 12. 34. Gen. 2. 16. Act. 7. 53. Gal. 3. 19. Heb. 2. 2. Rom. 8. 1. p. 156.

(c) Ex repto, i. e. ex lege & ordinatione Dei. scilicet.

For neither was the Man to live without the Woman, nor the Woman without the Man by Gods ordination.

(d) Natura ipsa dicit, quod viro comatum esse decorem est; ex hec quod muliere est. Nutritio e mane in Nazireatu, sui humilitatis specimen, argue abnegationis sui (sorsan & punctionis) ut & erat abfinitia (vino) & vixit. Religiosum querdam signum (ut ita dicam) frae tollit, & vilificationem sui.

Exultant ergo plurimum qui Absolventur eum, cum ita quidem inserit ut votum (solum saltem) Nazireatu.

Nazireatu, sicut voto Nazireatus aflicti, se tondebant frequentissime! atque utcumque aliis temporibus, eorum nunquam non ante Festum; idque in honorem adventantis Festi. Light.

He comes now to discourse concerning the right administration of the Lords Supper, and he blames the Corinthians that their coming together to celebrate that ordinance, was generally, not for the better, but for the worse. For he heard there were divisions and factions among them [ 1 Cor. 1. 11. ]; nay Hereties (e); which, considering the corruption of Man, and the malice of the Devil, he did not much wonder at, especially seeing God in his infinite wisdom permits it so to be, that the sincere among them might the more manifest their justness. He tells them, that their behaviour when they met together on this occasion, was far different from what was becoming the celebration of the Lords Supper, they not carrying themselves therein as if they were to celebrate a religious feast (f). For in those their Feasts of Charity ( at the end of which the Lords Supper was celebrated ) they did not now observe the true Church-communion, but every one, that is, every faction or division, being come to the place of the Assembly, did presently sit down to eat, whilst they had brought in the company of those of their own party, not minding or regarding others; whereupon this holy Feast, was

(e) Schisma, is a difference about Wives or external Discipline. Heresie is a difference about Doctrine and Faith.

(f) They not to eat the Lords Supper. You do not do a legally and solemnly according to Christs institution.

(1) They not to eat the Lords Supper. You do not do a legally and solemnly according to Christs institution. They, did presently sit down to eat, whilst they had brought in the company of those of their own party, not minding or regarding others; whereupon this holy Feast, was

neither celebrated at the same time by all, nor in holy concord, a unity to the true Union of Christians, spoiled thereby. And further, the poorer sort were excluded, while the rich feasted, and in their feasting, drank too liberally, even unto drunkenness. He tells them, he could not praise them for this. If they had a mind to feast, they should do it at their own houses; and not this way, and as it were, cast a contempt on the publick Assembly, by such irreverent carriage, nor so despise the Poor ( which are part of Gods Church ) and get them to shame, by excluding them out of their Company for their poverty sake. For such God admits them into his Family, and bids them to his heavenly Feast, they ought not to exclude them from this holy Feast. That therefore he may correct these inconveniences, he recites the primitive institution of the Sacrament, which he had formerly delivered to them, as he had received it from Christ by special revelation, either when he was first up into the third Heaven, or when Christ appeared to him at his first Conversion [ Gal. 1. 12. ]; viz. That our blessed Saviour, in the night wherein he was betrayed, took bread, and having, by (g) praising God for it, and imploring his blessing upon it, consecrated it to this holy prayer he used, he brake it, and bad them eat it, as that which should signify and represent his body (h), that should now speedily be broken for mankind. This he bad them do in remembrance (i) of him.

(g) The night wherein he was betrayed, took bread, and having, by (g) praising God for it, and imploring his blessing upon it, consecrated it to this holy prayer he used, he brake it, and bad them eat it, as that which should signify and represent his body (h), that should now speedily be broken for mankind. This he bad them do in remembrance (i) of him.

(g) The night wherein he was betrayed, took bread, and having, by (g) praising God for it, and imploring his blessing upon it, consecrated it to this holy prayer he used, he brake it, and bad them eat it, as that which should signify and represent his body (h), that should now speedily be broken for mankind. This he bad them do in remembrance (i) of him.

(h) This is my Body ] Metonym. i. e. The sign or representation of my Body. As he is call'd the Rock. 1 Cor. 10. 4. Because it represented him.

The flesh of Christ on the Cross was broken; there was solutio continui, with the Nails in his Hands and Feet.

(i) Do this in remembrance ] It must be a remembrance cum effectu, viz. a relying on his death with a lively Faith.

In like manner after Supper, he took the Cup (k) telling them, that the Wine contained in it, was a sign and seal of the new Testament or Covenant, that should be confirmed by his Blood, ( which he was now presently to shed on the Cross ), as the old Testament or Covenant was confirmed by the Blood of Beasts sacrificed and sprinkled upon the people, Exod. 24. 8. And as often as they do this, they would show forth (m) his death; which representation of his death was to be continued in the Church, till he come to judge the quick and dead. From Ver. 17. to 27.

(k) This Cup ] i. e. Tho Wine in this Cup, is the new Testament in my blood. i. e. signifieth unto you the New Covenant of Grace, which is ratified and confirm'd in my blood, i. e. by my death.

(m) o. 26. Do show forth the Lords

death ] Hence a Sacrament was termed by the Ancients a representative or commemorative though not a proper Sacrifice.

Having declared the original institution of this Sacrament; he comes next, to instruct them in the right use of it. He tells them, that whosoever shall eat this bread, and drink this Cup of the Lord unworthily, that is, otherwise then he meet, and becoming so holy an ordinance, ( particularly without such a disposition of mind, such a preparation of heart, such reverence and devotion as ought therein to be exercis'd ) shall be guilty of prophaning this Sacrament, ( which is the remembrance of Christs death ), and of vilifying the signs and pledges of his body and blood. Therefore every man should daly examine himself, whether he be a fit guest for so holy, and heavenly a Table, whether he have a competent knowledge of the nature, signification, end, and use of this Feast, and discern how it represents the Lords Body; whether he truly repent him of his sins, have a lively Faith in Christ, and be in Charity with his Neighbours; such therefore as cannot examine themselves, are not to be admitted unto this ordinance. And seeing the Apostle says, let him examine himself, and so let him eat of this bread, and drink of this cup, we may observe from thence, that he calls it bread still, even after consecration. \* Its bread still, though not ordinary and common bread, whilst it is applied to this use. 2. We see from hence, that the Sacrament must be received in both kinds because Christ so instituted it, and to receive it otherwise is a palpable violation of his order. The Apostl. sur-



her declares, that he that eats and drinks unworthily, that is, ignorantly, irreverently, prophane, is guilty of the Body and Blood of Christ, that is, of profaning that Ordinance, which he hath ordained for the representation of his death, (wherein his Body was broken, and his blood shed for our sins) and so incurs the danger of temporal judgment and chastisement here, and without repentance, of eternal hereafter, for bearing no greater respect to this holy action, nor discerning how this Bread and Wine represent the Lords Body, but coming to it as to an ordinary meal. And that this would be the fruit of approaching unworthily to this Table, he proves from the sad experience of the Corinthians themselves, upon some of whom God had inflicted diseases, and upon others death, for their profaning of this Ordinance. Therefore this judgment ought to be prevented by their judging of themselves, and repenting and reforming. For when God inflicts those Chastisements on his own people, he inflicts them as suberly Corrections to bring them to repentance and reformation, that they may not perish with the World.

In closing up this matter, he exhorts them, that they would partake of this holy Supper together, carrying one for another, and seems to forbid their Avarice or Love-Feasts, that they used before the holy Communion, commanding that if need were, they should eat at home, to satisfy their hunger, and avoid the danger of profaning this holy Supper, and so drawing down judgment on themselves. As for other things that concern'd the good order and government of their Church, he tells them he will take care himself when he comes to them. From Ver. 27. to the end.

## Chap. 12.

The next Case he handles, is concerning spiritual gifts, and the right use of them. It seems they, that excelled in them, were proud of them, and used them to vanity-glory and discord, and not to their Brethrens edification. Therefore he tells them, that as touching spiritual gifts, he would not have them ignorant, from whence they come (viz. not from themselves, but all from one and the same Spirit of God), nor to what end they are given, and how they ought to be used and employed. He tells them, they may remember, they were once idolatrous Gentiles, serving dumb (a) Idols, according as they were led by their idolatrous Priests, and had nothing of this divine Spirit among them; but now they ought to be sensible, that their conversion from Gentilism to Christianity, was the powerful work of this Spirit of God.

(a) Though the Devils sometimes spake in and by the Idols, yet the Idols themselves had mouths and spake not.

And this Spirit of God, he shews, does always glorifie Christ, and proclaim him to be God and Lord, and whosoever blasphemes Christ (as the unbelieving Jews did, and some vagabond Sorcerers) does not speak from this Spirit. But he, that out of sincere affection, and true Faith, does profess that Christ is the Lord, he does it by the guidance and intinell of the Spirit of God. Having promised this, he shews, there are diversities of gifts, such as prophesying, speaking with strange tongues, &c. (some more excellent than others) and diversly imparted, and in divers measures; but 'tis one and the same Spirit that distributes them all. There are also diversities of administrations, or offices, and functions in the Church, but one Lord Jesus who instituted them all, and who calleth one to this kind of Ministry, another to that. And further there are diversities of operations, or miraculous works, such as casting out Devils, &c. but 'tis the same God, namely, the Father, who by his Son, and holy Spirit worketh all these, in all them in whom they are wrought. But these divers spiritual gifts (wherein the power of the Spirit is manifested) are given for one end, viz. the edification of the Church, as he influences in nine kinds of them:

(b) vid. Glas. 1. The word of Wisdom (b), whereby he can seasonably apply sound Doctrine to his Hearers; which is the gift of a Pastor. 2. The word of Knowledge, whereby he can give the sense of the Scriptures; which is the gift of the Teacher. 3. The gift of Faith, or of Confidence and Courage in God, in great dangers. 4. The gift of Healing. 5. The gift of working Miracles and powerfully

fully casting out Devils, and curing the enemies of the Church. [See Act. 13. 11.]. 6. The gift of Foretelling things to come, and revealing Secrets. 7. The gift of Discerning Impostors, from those aided by the Spirit of God. 8. The gift of Speaking with divers kinds of Tongues. 9. The gift of Interpreting Tongues, though they had not the gift of speaking them: These two being different gifts. All these gifts worketh that one and same blessed Spirit; and the divers distributions of them, are according to the good will of God. Now that these spiritual gifts are to be used without discord, to the good of the whole Church, he proves, because the universal Christian Church, is but one spiritual body, whereof Christ is the Head. For all true Believers are by the power and effectual operation of the same Spirit ingrafted into Christ by Baptism, and so incorporated into one Body, of what state and condition sever they be, and are all made to drink one Cup in the Lords Supper, that they may be partakers more and more of the graces of one and the same sanctifying (c) Spirit, who vivifies all the Members of that Body. So that all the faithful are joined together in the Sacraments of Baptism, and the Lords Supper, and their union into one Church, and their partaking of one Spirit, is signified thereby. And the diversity of gifts given to the particular Members ought not to occasion any dissention or disagreement in the Church. This he illustrates by a comparison taken from the natural Body; the very condition of which does necessarily require plurality and diversity of Members. One Member, though never so excellent, does not make a Body; and the meanest Members are of the Body, and so to be reckoned, as well as the more excellent. Nay the more excellent Members, such as the eye and ear, have need of the inferior. And as God hath set the Members of the Body, each one in his place, and each one for its special use and service for the good of the whole: So he hath given diversity of gifts and administrations to the Church, for the welfare of the whole. And as it would be repugnant to the nature of an organical Body, to be without divers Members (d), so the nature of the organical Church would be overthrown, did it not consist of many Offices, as of so many Members, united together in one Body. Therefore the superior Members must not pride it over the inferior: for those Members of the Body that seem most feeble and weak, are necessary to the others. The Organs of nourishment, though they be not so noble, yet are they more absolutely necessary than those of the Sense, for without them, Man cannot subsist or live, as he may without Eyes, Ears, or Hands. And those Members of the Body, which seem to us less honourable (e), on them we put more abundant honour by decent clothing them, and on our uncomely parts we put more abundant adorning by a decent covering them. For our comely parts, such as the Face, have no need of covering or adorning, being comely inough of themselves; But God has so disposed the several parts of the Body, that some shall have a natural comeliness, or beauty; others that want that, shall be supplied by Clothes, which are an artificial Beauty: By all which, he shews, they should be instructed, that the meanest Officers, and those that have the least gifts are as well of that spiritual Body the Church, as those that have more excellent Offices and gifts. And as the meaner must not envy the more excellent, and so, in a dissentant, withdraw themselves from the Body, and forbear to employ themselves for the common good of the whole; so the more excellent must not despise the meaner, but put a due respect and value upon them. And as the natural Body would come to ruin by Schism, if the Members should strive among themselves, and should not regard the welfare of one another; so great mischief must needs arise to the Church by dissentions. But on the contrary, as in the natural Body, there is a sympathy (f) among the superior and inferior Members, a fellow-feeling with each other, both of joy and grief; so all the true Members of the Church, of what degree sever, ought to have the same common interest,

(d) Corporis unitatem non tollit membrorum varietas, sed ponit majus.

(e) Membra illa ab Apostolo appelluntur inhonesta, & indecora non per se sed comparate, ratione eorum que eximia venustate sunt praedita. Fullerus.

(f) Ut cum talo Spina inherit, universum corpus sentit dolorem & curacionem adhibet.

arrangements, and mutually to sympathize with each other, both in weal, and woe. All this from v. 12. the Apostle applies to the believing Corinthians, whom he acknowledges to be a part of this mystical body of Christ, whereof each Believer in particular is a Member, who ought therefore to carry himself towards his fellow-members as it shewen in the former comparison, namely, as the Members (g) of the natural body do towards one another. And having spoken so much of the diversity of gifts and Ecclesiastical administrations (of which he had spoken in the general, v. 5.) he now comes to reckon up the particular offices that God hath set in his Church.

(g) In corpore naturali membra præcipua, decentissima, validissima pro cæteris sollicita sunt, ut infirmitatem solentur, indecorum erent, dolori condolent: Ergo corporis Christi membra eandem pro se curam & sollicitudinem mutuam præstare debent.

called to interpret the Scriptures for the edification of the Church. 4. Such as are endow'd with power to work miracles of various kinds, and particularly of punishing enemies to the Gospel. 5. Such as have this power restrain'd to the cure of Diseases. 6. Helps, that is, such as were to take care of the maintenance of Ministers, and the poor, namely, Deacons. 7. Governments, that is, Ruling Elders (as some learned men understand it, according to Rom. 12. 8. 1 Tim. 5. 17.) who are to take care of the people's manners, with the Pastors and Teachers. Lastly, Such as were enabled to speak strange Tongues, or to interpret them. In conclusion, he shews, that seeing the Ministers of the Church have not all administrations of the same kind, nor of equal dignity; therefore those that have the highest, ought not to despise those who are of a lower degree; neither ought these to envy the other, and so contend one against another, but all of them ought to employ their gifts for the common good of the Church. And in order hereunto he advises them to lay aside all evil emulation, and to covet the most excellent gifts, namely, such as are most useful and profitable to the Church. And he tells them, he will shew them a more excellent way than that they were in, which is this, to lay aside all contention, pride, and envying one another, and to order all their actions by the rule of Charity.

### Chap. 13.

Now for Charity, he proves it to be the most excellent gift, and far to surpass all other gifts by four Arguments. 1. He shews them, that the gifts they were so ambitious of, were nothing without Charity. This he proves by instancing in five sorts of them. 1. Suppose a man had the gift of Tongues in the highest degree, so that he could speak all the Tongues that any man in the World were ever able to speak, or that the Angels (a) themselves would speak, if they convers'd with men, yet if he have not Charity, he makes only an unprofitable sound, and a vain ostentation. 2. Suppose he had the gift of Prophecy in the highest degree, so that he could understand the darkest mysteries of the Scripture. 3. Suppose he had the highest degree of miraculous Faith (b), so that he could remove Mountains. 4. Suppose he had the greatest liberality towards the poor imaginable. 5. Suppose he had the greatest courage for martyrdom that ever any had; yet all these without Charity will not profit him, or conduce to his Salvation. From Ver. 1. to 5.

(a) Suppositio nihil ponit in esse.

(b) The Faith of working Miracles may be severed from Charity; but justifying Faith cannot, which always worketh by Love. All Faith] i. e. All degrees of miraculous Faith.

2. He shews, the superlative excellency of Charity from the famous properties, and effects of it, which are fifteen in number. 1. It suffereth long. 2. It kind. 3. Envieth not. 4. Vaunteth not it self, that is, envicth not it self insolently, maliciously, and scornfully towards others. 5. It is not puffed up, that is, highly conceited of its self. 6. Doth not behave it self unseemly, that is, is not transported to a carriage exhibiting over place, eating, or age. 7. Seeketh not only her own but the good of others. 8. Is not easily provoked to Anger. 9. Thinketh no evil, that is, is not rashly suspicious, or imputes no evil to any man unjustly.

justly. 10. Rejoiceth not in iniquity, that is, rejoiceth not in other mens sins, but is sorry for them. 11. Rejoices in the truth, or with the truth, that is, rejoiceth at the righteousness (c) of the righteous. 12. Courageously bears labours and difficulties in discharging its duty, or covers and conceals (d) all the ill it knows of others, unless when his greater Charity to reveal it. 13. Believeth all the good of others, which rationally it may, or hath any ground to believe. 14. Hopeth all things, that is, hopes all things of the amendment of others, that in prudence it can hope. 15. Endures all the infirmities of others; or endures all things which may with a good Conscience be endured, and which make for the honour of God, and the advantage of the truth, without meditating revenge. From Ver. 5. to ver. 8.

(c) The Hebrews by truth sometimes understand righteousness and integrity. Amad integritatem & vias rectas. Vnde Gros.  
(d) *πάραστειν*.

3<sup>y</sup>. He shews, the excellency of Charity, from the permanency thereof. Charity never fails. This he illustrates by comparing it with other gifts. 1. With Prophetic, and Tongues, which shall cease, because we shall not have use of them in the other life, though here they are needful for the edification of the Church. 2. With Knowledge, viz. that imperfect knowledge which we here obtain by the ministry of the Word. For our knowledge now is but imperfect, in comparison of the knowledge of divine things, which we shall have in the life to come. And so likewise that gift whereby God enableth us to instruct others, is but imperfect, and shall then cease, because we shall have no further use of it. But when the perfect knowledge of divine things shall come, then our imperfect gifts which served to promote knowledge in this life shall cease. He illustrates this by a twofold similitude; 1. By comparing this life to childhood, and the future to the manly state, wherein childish things are abolished. 2. By shewing there is as great a difference betwixt our present knowledge in this life, and that which we shall have hereafter, as between one that seeth the image of anothers face in a Glass, and one that beholdeth the face it self. Here we know God in his Word and Works as in a Glass, by reflection; but there we shall know him intuitively, and immediately. And as there is a great difference between propounding a thing darkly and as a riddle, and propounding the same thing in plain, proper, and express words. So here we see as by a Glass, or in a Riddle, but then shall we know God face to face, that is, clearly and perfectly. And as for himself, who was an Apostle, and had been rapt up into the third Heaven, he acknowledges he knew but in part for the present, but hereafter he assured himself, his mind shall be so enlightened by God, that he shall see him and know him immediately, as God now sees and knows him, though not so perfectly. In Conclusion, he tells them, that in this life, these three eminent Graces do operate in the hearts of Believers Faith, Hope, and Charity; Without Faith we cannot be justified, without Hope Faith cannot stand, and by Love Faith must be operative. But of these three, the greatest is Charity. 1. In respect of its extent, reaching to God, good Angels, our Brethren, our Enemies. 2. In respect of its use, extending to the good of others; whereas Faith, and Hope are only private graces. 3. In respect of its duration, because Faith and Hope shall cease in the other life; Faith shall be swallowed up in Vision, and Hope in Fruition, but Charity shall abide for ever. From Ver. 8. to the end.

And seeing Charity is so excellent a grace, he shews, they should very carefully labour for it; yet spiritual gifts also they should earnestly and zealously desire, especially that of interpreting the Holy Scripture, as the most useful for the edification of the Church. It seems, some among them much affected the gift of Tongues, and despised Pastoral gifts in comparison thereof. He therefore proves the gift of Prophecy, or Exhortation, to be more excellent than the gift of Tongues, separated from the gift of Interpretation. For he that speaks in an unknown

### Chap. 14.

(a) Opinamur, nec sine ratione linguam istam ignotam qua usi sunt isti vel abusi potius in Ecclesia fuisse linguam Hebraeam, &c. *Light. in loc.*

\* Prayer in the Church in an unknown Tongue, croseth, in a manner, this whole Chapter,

with Tongues, but prefers Prophetic as more useful to the Church, except it be joined with Interpretation. This he amplifies, by instancing in his own person, who he says, should not profit thereby merely by speaking to them in an unknown Tongue; but if he speak intelligibly to them, that is, either revealed things to come, or communicated his knowledge in the deep mysteries of Religion, and the sacred Figures; or interpreted the prophetick part of the Scripture; or in a plain Catechistical way instructed them in things they were to believe and do, when indeed he should speak to their profit. This he further illustrates, by a similitude taken from Musical Instruments, the one used in peace, viz. the Harp; the other in war, viz. the Trumpet; telling them, that as 'tis ordinarily seen in the world, if the Harp sound something not understood, a man cannot apply himself to the dance; or if the Trumpet give not such a sound as is understood, a man cannot prepare himself to the Battle: so those that have the gift of a strange Tongue, if they do not utter words intelligible to the Auditors, they will nothing edifie them by what they say; their words will be only uselessly poured out into the air. There are, it may be, he tells them, as many

(b) τὰ ἄλλα γὰρ φωναὶ ἰσὺν ἑαυτοῖς ἀκούονται.

(c) ἄφωνοι.

I speak to him also in a Language which he understands not, we shall be Barbarians one to another. Wherefore he exhorts them, that of all spiritual gifts, they would most earnestly desire the gift of Prophetic, for the good of the Church. And in order hereunto, he advises, that he that hath the gift of an unknown Tongue, should pray (d) that he may be enabled so to interpret that Tongue, that others may profit thereby.

(d) Precetur vel ut ipse vel ut alius interpretetur, quod locutus est, ut alii discant.

For, says he, if I pray in an unknown Tongue, my Spirit prayeth, that is, I make use of my gift which I myself understand, but that understanding of mine is no way useful to others. I will tell you therefore what seems most desirable to me in this case, Namely, that if I pray by the gift of the Spirit in an unknown Tongue,

(e) I will pray with the Spirit, that is, with a strange Tongue ministered to me by the Spirit.

To pray with the understanding is to pray so as others may understand.

I may add an interpretation, and so pray with understanding (e) also, that is, so as others, which bear, may understand; and if I sing praises to God by the gift of the Spirit, in an unknown Tongue, I may add an interpretation that the hearers may understand and profit thereby. For else when any man shall bless God in an unknown Tongue by the gift of the Spirit, how shall ordinary persons in the Congregation give their consent, by saying Amen to what he says. For the hearers (that cannot understand) are not edified, nor can go along with the thanksgiving, though that which is spoken be very excellent. He tells them, he had the gift of Tongues in a larger measure than any of them (and he knew how to value that gift) yet he had rather speak a few words so as to express and interpret his understanding and meaning to others, than many in a Tongue unknown to the people. In sum, he shews them, that a vain ostentation of things that tended not to profit, was but a childish thing. Indeed in innocency they should imitate little Children, but in understanding of things spiritual they should

approve

approve themselves to be men. He further shews, out of the Law, that is, the Scriptures of the Old Testament, (See Joh. 10. 34.) and particularly out of Isa. 28. 11. that because the people of Judah would not be instructed by the plain preaching of the Lords Prophets therefore he would cause them to be spoken to in an unknown Language for a punishment of their unthankfulness and obstinacy, that is, he would visit them with outlandish Enemies and Armies, whose Language they should not understand. So that strange Tongues, except they were interpreted, were not given for a sign of any good to Believers, but they were given as a sign of Gods displeasure to unbelievers (1) inasmuch that by the just judgment of God, their ignorance by this means would be the more increased. But the gift of Prophecie serveth not only for the conversion of unbelievers, but for the edification of Believers also. Therefore Prophecie is to be preferred before Tongues. Moreover, when the Church meets together, if all that speak should speak in a strange Tongue, what will an ordinary man, or an unbeliever (coming into the Congregation) think or say? Will he not think them all mad? But if all that speak, do Prophecie and interpret the Scripture, and open the Doctrine of Christ to the edification of the Church; in such a case, if an unbeliever come in, he is convinced of sin, and condemned according to the sentence of the Law, by all those that Prophecie, and the secret sins of his heart are made manifest unto him, and so falling down he will adore God, and seriously give testimony to Gods presence with the Prophets of the Church. Therefore Prophecie is more excellent than the gift of Tongues. From Ver. 1. to 26.

(1) Hinc vero Paulus rectè colligit linguarum peregrinarum n. um, ita ut eo utebantur Corinthii, signum esse destinatum non iis qui credunt sed infidelibus, i. e. maledictio signum qua prolatos Dominus ulcisceretur non benedictio quia suos erudit. Non solent autem Apostoli anxie syllabas numerare in citandis scriptura testimonis, &c. vid. Beza in loc.

He now comes to give several precepts concerning good order in the Church, and particularly to prescribe certain rules which they should observe as to the use of gifts. And first says he, when you come together, hath any of you a Psalm or Hymn suggested to him by the Spirit, to the glory of God and the edification of the Church? or hath any one of you a Doctrine, a particular instruction, or matter of consolation inspired into him by the Spirit? or hath he a strange Tongue; or the gift of interpreting into the Greek Tongue, what another speak in a strange Tongue, (possibly the Hebrew)? Let it be how it will, he exhorts, that all be done so as may most tend to the benefit and edification of the Church. His second precept is, that those that were enabled with the gift of Tongues should not speak in one and the same Assembly, one here and another there, to the confusion of the Company, but no more than three should speak at one time, and that not together, but by course one after another, and that too, when there was an Interpreter present, (who could explain in the vulgar Tongue, what they said) otherwise he that had the strange Tongue should be silent in the Church, and keep his Tongue to himself, and use it at home betwixt God and himself in private prayer. And accordingly he directs concerning those that propheticd, to wit, that only two or three of them should Prophecie at one meeting, and that the other Prophets should judge and examine their Doctrine by the rule of the Word. Yet if any Prophet who sat by, desired to be heard, (while the other was speaking), in order to the opening some difficulty then before them, the Apostle orders that they should permit him so to do, and that the other that was speaking should be silent. For all the Prophets that were extraordinarily inspired by the Spirit were to be heard, (provided order was duly observed therein), that so the knowledge and consolation of the whole Church might be thereby promoted. And he tells them, the Spirits of the Prophets, that is, the Doctrines which the Prophets bring, are to be judged and examined\* by the other Prophets, whether they be agreeable to the word of God or no. And those rules he exhorts them diligently to observe, lest a tumult, and confusion should arise among them, which is hateful to God, who requires that peace should be kept, and maintained in all the Churches of his Saints. From Ver. 26. to 34.

\* We are commanded to try the Spirits, 1 Joh. 4. 1.

And

And for the further carrying on of good order among them, he forbids that Women should speak publicly, or propound any Questions in the Church, because subjection is appointed by the word of God for that sex [ Gen. 3. 16. ], of which silence is a token. And therefore they should learn privately at home of their own husbands, and seek instructions from them in the things they doubted of. He further shows, that if any of their high-crested Doctors, or others among them, will not submit to these Precepts, but take upon them to order otherwise, and to suffer Women to speak in the Congregation, contrary to all other Churches, they should consider that they are not the first Church, that was planted from which the Gospel came forth to other places, as it did from Jerusalem, nor were they the only persons to whom the Gospel was sent, that they should take upon them to Judge of order and decency, and therein to differ from all other Churches. He affirms that these Precepts he hath given them are from the Lord, and commands that those who esteem themselves Prophets, and persons that have any spiritual gift or attestation, should acknowledge them to be divine. And for others that affect to be ignorant, he leaves them to be ignorant at their own peril. In fine, he exhorts them, earnestly to endeavour after the gift of Prophecy; and for the gift of Tongues, that they that have it should be allowed the use of it, provided they observed the rules by him before given. And that in their publick Assemblies for religious worship, all things should be performed with gravity and decency, as may most conduce to the glory of God, and the edification of the Church. From Ver. 34. to the end.

Chap. 15.

He comes now to assert the Doctrine of the Resurrection, there being some, it seems, in the Church of Corinth at that time that denied it. And first by way of Introduction, he recites the sum of the Gospel which he had preached to them, which they had embraced; and in the profession whereof, the greatest part of them had hitherto stood steadfast, and by which, he tells them, they shall be saved (a), if they faithfully retain and observe it, as he delivered (b) it unto them: and this he assures himself they will do, except their former embracing the Gospel was rash, light, and inconsiderate. He tells them, that he delivered unto them what he had received of Ananias,

(a) Præsent pro futuro.

(b) i. e. Historiam cum suis circumstantiis, & dogmata cum suis explanatione.

and the Apostles, and by special revelation from Christ himself [ Gal. 1. 12. 1 Cor. 11. 23. ] namely, that Christ had foretold in the Old Testament, [ viz. Isa. 53. 5. Dan 9. 26. ], That he was buried and rose again, as was prefigured in Jonas. That he was seen of Cephas or Peter, Luk. 24. 34. Then of the Twelve gathered together, Luk. 24. 36. (c), (for so the Company of Disciples, consisting formerly of Twelve, was still called, though Judas was gone to his own place, and Thomas was now absent). Then of Five hundred Brethren at once in Galilee, [ Mat. 28. 7. 16. ], whereof some were yet alive, and able to testify it. Besides, he was seen of James,

then of all the Apostles [ Joh. 20. 26. ], Thomas being with them, and possibly the greatest part of the Seventy Disciples present also. Last of all, he tells them, he was seen of himself, whom in great humility he calls an untimely birth, because he was not by lesurable institution brought to Christianity, whereby he should be as a natural birth, but was as an untimely birth, by reason of his sudden and unexpected conversion, and which was not without some violence, Act. 9. And as an untimely birth (d), is not fit to be called a birth, because Children that are so born, are very imperfect, being lesser, and weaker than those of full growth; so says Paul, I am a poor abortive, one whose conversion was after the Lord was ascended into Heaven. And as an abortive Child is the least

(d) Verisimile est, hanc loquendi formulam apud Hebræos usitatum fuisse, cum de re vili, quæ planè abjecta leat atque abscondi, loquuntur; præsertim si spectes. Numb. 12. 12. Dieric. Antiq. Bibl.

least of Children, so he reckon'd himself the least (e) of the Apostles, not worthy to be called an Apostle because he had persecuted the Church of Christ. However, says he, by the grace and favour of God I am what I am, that is, a believing Christian, and an Apostle; and so my testimony to be received as well as that of the other Apostles: And his grace which was bestowed on me was not in vain. For being by his special favour, constituted an Apostle, I have since laboured to walk worthy of it, and have been more laborious and industrious than any of the other Apostles; yet what I have done, I do not attribute to my self, but impute entirely to his gracious assistance, that enabled me, and went along with me. Therefore, whether you look upon me, or upon them, (to whom he appeared here on the Earth, and so more eye-witnesses of his Resurrection), you can have no ground to doubt of this truth; for both they and I preach the same things, viz. that Christ died for our sins, and rose again, and that we shall rise again by his power; and this is the Doctrine that you Corinthians once believed and received. From Ver. 1. to 12.

2. Having promised these things, He comes now to refute the Error of those that denied the Resurrection, showing the absurdity of it in six particulars.

1. If there be no Resurrection of the dead, then Christ the Head is not risen. For if the Head be risen, he will certainly raise up his Members also.
2. If Christ be not risen, then the Apostles preaching, and so finally asserting His Resurrection as an irrefutable argument of the divinity of his Deity was in vain: (For if it had not been divine, God would not have confirmed it, and as it were set his Seal to it, by raising him from the dead on the third day); and then their belief of it was in vain also.
3. Then Paul himself, and the other Apostles had given a false testimony of God (which they could not reasonably be suspected of) affirming, that he raised up Christ from the dead, which yet he did not, if there be no Resurrection of the dead.
4. If Christ be not raised, it will thence follow, not only that the Faith of these Corinthians was vain, but that they are yet in their sins, and subject to condemnation for them; and that Christ hath not expiated them. For it would be an evidence he had not satisfied for them, if he still remained under death.
5. If Christ be not risen, then they which died in the Faith of Christ, are quite lost, seeing they were not delivered from their sins by him.
6. Then Christians are of all men most miserable, who subject themselves, for the cause of Christ, to many sufferings, and dangers, and afflictions here, and deprive themselves of many comforts and advantages which they might otherwise enjoy, if they expected only from him the good things of this life; and had no hopes to be raised by him to a better, when this is ended. From Ver. 12. to 22.

In hac tantum vita sperare in Christo cum tantum hujus vite bonæ ab eo expectare cum futuram vitam non credunt. Fla.

Having thus proved by these arguments, that Christ is risen, he shows, it will from hence follow, that the dead in Christ shall rise also. For as the first Fruits (g) are pledges and an earnest of a future harvest; so the Resurrection of Christ is a pledge and assurance of the Resurrection of all the Saints. For as death came by Adam, so shall the Resurrection come by Christ. As by Adams sin, all that are partakers of his Nature are concluded under the sentence of death; so all truly regenerate that are by Faith united to Christ, and are partakers of his divine Nature, shall be made alive as he is by him. For the righteous be will raise as their Head, and the wicked be will raise as their Judge. But here it will be objected, If Christ the Head be risen

(g) v. 20. Primitiæ dormientium. 1. Christus primus dignitate. 2. Primum causæ, per Christum enim omnes resurgemus. 3. Tempore, primus inter resurgentes ad vitam immortalæ. Licet enim aliqui ante Christum suscitati ab Elia & Eliaco fuerint, tamen illi tantum resurrexerunt ad præsentem vitam mortalem, rursusque mortui sunt. Sic Christus dicitur primogenitus mortuorum, i. e. enim omnes resurgemus; & v. 6. renascens ex mortuis. Cæcili. à Lapide.

Why are not those that are in Christ raised also? He answers, that the order which God hath appointed must be observed, viz. that Christ as the first Fruits should rise first, and afterwards all the Faithful, (the rest of the harvest) at his Second Coming; at which time, (when the end of the World will be) Christ having subdued and abolished all adverse powers and dominions that were contrary to him, will deliver up his Mediatorial Kingdom into the hands of his Father, laying aside that manner of ruling, by those means, he now useth for the gathering, and governing of his Church. Not that he shall cease to reign with his Father, (for in that sense, Of his Kingdom there shall be no end), but he shall cease to reign as Mediator, and as deputed by his Father. Yet he must reign as Mediator till he have his Enemies, whose death will be the last; and death being subdued, the resurrection must needs follow. Now that all enemies shall be subdued under him, the Apostle manifests, because God the Father hath promised that all things shall be subject unto him [Psal. 8. 6. Eph. 1. 22. Heb. 2. 8.], yet we are always to suppose, that he hath not thereby devoted himself of his Sovereign Empire, but under the word All, He himself is excepted, who hath subjected all things else to his Son. And when all things shall be thus subdued to Christ, and his Mediatorial Kingdom delivered up to his Father, then the Son himself, as Mediator and Head of his Church, [See 1 Cor. 12. 12. Eph. 1. 12.] shall be subject unto him. And then shall God the Father, Son, and Holy Ghost, fill all the Saints with glory and bliss eternally and immediately, whereas now He conveys himself to them by means. From Verbe 20. to 29.

He further proves, there will be a Resurrection of the dead. For else, what benefit will accrue to those who are baptized for the dead? that is, that suffer great persecution (a) for professing, asserting, and defending the Resurrection of some that are dead, viz.

(a) *Beza* takes the word βαπτίζουσα in the middle Voice, and so renders it, *our ablution manner*: Some take it passively, and render it, Why are they then washed with the washing men use over the dead. q. d. If the dead rise not, if the Corps shall for ever perish, to what end do you wash them? Do men give respect, where there is no hope? See Note (b) of Sect. 4. Chap. 2.

wherein their patience and courage for Christ shall be rewarded? He protests by that, which he took the most joy in of any thing in the World, viz. his fidelity to Christ, and the success of his ministry among them (they being thereby brought to believe and rejoice in Christ) that he died daily, (in preparation of mind) being daily exposed to the hazards of death; which sure he should not do, if he had not an assured hope of a Resurrection to a better life after this.

(b) Id est, cum bestialibus hominibus, *Supra* ἀνθρώπων ὁμοίους, hominibus ferarum more faventibus. Scilicet in notis, Feros & praeracti ingenii viros, quibuscumque illi negotium & contentio fuit, vocat *Bestias*. Quidam haec verba intelligunt de diffipationibus quas per tres menses cum incredulis & pertinacibus Judaeis, Ephepsi habuit. De mortuorum resurrectione loquens, *frustranea* esse ostendit varia illa *παραμύθητα*, quae propter Christum sustulit *v. 30. 31.* & *frustranea* omnem suam cum adversariis veritatis (tanquam bestias) de veritate religionis Christianae

To what purpose was he exposed to fight with beasts at Ephesus (b), and to run such a hazard of his life as that was, if he had no hope of a better life after this, and of a glorious Resurrection? And further, If there were no Resurrection, then there was some sense in that wild saying of the Epicures among them, Let us eat and drink, for to-morrow we shall dye; that is, Let us take our fill of pleasures, while we may; for shortly death comes, and will put an end to all, See *Isa. 22. 13.* But he bids them take heed of attending to such rotten kind of speeches, which might corrupt them with false principles, and vicious manners. He advises therefore such among them, as were sleeping in their ignorance and foolish security, to rouse up themselves, and to awake

to righteousness, viz. to live righteously, and to avoid Epicurism, and the company of Epicures. For he tells them, there were some such among them, which had not the right knowledge of the true God, which he spake to their shame. From Ver. 29. to 35.

ram insignem praeteriturus Lucas; & certe in malorum catalogo, 2 Cor. 11. 23. (ubi potiores, & omnium maximas suas calamitates Apostolus enumerat) hujus pugnae & periculi mentionem facit. Deinde si Ephepsi tale quid tentasset, Paulus ad jus civitatis provocasset; quomodo fecit, & evasit, cum deberet flagellis cedi. Praeterea, non levebat Civem Romanum bellis objicere; sed mancipiorum illud erat supplicium. Digest. leg. 3. ad legem Corneliam de Sicariis. κατ' ἀρχαίον quod attinet, si verbum ἀρχαίον subaudiatur (uti illa ellipsis alibi occurrit ut 2 Cor. 9. 6.) omnia recte se habent. Secundum hominem sem humanis loqui se dicit Paulus, quando similitudinem utitur, Gal. 3. 15. Rom. 5. 19. qualis & hic sermo est, metaphoricè conceptus. Vide *Glossam* & *Irailibius*.

He now comes to answer three Objections against this Doctrine.

- Object. 1. It seems impossible the dead should arise. For, How shall it be?  
Object. 2. Who can describe with what bodies they shall arise?  
Object. 3. What shall become of those that are alive at the Coming of Christ? For they are not capable of a Resurrection who never died.

To the first he answers, that 'tis as possible for the Body to rise again, as for Corn sown to be quickned after it dies in the earth.

To the second, he says, that our Bodies shall arise the same in substance, but not in qualities. They shall rise with far more excellent qualities, than those they were buried with. As a bare grain of Corn that is sown, is raised in substance and kind the same, but diverse in qualities, coming up with blade, and ear, and corn in it: It does not rise in the same figure in which it was sown. Seeds are sown and rot, yet notwithstanding they are so far from perishing thereby, that they rise up far more beautiful; and whereas they are sown dry and hard, they spring up green and fresh: So why should it seem incredible, that our Bodies should arise from corruption, and yet with far more excellent qualities than they had before? And as there are several kinds of flesh, and one more excellent than another; and as celestial Bodies, are more glorious than terrestrial, and one celestial Body differs from another in glory; so it will be in the Resurrection. The Bodies that rise, will differ from those that dyed. That which was here a corruptible Body, when it rises, will be an incorruptible. The Body that was here obnoxious, and exposed to diseases, griefs, and death, will be raised glorious and shining, like unto the Stars, and the Sun in the Heavens [Math. 13. 43. & 17. 2.]. That which was sown a natural or an animal Body, which needed here to be supported, as other animals are, with meat, and drink, and such things as afforded nourishment to it, shall be raised a spiritual Body, endued with spiritual qualities, not needing meat, or nourishment, but shall be supported immediately by the Spirit of God without means, as the Angels in Heaven are, Math. 22. 30. So that there are Bodies of both these sorts, which much differ one from the other. And as from the first Adam, (according to Gen. 2. 7.) we received a natural, or animal Body, which yet could not be continued in life without nourishment; so by the second Adam, namely Christ, we shall obtain a spiritual Body in the Resurrection, which he will sustain without nourishment by his Spirit, He being a quickning Spirit. And as since the Resurrection, Christ hath a spiritual Body, which is immortal and incorruptible; so shall he also give such Bodies to those that are his. That all things must be done in order; we must have a natural Body first, and a spiritual Body after, as that which is perfect follows upon that which is imperfect. The first Man is of the earth, earthly, and therefore could communicate nothing but a terrene life. But the second Man, is not only man, but God from Heaven also, and therefore could support his own Body, that it should not see corruption (though in its own nature terrene and resolvable into dust); and having raised it out of the grave he could make it glorious, immortal, and heavenly, not need-

ing earthly supports. And so in like manner can be make our Bodies also. Such a Body as Adam himself had, such have all we, ( who descended from him in a natural way ), as long as we are upon the earth. And such a Body as Christ now hath ( namely, glorified, immortal, and incorruptible ), shall Believers have, after they shall be raised from the dead, and shall be taken up into Heaven. And as here we are conformable to the first Adam, in mortality and corruptibility; so shall we hereafter be conformable to Christ in glory and immortality. For our Bodies, as now they are, cannot enter into the Kingdom of God, unless they be first sanctified that glorify us here, by the mutation of their qualities, and be changed, purified, and immortalized. From Ver. 35. to 51.

He now answers the third Objecti<sup>o</sup>n, namely, What shall become of those who shall be found alive at Christs coming? As for those, he tells them, they shall not dye, but shall be changed, and of mortal shall become immortal, and that in a moment, when both all that are dead, and all that are alive shall be summoned by the last Trumpet to Christs Tribunal. And when this is done, then that triumphant speech of the Prophet Hosea shall be fulfilled, chap. 13. 14. O death, I will be thy plagues! O grave, I will be thy destruction! that is, Death shall be destroyed for ever, and shall never recover strength again over any man. And that this Victory may appear the greater, he shows, that the sting of death is sin, and the strength of sin, is the Law, that is, Gods satisfaction be given to the Law, sin, wrath, and death remain in full force and power. But after satisfaction is made to the Law for us, sin and wrath are taken away, and death is disarmed of its sting. From the whole that he hath said, he infers two things; 1. That God should be highly praised, who hath through Christ given us Victory over Sin, Death, and the Law. 2. That we should be steadfast and unmovable in the profession of the Gospel, and in doing and suffering the will of God, being assured there will be a Resurrection, at which our labour will be recompensed and graciously rewarded. From Ver. 51. to the end.

## Chap. 16.

He shuts up the whole Epistle, giving some directions concerning their collection for the poor Saints at Jerusalem, how and in what manner it should be made, and how sent. Particularly he orders, that on the Lords day every one should by something by, as God had prospered him, that there might be a full sum collected, and so no further need of gatherings when he came. And he tells them, that when he comes, they shall chuse the Messengers who shall carry their contribution, that they may be sure of the due disposing of it, according to their own inventions. And those whom they shall chuse, he will by his Letter recommend and send to Jerusalem; or if it be thought needful for himself to go along with them, on this occasion, ( as he did sometimes, Act. 24. 17. & Rom. 15. 25. ), he declares his willingness to do it. From Ver. 1. to 5.

He tells them, he designed to come to them, as soon as he had spent some time in the several parts of Macedonia. For he intended to remove from Ephesus where he now was, and to go to Jerusalem, through that Region. And perhaps he would stay the whole Winter with them, which being done, he supposed some of them would go some part of the way with him. And therefore he would not now come to them, and only see them as it were in passing. For if he did so, he should not be able to stay; whereas his purpose was, ( with the Lords leave ) to spend some time with them, when he next came. At present he purposed to stay at Ephesus, till Pentecost, because God had opened a great door, and opportunity to him for the gaining of many to Christ, and had abundantly blessed his labours. Yet there were many adversaries in that place, that opposed the truth, which made his presence requisite for some time longer; For Satan and his instruments in his absence did much harm. From Ver. 5. to 10.

He

He charges them that if Timothy come to them, they should take care of his safety among them, and that they would look upon him as they would on himself; because of his faithfulness in the ministerial work, and that they would treat him respectfully and bring him on in his journey, when he returned, that he might come safely to him; for he and the Brethren expected him. Ver. 10, 11.

He acquaints them that Apollos was not willing at present for some reasons to come to them, possibly because he would not countenance a Faction there begun under his name [ 1 Cor. 1. 12. ]. Ver. 12.

He exhorts them, to watchfulness, steadfastness in the Faith, Christian courage, and Fortitude, and that putting away Schisms and Division, they they would make Charity the Arbitrator of all things among them. Ver. 13, 14.

He makes honourable mention of Stephanas and his Family, as those that received the Gospel at the first preaching of it in Achaia, and first gave their Names to Christ, and have since added themselves to the ministry of the Saints, being very serviceable and bountiful to them on all occasions. He exhorts them to honour and respect \* such, and all others that join with them in the propagation of the Gospel and Faith of Christ. Ver. 15, 16.

v. 16. *ὁμο  
τάτης ἐστὶ  
hoc loco est*

reuereri, honorem & obsequia deferre. Ut Eph. 5. 21. 1 Pet. 5. 5. Gros.

He tells them, he was glad of the coming of Stephanas, Fortunatus, and Achaicus unto him, who had acquainted him with the Schisms among them, and all other matters of importance, and so had done that which they themselves ought to have done. He tells them, they had much refreshed his Spirit, by acquainting him, that there were so many yet among them that adhered to the truth; and they had ( he supposed ) refreshed their Spirits, by sending them word of the continuance of his great affliction towards them. He would have persons of such integrity as they were, much esteemed among them. Ver. 17, 18.

He comes now to the Conclusion of his Epistle, wherein he sends several salutations unto them from the Churches of Asia; from Aquila and Priscilla, and all the Christians in their Family, who wished them all spiritual blessings from Christ. He wills them to salute one another with the kiss of Peace and Charity, with which Believers ( according to the custom of those Countries and times ) used to salute one another. He adds his own salutation with his own hand, the rest of the Epistle being written by some Scribe, See 2 The. 3. 17. He adds also one remarkable sentence with his own hand, which he would have them especially to take notice of, and remember, ( as Augustus used to do when he wrote to the Governours of Provinces ) namely this, If any man love not the Lord Jesus Christ, ( that is, be a secret or open opposer of him and his Gospel ), let him be accursed: Maranatha, the Lord cometh. As if he should have said, Let him be reserved to the last judgment of God, Jude v. 14, 15. Behold the Lord cometh with ten thousand of his Saints to execute judgment, &c. In which sentence he threatens utter destruction to wilful opposers of Christ, and hypocrites ( except they repent ): not out of any evil passion of mind, but out of an holy zeal, and an Apostolical Spirit. He concludes all with his wonted benediction, and the signification of his love to them. From Ver. 19. to the end.

SECT. VIII.

**A** Pollos being unwilling for the present (as we have heard, *sect. 7.*) to go to *Corinth*, but chusing rather, as it seems, to go to *Crete*, (now call'd *Candia*), *Paul* thought good by him and *Zenas*, (a Doctor of the Law) to write an Epistle to *Titus*, whom he had left in that *Island*, further to propagate the Gospel, to ordain *Elders* in every City where the Gospel was propagated, and to finish what was lacking; and conducing to the good of that people, which the Apostle himself had not time to do. And understanding that many in that *Island* ambitiously aspir'd to the *Pastoral* charge; and that several *false Teachers*, erroneous in judgment, and scandalous in life, had already crept in, to the great hurt of the Church; he writes this Epistle to *Titus* (which is of like argument with the First and Second to *Timothy*) to direct him how to carry himself in reference to that people, and the work he was to do there.

Epistle to Titus. In this Epistle there are three parts,

- 1. A Preface.
- 2. The Substance or matter of the Epistle.
- 3. The Conclusion.

**T**HE Preface is contained in the four first Verses; wherein we may observe, 1. The Person writing this Epistle, who is described by his office, *A Servant of God, and an Apostle of Jesus Christ, for the propagating the Faith*

(a) v. 1. κατὰ πίστιν] Missus ad enunciantium eam fidem quam habent qui electi sunt à Deo. *Psalm.* (b) πρὸ χρόνων αἰώνων, ante tempora secularia, h. e. ante multa secula; jam inde à primis mundi temporibus

(c) ante τὸν χρόνον subaudi κατὰ, q. d. Manifestavit autem proprio tempore per verbum suum in predicatione quæ vobis concedita est.

(a) of God's Elect, (namely, Faith in Christ), and the knowledge of the truth which tends to godliness, and this in hope of eternal life to be attained thereby, which the Righteous God promised long ago (b), in the first Ages of the World, [viz, *Gen. 3. 15.*], but now hath more clearly manifested by the preaching of the Word (c), which was committed to him, among others, by the command of God, who gives us Salvation by Jesus Christ, [See *1 Tim. 1. 1.*]. 2. The Person written to, viz. *Titus*, described by his spiritual relation to *Paul*, who converted him to the Faith, which is the common means of Salvation, both to Jews and Gentiles. 3. The Salutation it self, wherein are the Blessings prayed for in *Titus's* behalf; viz. *Grace, Mercy, and Peace from God.* From *Vcr. 1.* to 5.

2. He comes then to the Body of the Epistle; wherein, 1. He tells *Titus*, for what end he left him in *Crete*, namely, to set in order the things that were wanting in those new planted Churches, to ordain *Elders* in every City, as he had appointed him, v. 5. 2. That he might not err in the choice of fit men, he tells him, how they should be qualified. The Qualifications of an Elder, which he sets down, may be reduced to three Heads:

1. Oecono-

- 1. Oeconomical.
  - 1. That he be blameless.
  - 2. The Husband of one Wife, and not guilty of Polygamy.
  - 3. That his Children be brought up in the Faith, and in good order, and obedience.
  - 4. That he be a Lover of Hospitality, and be ready to receive and entertain Strangers, and the banished Servants of God. *ver. 8.*

- 2. Moral, set down
  - 1. Negatively.
    - 1. Not self-will'd.
    - 2. Not soon angry.
    - 3. Not given to Wine.
    - 4. No Striker.
    - 5. Not given to filthy lucre, v. 7.
  - 2. Affirmatively.
    - 1. A lover of good men.
    - 2. Sober.
    - 3. Just.
    - 4. Holy.
    - 5. Temperate, v. 8.

- 3. Ecclesiastical.
  - 1. That nothing be found in him unworthy of the Steward of God, who ought to be so much the more blameless, by how much his office is more holy.
  - 2. That he be studious to know the truth, and tenacious of the truth, when known, and that for a double end:
    - 1. That he may be able to feed the Flock with right knowledge, and vigorously to exhort them to the performance of their several duties.
    - 2. To convince gain-sayers, and to stop their mouths.

And he shews, that great care should be taken, that Persons so qualified should be chosen, and that both in respect of the false Teachers, that did at that time abound in their *Island*, as also in respect of the people of *Crete* themselves. The false Teachers he describes by their evil manners, declaring them to be unruly, vain-talkers, deceivers, especially those of the Circumcision, viz. the Jewish Doctors, who taught things they ought not; and subverted whole houses for filthy lucre's sake. *Ver. 10, 11.*

As for the people of *Crete*; he shews, that one of their own Poets, viz. *Epimenides* (held by them for a Prophet) hath set forth the disposition of that Nation, viz. that they are liars, given to idleness, serving their own intemperance; which Character he acknowledges to be too true, (namely, as to the generality of them), and thence infers, that the false Teachers that were among them, (and others also who were misled by them) must not be handled too mildly, but reprov'd, and rebuked sharply (d), that they may submit etandi sunt themselves found in the Faith, and to the Doctrine of the Gospel, and may not themselves be led to Jewish Fables, and the Commandments and Traditions of men: tractari par which turn many from the truth; of which sort he instances in one, viz. the east, adeoque distinction of meats, as clean and unclean; which he shews is against the liberty liberè redas: which Christi hath purchased, and allows to all that truly believe in him. For, unto quendi.

the

the pure all things are pure; that is, to true Believers, whose hearts are purified by Faith, all kinds of meats are lawful; but to the impure and unbelievers 'tis quite otherwise; nothing can be used purely by them, their minds and consciences being defiled with sin, and not purged from their guilt by Faith in Christ. And he further tells them, that though some of these false Teachers may seem to be religious, and profess to know God, yet in their works they plainly deny him: being abominable hypocrites, rebels against the truth of God, and unmeet for the performance of any good work which he requires. From Ver. 5. to the end.

Chap. 2.

3ly. He proceeds to direct Titus, touching the faithful discharge of his Ministerial office: injoining him,

1. More generally, That he speak the things that become sound Doctrine.

2. More particularly, he directs him how to accommodate himself to several sorts of persons.

1. To teach old men to be sober, grave, temperate, sound in faith, charitable and patient.

2. To teach ancient women to be in all their behaviour and deportment as becoming persons that profess holiness; not false accusers, not given to drinking or tipping, but teachers of good things; and that they be exemplary to the younger women, and teach them their duties, viz. to be sober, to love their Husbands, to love their children; and to be discreet, chaste, keepers at home, good, obedient to their own Husbands, that the Name of God be not blasphemed, nor the Christian Religion be thought to infuse any thing into them contrary to moral vertue.

3. To teach young men to be sober-minded. And upon occasion of this direction, he gives Titus himself (who probably was now young as Timothy was) his lessons, exhorting him to be exemplary in his life and conversation, (in all things shewing himself a pattern of good works), and in his publick Doctrine or preaching, to shew incorruptness, gravity, sincerity; and in his private discourses, sound speech, that cannot be condemned; to the shaming and silencing of opposers. Ver. 7, 8.

4. To teach Servants to be obedient to their own Masters, to please them well in all lawful things, not answering again, nor murmuring or repining at their just commands, reproofs, or corrections; not pilloining or stealing, but shewing all good fidelity, that they may adorn the Doctrine of God our Saviour by a conscientious discharge of their duties. Ver. 9, 10.

And he adds a further reason, why all sorts of persons should labour to discharge their respective duties faithfully, because the grace of God manifested in the Gospel, bringing and offering Salvation, hath now appeared to all sorts of persons. (which before was only manifested to the Jews) teaching them to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, expecting eternal Salvation and bliss. (the blessing which all good Christians hope for) and the glorious Coming of Jesus Christ to judgment, (who is here called the great God), who gave himself for us that he might redeem us from the guilt of all our iniquities, and to justify us, and purifie us unto himself, and make us a peculiar people, zealous of good works, and to sanctifie us. These things he commands Titus to press with all authority, that none may have any just cause to despise him. From Ver. 11, to the end.

Chap. 3.

(a) Sponte nempe non coacte.

4ly. He directs him to exhort all sorts of Christians to these duties; 1. To be subject to civil Powers and Magistrates (a). 2. To be ready to every good work. 3. Not to revile any man. 4. To be no Brawlers. 5. To be gentle towards all, even the worst of men; and the reason he gives for it, is this, Because

cause \* we (says he) before our conversion were such as others now are; in which carnal state whilst we lived, we were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, and would not have thought our selves well dealt with, to have been imperiously and roughly handled: what therefore, we would not that men should have done to us, when we were such; let not us do to others, that now are, as we then were. But when the transcendent mercy and loving-kindness of God towards lost sinners, was effectually manifested to us by the preaching of the Gospel, then there was a blessed change wrought in us. Yet the cause of this change was not any thing in us, or any works of righteousness done by us, but merely the free grace of God, which mov'd him to rescue us out of that wretched miserable estate, and to work a work of regeneration in us, whereof Baptism is the outward visible sign, and the Holy Ghost the inward invincible worker; whom Christ hath obtained of the Father, that he should be sent down and imparted unto us, and should dwell in us, (not essentially but energetically) abundantly illuminating, guiding, strengthening, and comforting of us. And the end of God herein is, that being justified by his grace, that is, by Faith in his Son, we should be made heirs of eternal life, according to the hope which the Promises of God have given us thereof. From Ver. 1. to 8.

5ly. He directs Titus to inculcate this into his Hearers, with firm and solid reasons, That true Believers ought especially to be careful to employ themselves in good works, and to go \* before others in the practice of them; because these things are profitable not only to others,

but especially to themselves, seeing God of his grace will reward them for them. 2. That they should avoid foolish questions and disputes about genealogies, and contentions about the various interpretations of certain places in the Law; because these things are unprofitable. 3. That they should reject, that is, avoid, shun, and refuse communion with an Heretick, who does pertinaciously persist in great and dangerous errors, and labours to draw Disciples after him, (see Act. 20.30.) after they have once and again admonished him; concluding that such an one is perverted, and smeth grievously (c), insliding that punishment on himself, which the Church is wont to inflict on those that are guilty of great misdemeanours, that is, cutting himself off from the Church, of which he is a Member. Ver. 10, 11.

6ly. In the Conclusion of the Epistle, he speaks of private business; he orders Titus that when he shall send Artemas or Tychicus to supply his absence there, he should make haste to come to him to Nicopolis, where he did intend to winter. That he should bring Zenas and Apollos on in their way (who were coming to him), and supply them with moneys and other necessaries for their journey. And he orders, that not only the faithful among the people, but that the Preachers \* themselves, and those of the Pastoral Order should look to it that their Faith be accompanied with Charity and good works, and that they excell therein upon all necessary occasions. Such (among others) are, friendly to entertain and dismiss strangers, especially those that labour in the Gospel; lest whilst they exhort others to good works, and to bring forth the fruits of Faith, they themselves should be found unfruitful. Lastly, with salutation sent to Titus from the Brethren with him, and desiring him to salute all the Christians in Crete who loved him, and the Brethren with him, for the common Faiths sake, and with such a love as the Christian Faith requires. He concludes all with his Apostolical Benediction. From Ver. 8. to the end.

\* Cum dicit Paulus istos, non tam se intelligit quam eos qui ex Gentibus vocati erant, per solvitur fatis ipsi familiarerem, neque nimium obortam, cum Christiani omnes unus corporis membra sunt. Grot.

\* v. 8. καλῶν ἔργων προϊσταναι; i. e. honorum operum singularum curam gerere, ut lacere tenentur qui negotio alicui praesecti sunt. Menph. Nescio.

(c) Aded ut culpa non tam in intellectu sit quam in voluntate.

\* v. 14. Nostri, i. e. Nostri Ordinis homines, Ministerio, scilicet. fungentes, ne se infames censent ab Eleemosynarum collatione. Beza. Alii per nostros intelligunt solum fideles in Creta.



## SECT. IX.

THE Apostle by his Epistle had ordered *Titus* to meet him at *Nicopolis*, (a City in *Thracia*, not far from *Philippi* in *Macedonia*, where he intended to winter), but afterwards upon some reasons having altered his mind, he now sends for him to come to *Ephesus*; and from thence not long after sent him to *Corinth*, that he might by him know the state of the *Corinthians*, and what effect his first Epistle had had among them.

## SECT. X.

IN the mean time *Demetrius* a Silver-smith (who made *silver Shrines* for *Diana*, or little Models of the famous Temple there, with the Image of *Diana* (a) in them, (which strangers which came thither, used to buy, and to employ to a superstitious use) fearing that if *Pauls* Doctrine prevailed, he should lose his profit; he called together the workmen of the same craft, (whereof it seems, he had many that wrought under him), and shewing them the danger they were in, left their trade should come into contempt; & he greatly exasperated them against *Paul*, as one that taught the people, that *those were not gods which were made with hands*, and one that cried down the worship of *Diana*, whom *all Asia*, and other parts of the world (b) had in so high veneration: A great hubbub was hereupon raised, and the enraged multitude cried down the Doctrine of *Paul*, and cried up the *Goddess* of the *Ephesians*; And in this hubbub they seized upon two of *Pauls* companions, *Gaius* and *Aristarchus* [See *Rom.* 16. 23. *Col.* 4. 10. ], and drew them into the *Theatre*. *Paul* seeing nothing likely to ensue from this popular tumult, but the present destruction of himself and his fellow *Christians* (See *2 Cor.* 1. 8.), if the providence of God did not wonderfully prevent it, thought he must attempt something (though with evident peril to himself), for the rescue of his Friends out of that danger (see *1 Job.* 3. 16.). And therefore he was about to have adventur'd himself into the *Theatre* (c), there to have made an *Apology* for himself and the *Christian Religion* to the people; but the Disciples earnestly dissuade him from it. And some of

(a) Diana fuit una ex sex Deabus majoribus quas Ethnici colebant. Invocabatur à viatoribus & itinerantibus tanquam dux viarum; item à venatoribus tanquam tutrix sylvarum, item à pragnantibus & parturientibus tanquam mater viventium & nascentium animalium, unde pingebatur *τροφιακάδες* seu *multimamma*.

Huius Diana in urbe Ephesina extructum erat Templum tam magnificentum ut ex omnibus partibus orbis ad hoc templum spectandum homines confluerent: & numerabatur inter septem mundi miracula; & bello Persico propter pulchritudinem ejus, Barbari huic pepererunt, cum omnia alia templa comburent. Tota Asia in ædificando hoc templo fuit occupata, idque per annos plus quam ducentos. Longitudo dicitur fuisse pedum 425, latitudo 220: Columnas habuit 127 à totidem Regibus ædificatas, quarum singule habuerunt altitudinem sexaginta pedum. Adificatum erat in loco palustris; & pro fundamentis habit carbones & vellera lanae. In hoc templo erat simulacrum Dianæ, quod credebant cælo delapsum, & adorabant. Denique de hoc Templo illud memorabile, quod quidam *Hæroclitus* illud accendit & combussit, eo solum sine ut æternum sibi nomen compararet in historiis; quasi inter felicissem esset numerandum, Per maleficia inclarescere & in historiis inferi, sicut *Pilatus* in symbolum fidei, & *Judas* in historiam passionis. Succensum est ab *Herodrato* eodem die quo natus est *Alexander Magnus*, sed postea restitutum, donec novissimo fato periret ex incendio *Naiborum*, quod refert *Capitolinus* in Galliceno.

(b) Non inde sequetur cultum Dianæ esse veram religionem. Non est

the *Astarche* (d) sent to him, and gave him the same advice, who it seems privately favoured his Doctrine, and were secretly his friends. The hubbub therefore continuing and the rude people being enraged (as it seems) against the *Jews* (as enemies to their heathenish worship), as well as against the *Christians*, the *Jews* caused one *Alexander* a *Jew* to come forth, and to speak to the people in justification of *their Nation and Religion*, and as 'tis probable, to cast the occasion of all this discontent on the *Christians*. But when the people understood he was a *Jew*, they would not hear him, but with a wild confused noise cried up their *goddess Diana* for two hours together. At length the *Town-Clerk* coming forth to the people, by his wisdom appeased the tumult, representing to them, that their Religion and the worship of *Diana* was so publickly known, and so generally approv'd in the world, that there needed no tumult or uproar to vindicate the same, as *Demetrius* suggested. And as for these men they were now so enraged against, he tells them, they had offered no violence to the Temple to demolish it, nor had defaced any of the Images in it (e), nor had spoken evil of the *Goddess Diana*, that he knew of. However, if *Demetrius* and the Artificers that depend on him have any matter of accusation against any of them, he tells them, the *Courtdays* are come, and the *Proconsuls* Officers or Deputies are ready to assemble, from whom they may seek for justice. And therefore they had best be quiet, and do nothing rashly; for they were in danger already to be call'd in question and *sued* by the *Romans*, for that days *riot*. And having thus appeased them, he persuaded them peaceably to return to their own homes.

Catholica religio, quam totus orbis amplectitur. Nam major orbis pars semper adhaesit erroribus; sed est vera religio quam tota vera Ecclesia omnium temporum & locorum amplectitur. Hoc de nostra religione affirmamus, de Pontificia negamus. *Strab.* (c) Theatrum est locus publicus & amplus, ludis spectandis idoneus, ubi sine dubio etiam curia fuit, & ubi publica civium negotia tractari solebant.

(d) *ἄστυρχος* (*ἀστυρχών*) Syr. Primores, Asia licet aliqui existimant quod sic vocat, non qui Asia præerant ut principes, sed præcipuos sacerdotes, quorum munus erat, ludos theatralis in Deorum honorem edere.

Some hereby understand certain public persons, which were sent from the Greek Cities of the lesser Asia, as *Procurators* in publick businesses to *Ephesus*, which was the chief of them.

(e) Sciebant Apostoli, hoc non solum sed magistratus esse officium: Concionando ejiciebant imagines ex cordibus hominum, sed non per violentiam ex templis.

- Ad.* 19. v. 23. And the same time there arose no small stir about that way.  
v. 24. For a certain man, named *Demetrius*, a Silver-smith, which made silver shrines for *Diana*, brought no small gain unto the craftsmen:  
v. 25. Whom he called together, with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.  
v. 26. Moreover, ye see and hear, that not alone at *Ephesus*, but almost thoroughout all *Asia*, this *Paul* hath persuaded and turned away much people, saying, That they be no gods which are made with hands.  
v. 27. So that not only our craft is in danger to be set at nought: but also that the temple of the great goddess *Diana* should be despised, and her magnificence should be destroyed, whom all *Asia* and the world worshippeth,  
v. 28. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is *Diana* of the *Ephesians*.  
v. 29. And the whole city was filled with confusion, and having caught *Gaius*

- Gaius and Aristarchus, men of Macedonia, Pauls companions in travel, they rushed with one accord into the theatre.
- v. 30. And when Paul would have entred in unto the people, the disciples suffered him not.
- v. 31. And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theater.
- v. 32. Some therefore cried one thing, and some another: for the assembly was confused, and the more part knew not wherefore they were come together.
- v. 33. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckned with the hand, and would have made his defence unto the people.
- v. 34. But when they knew that he was a Jew, all with one voice about the space of two hours, cried out, Great is Diana of the Ephesians.
- v. 35. And when the town-clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of Ephesus is a worshipper of the great goddess Diana, and of the image that fell down from Jupiter?
- v. 36. Seemg then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.
- v. 37. For ye have brought hither these men, which are neither robbers of Churches, nor yet blasphemers of your goddesses.
- v. 38. Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies; let them implead one another.
- v. 39. But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.
- v. 40. For we are in danger to be called in question for this days uproar, there being no cause whereby we may give an account of this course.
- v. 41. And when he had thus spoken, he dismissed the Assembly.

- v. 22. εἰς τὴν Ἀσίαν pro ἢ τῆ Ἀσίᾳ quæ mutatio frequens Hellenistic.
- v. 24. τὰς ἀργυρὰς ] Exiguas adiculas argenteas & in iis simulacrum Dianæ ad effigiem veri templi & simulacri, quæ vulgo ab iis emebantur qui Dianam Ephesiam vifabant. Tales adiculas Veneris Cnidia meminit Plinius, 36. 5.
- v. 27. τὸ το τὸ πῆρος, illud quod nobis est peculiare. Beza. Id quod nos tangit (i. e. ars nostra). Grot.
- Εὐσεβίου ut etiam destruitur mensas Dianæ ] q. d. Parum est de nostro quæstu: tota Religio hic periclitatur: sub obtentu Dianæ numinis velificatur lucro. C. nam orbis terrarum colit ] Apuleius lib. 2. de eadem. Cujus nomen unicum multiformi specie, ritu vario, nomine multijugo, totus veneratur orbis.
- v. 30. Non fuerunt eum ] i. e. precibus eum dimovebant.
- v. 33. Alexandrium ] Aliqui Judæorum (ut videtur) promoverunt eum extra turbam in eum locum unde ab omnibus exaudiri possit, & eum proponebant tanquam idoneum Pauli accusatorem, ut qui ipsius dogmata nosset omnia, & ab iis descivisset. Videtur enim hic esse Alexander faber ærarius de quo queritur, 1 Tim. 1. 20. 2 Tim 4. 14. Hoc autem modo Judæi volebant odium omne hoc à se amovere, cum scirent se quoque invisos esse tanquam inimicos Deorum. Grot.
- v. 35. τὸ Διοσκήτης ] Nempe ἀγέματος. Erat id ex vite factum ut Muciano auctore tradidit Plinius. Sed quia fabricatio ejus omnem memoriam excedebat, ideo facile sacerdotibus plebi persuasere, esse de cælo delapsum, ut Suidas notat in voce Διοσκήτης. The like fictions had the Heathens concerning the Palladium of Troy, and the Ascle of Rome.
- v. 37. ἕτε ἱεροσολύς, &c. ] Quia ne intraverant quidem templum, nec Dianam Ephesiam speciatim nominaverant.
- v. 38. ἀγαθαὶ ἀγωναὶ ] Recte notat Suidas ἀγέματος dici diem, quo lites disceptantur. Ita omnino scribendum in Actis, ἀγαθαὶ ἀγωναὶ & subaudiendum quædam dies quibus lege agitur, quos factos Romani vocant. vid. Causib. in Theophrasti charact.
- v. 39. ἱεροσολύς ἐκκλησία ] Legitimus cœtus est qui à Magistratu civitatis convocatur & legitur.

SECT.

## SECT. XI.

Paul having thus by the wonderful providence of God escaped this danger ( at which he seems to point, 2 Cor. 3, 9, 10. ), not long after, calling the Brethren together, he took his leave, and departed from Ephesus, to go into Macedonia, leaving Timothy there, ( who was come again unto him from Macedonia ), to carry on the work of the Gospel in that place.

Act. 20. v. 1. And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia,

- 1 Tim. 1. v. 3. As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine;
- v. 4. Neither give heed to fables, and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

## SECT. XII.

About this time ( as 'tis conceived ) Aquila and Priscilla leave Ephesus, and return to Rome, having ventured their lives here to save Paul, as he himself gratefully acknowledges Rom. 16. 3, 4. Many other Jews also from other quarters returned to Rome, as is intimated Act. 28. 21. the Edict of Claudius the Emperor for their expulsion thence, now after his death wearing out of date.

## SECT. XIII.

From Macedonia Paul first goes to Troas, where though there was a door opened to him of the Lord to preach the Gospel, yet being troubled because he found not Titus there, ( whom he had sent to the Corinthians, with another Brother, greatly desiring to know their state ), he staid not long in that place; but because he neither heard from Titus, nor any other, how his first Epistle had took with the Corinthians, he thought it best to go directly into Macedonia ( 2 Cor. 2. 12, 13. ); which he travelled over, from place to place, exhorting the Brethren with much exhortation, Act. 20. 2. And when his afflictions there were nothing abated, but without were fightings and contentious from false Brethren, or open Enemies; within were fears, left all did not go well at Corinth; at last the coming of Titus, and the joyful message he brought concerning the Liberality and Charity of the Corinthians did much comfort and revive him, 2 Cor. 7. 5, 6. by whose example he provokes and stirs up the Macedonians to provide Collections to be sent to the poor Saints at Jerusalem, 2 Cor. 9. 2. And the Macedonians being moved

C c c

by

by this example, though labouring under many pressures and afflictions, beyond their power shewed themselves liberal. 2 Cor. 8. 1, 2, 3, 4.

## SECT. XIV.

Anno  
Christi MDCCLXVIII  
58 2.

THE Apostle having understood from *Titus* the present state and condition of the *Corinthians*, sends him to them again; and with him, *the Brother whose praise is in the Gospel throughout all the Churches*, 2 Cor. 8. 18. (supposed to be *Luke*), and another whom he commends for his great diligence, 2 Cor. 8. 22. And by them he sends his *second Epistle* to them. For though his first failed not of a good effect among many of them, yet some vain-glorious Teachers persisted in their contumacy, and not only vilified the Apostles authority, but presumed to compare themselves with him, yea, to prefer themselves before him, to the no small detriment and prejudice of the Gospel. And out of their ill will towards him, they interpreted all his *sayings* and *doings* to the worst sense. He had promised in the latter end of his former Epistle to come to them shortly. But for certain reasons he did yet forbear to come. This they interpreted as an argument of *levity* in him. He had in his fifth Chapter commanded the *incestuous person* to be delivered over to *satan*. This they interpreted as an argument of his over-great rigoroufness and severity; and other things they ill interpreted, as particularly, that he carried himself towards them, as if he affected domination over them: That he overthrew the *Law*, and made men carnal and dissolute; that he was imperious in writing, though his person was abject and contemptible. These and such like Calumnies of theirs, the Apostle sets himself to refute in this Epistle: yet notwithstanding all this, he professes his sincere love to them; but being forced to it by his Adversaries, he resolves to vindicate himself and his Apostolick authority from their contempt.

In

The Second Epistle  
to the Corinthi-

In which Epistle we may observe these *three* parts.

1. The *Preface*.
2. The *Body of the Epistle*.
3. The *Conclusion*.

THE Preface contains the Direction of the Epistle to the Church at Corinth, and to all the Saints, and Churches in Achaia, and his Apostolical salutation and benediction. Ver. 1, 2.

The Body of the Epistle consists of three parts. In the 1st. He apologizes for himself in the five first Chapters.

In the 2d. He exhorts the Corinthians to sundry duties. Chap. 6, 7, 8, 9.

In the 3d. He vindicates his own Authority and Doctrine. Chap. 10, 11, 12, and to the 11th. ver. of Chap. 13.

In the first part, we may observe these particulars.

1st. Lest any of them should be offended at his many afflictions and troubles, and be tempted to think (as worldlings use to be), that if he were a faithful Servant of God, he would not suffer him to be so extremely afflicted. He therefore begins his Epistle with solemn thanksgiving to God, for the comforts he afforded him in those his trials, that so he might by his own experience be able to comfort others that were in the like condition. For though his sufferings for Christ were many, yet his consolations from Christ were many also. And he tells them, that whether he was afflicted, it tended to their consolation and salvation, which is to be wrought out by a patient and christian enduring such kind of afflictions as he endured, when they are called to it: or whether he was comforted, it tended also to their consolation and salvation, who by his example, might learn willingly to undergo afflictions for Christ, that they might also partake of his consolations. And he had a steadfast and firm hope concerning several of them, that they did sympathize with him in his sufferings, and accordingly should partake with him in his comforts. From Ver. 1, to 8.

The first  
part of the  
Epistle.

2. He clears himself of some aspersions cast on him by false Teachers. As first of *levity* in not coming to them according to his promise made, 1 Cor. 4. 19. & 1 Cor. 16. from 2. to 8. And secondly of too much rigor towards the incestuous person.

To the first, he answers, that he was hindered by that affliction he met with in Asia, viz. at Ephesus, that was so great, that he even despaired of life. The history of which, (as some conceive), we have Act. 19. (a), where 'tis intimated in what extreme danger his life was, so that he had no humane means to escape it. Let out of this danger God (who can deliver from imminent death those, that are ready to dye, and can, and will raise up those that are dead at the last day) delivered him, and he trusts will still deliver him out of all such dangers; they affording him the help of their prayers (which he earnestly desires) that so the mercy of such deliverances being bestowed through the prayers and intercessions of many, God may be glorified and praised by many for them. From Ver. 8. to 12.

(a) Videntur indicari illa pericula de quibus Act. 20. 19. Graec. *Cogitantur* putat hujus tribulationis nunquam alibi in Scripturis fieri mentionem.

2ly. He shews that the fairness and uprightness of his conversation, and especially among the Corinthians (among whom he had conversed a year and half, Act. 18. 11.) might testify for him, that he was not acted by fleshly wisdom or dissimu-

(b) ο. 13. Veram lætionem esse arbitror quam fecutus est Syrus, ἀλλ' ἢ ἀναγινώσκοντες καὶ ἐπιγινώσκοντες. Non alia vobis scribimus, quam quæ vera sunt scribitur; sed quæ hic legitis, ea sic gesta agnoscitis. *Græc.* in Luc.

And I write no other things to you concerning my uprightnes and sincerity than what ye read of me in the Epistles I have sent to you and other Churches, and which ye know of me, and I hope shall acknowledge the same unto the end.

first, and that he might receive offices of kindness and friendship from them. And therefore he did not make promises lightly and rashly after the manner of carnal men, (promising what they intend not to perform), so that there should be (c) yea and nay with him, that is, saying and not doing concerning the same things. For Christ Jesus whom he had preached among them, and whom he and they ought to imitate, was not inconstant and changeable in his Promises; but whatsoever is promised by him or of him, is certain and inviolable. For all the Promises of God, made in the Covenant of Grace, have their foundation, firm establishment, and unalterable ratification in the death of Jesus Christ, the Mediator and Surety thereof [Gal. 3: 17. Heb. 9: 15, 16, 17. & Chap. 7: 22.], and in and through him, are firm and steadfast, sure and certain; and he, and the other Apostles ought to declare the same in their ministry, to the glory of God. And he shews, that he that establishes and confirms both him and them in their Faith in Christ, is God alone, who hath anointed and consecrated them his Apostles to this high office of the Apostleship, by plentifully pouring forth upon them the gifts and graces of his Spirit, and thereby sitting them for it; and by the Miracles he hath enabled them to work, hath set his Seal to their Doctrine; and by the ineffable, and glorious joys of his Spirit, wrought in their hearts, hath given them, as it were, an earnest and taste of their future happiness: And therefore surely such persons as they, are not to be accused of lightness and vanity. From Ver. 12. to 23.

(c) Etiam iustorum, est Etiam, & eorum Non, est Non.

Further he solemnly professes, that his end in delaying to come to them, was to give some among them time to repent and reform, and that the disorders in their Church might be rectified by themselves, lest when he came, he should be compell'd to use more severity among them, than they could well bear. And this he saith, not as one that arrogated to himself a dominion over their Faith, (and design'd to impose upon them in the matters that concern'd their souls, what he pleas'd), but as a minister and co-worker with Christ, to bring them to a right and due sense of their faults, and consequently to that true joy and comfort which follows upon true repentance and amendment; and so he should be a means to strengthen their Faith in Christ, by which alone they stand in the favour of God, and obtain a right and title to the Kingdom of Heaven. From Ver. 23, to the end.

Chap. 2.

He comes now in the second place, to vindicate himself from the aspersions of too much rigor towards the incestuous person. In order to which, he tells them, that he had no mind to come to them in such a manner, that his coming should bring sadness, and heaviness to them, by reason of the severity he should be necessitated to use towards the reforming of the evil manners among them. For if he was forc'd upon such an occasion to grieve them, nothing could comfort him so much, as the amendment of the person against whom he was forc'd to use severity. And concerning this thing, viz. the amending of the faults among them, he had written to them in his former Epistle [chap. 5.], lest if he should

come

come to them, and find any scandalous unreform'd persons among them, besides his sorrow for their sin, he should be forced to a new sorrow, which necessary severity would create both to them and himself: And he was considerate that they rather desired he should find matter of joy among them, by the removal of such offences, than matter of sorrow, by continuing of them. He professes, that what he wrote in his former Epistle concerning the incestuous person, was not written with any intention to grieve them, but out of his great and abundant love to them, which could not endure that they should make themselves guilty of such faults. He tells them, that the incestuous person's sin, had not so wholly grieved him, as if they were all offenders with him; for since he had proof of their obedience in their excommunication of him, he did sorrow but in part, only for his sake who was guilty, not for them all, they having cleared themselves, that they were no upholders or maintainers of him in his sin. And that it might appear that his former severity proceeded not from any other principle than love, and a desire of good to the Church of Corinth, he declares, that the censure and chastisement inflicted on this incestuous person by the authority of many (that is, the Governours of the Church, the Church it self consenting) seeing he had manifested his repentance, was sufficient. And therefore he adviseth, that he be received into favour again, because they were bound to forgive and comfort him now, as well as they were bound to excommunicate him before; and this they ought the rather to do, lest if they should not, he should be swallowed up of over-much sorrow. Wherefore he exhorts them, to contrit their love towards him, by shewing, that by excommunicating him they did not intend to destroy him, but to save him, by bringing him to repentance. And for this end he had now written to them, to see whether they would be as obedient to his directions and appointments, in abolishing of penitents, as in afflicting Church-offenders. He tells them, that whom they were willing to forgive and restore from excommunication (being satisfied of their repentance), he was willing also to forgive, as one present in spirit with them, (see 1 Cor. 5). And if in the beginning of the Church, before the orderly government of it was settled, he alone had received some repenting sinners to mercy; he did it, not out of ambition, but with regard to them, to give them an example of shewing lenity as well as severity; and with respect to the person of Christ; that he might keep people steadfast in the Faith of Christ; and that Satan might not get an advantage against any of them; who sometimes by too great strictness of Ecclesiastical discipline seek to kill sinners asleep, and sometimes by too great severity endeavour to drive them to despair. From Ver. 1. to 12.

3dly. He shews, he was so far from wanting any true affection to them, that when he came to Troas, though a door (as) was opened to him by the Lord for the preaching of the Gospel in that place, yet he had no rest in his spirit because he found not Titus there, to inform him of their state; and in pursuit of him he left that City, and went into Macedonia, in hope that he might find him there, and having met with him he understood by him the happy success of his former Epistle, and that caus'd him to bless God exceedingly, who had hitherto so graciously prospered him in his ministry, and had given him and his fellow-Apostles such a victory and conquest in every place, (where they came to preach the word) by the conversion of so many, and had spread the sweet odour or favour of the Gospel by their preaching up and down in the world. And (says he) we spread this sweet favour of Christ, (to the honour and glory of God), both among such as are thereby brought to repent and believe, and among such as remain impenitent and unbelievers. To the one, the Gospel is the most comfortable vital favour that ever came to them, and a ministry of life; and the power of God unto their Salvation; but to the other, by accident, 'tis a favour of death (b) and aggravates their condemnation. And the preaching of this glorious Gospel, he shews, is a mighty employment, and no man is sufficient of himself for it. Lastly, he declares, that he was no corrupter of the Word, as many false Teachers were, who mixed their own

D d d

passions

\* See Act. 20: 6. 1 Tim. 4: 13.  
(a) See 1 Cor. 16: 9.

\* See 2 Cor. 3: 6, 7, 8.

(b) Odor mortis in mortem; i. e. odor mortis, mortem afferens: Odor vitæ in vitam, i. e. Odor vitalis, vitam afferens.

passions of pride or covetousness with the true Doctrine they preached; but he preached it out of uprightness and sincerity, as one taught of God, and who eyed God in what he did, and was acted by the power, and guided by the Spirit of Christ. From Ver. 12. to the end.

## Chap. 3.

4ly. He shows it was not requisite he should go about to commend the fidelity of his ministry, especially to them, considering they had been converted by it; and therefore he needed not Letters commendatory to them (or from them to others) such as the false Teachers possibly strove to commend themselves by; for they themselves were his (a) Epistle of commendation, given

(a) Ego Evangelium vestris inscripsi animis. Grot.

(b) Legendum puto easdems vobis cordibus vestris, collatione versuculi tertii & ex re ipsa. Pif.

as it were by God to him, affording him a clear Testimony of the soundness of his Doctrine, and the efficaciousness of his Ministry, by their conversion; which Testimony being written in their hearts (b), and openly appearing in their Christian conversation, was legible to other Churches, and accordingly acknowledged by them: yet he would not say, they were so much his Epistle, as the Epistle of Christ, Christ himself having written his Will and Law on their hearts, by the operation of the Holy Ghost, after a more excellent manner than any thing was wont to be written with Ink upon Paper; and he and Timothy were only the Pen or Instruments of the Spirit in this writing (c). And they had still a great confidence of being

(c) Their Faith was the work of the Spirit, though wrought by his Ministry.

further instrumental in this way, and of the acceptance of their endeavours with God, through Christ enabling of them. Not that they were able by any natural wisdom of their own, to think or contrive any thing that was fit to convert the hearts of men; but their sufficiency was Gods allitance, who had made them fit or meet to be Ministers of the New Testament, which is accompanied with the efficacious operation of the Spirit, and not of the Old Testament, which literally declared what was to be done, but gave no spiritual ability for the doing and performing of it. For the Old Testament, or old dispensation of the Covenant of Grace (call'd here the Letter), though it shadow'd out the way to life, yet conferred not on salu man any power to perform what is required thereunto, but convinced him of sin, and consequently that he was worthy of death (d), which is threatened to transgressors. But

(d) v. 6. Litera occidit, i. e. convincit hominem quod sit aeternae morti obnoxius. Rom. 7. 10.

the New Testament, or Gospel, doth not only clearly show the way to life and salvation by Faith in Christ Jesus, but is also accompanied with the power of the Holy Ghost, whereby that Faith is wrought, and whereby the Soul is raised up, and quickened from the death of sin. Now if the Old Testament which was a ministrat[i]on of death, and was written in Letters, and engraven in Stones, (as to some part of it, to wit, the Ten Commandments), was so glorious, as was signified by the splendor of Moses's face, which the Children of

\* See Exod. Israel could not steadfastly behold when he came down from the Mount \*: which 34: 40. Ministrat[i]on was yet to be done away, (as far forth as it was opposite to the

Gospel-dispensat[i]on \*): How much more glorious is the Ministrat[i]on of the New Testament, which is accompanied with the quickning Spirit of God? If the Ministrat[i]on of Condemnation were glorious, how much shall the Ministrat[i]on of Righteousness and Justification excell in glory?

So that the former, though in it self glorious, yet when compared with the latter, hath, as it were, no glory; it is so far out-shin'd by it: and if that Administrat[i]on which was to be abolished was glorious, surely that which is to continue is much more glorious. From hence he infers, that seeing himself and the other Apostles had such hope that their Ministry should be accepted and owned by God, they us'd the greater boldness in publishing the Gospel; and did not imitate Moses, who veiled his face, which was a sign of the obscurity of the Legal Administrat[i]on, and of the blindness of the Jews, who could not see the end and

scope

scope of that which was to be abolished, but generally rested in the outward letter (e), and apprehended not the mystery hid under those show'ers, and to this day, the veil remained (e) Volunt vitam aeternam per legem; quae nullibi in lege promissa est. Grot. Old Testament. But in the New Testament, by the clear Doctrine of Christ, this covering or veil is done away. Nevertheless, when their hearts shall be turned to the Lord, and shall own Christ, then the veil shall be done away as to them also, and they shall clearly see and understand what is now hid from them. For Christ is that quickning Spirit who takes away the veil and powerfully changes the heart; and where his Spirit powerfully works, there is liberty and freedom from the yoke of the legal Administrat[i]on, and from slavery to sin. And as Moses when he went to appear before the Lord put away the covering from his face, and by his converse with God his face became more and more shining and glorious, so (says he) all we who have received the Spirit of the Lord, do with open face, without any veil or covering, clearly behold the glorious Attributes of God, and the glorious manifestations of his grace, mercy, and wisdom shining in the face of Jesus Christ, (as in a mirror or glass), and thereby are transformed into his Image, and are made like to him in the glory of holiness and grace, growing from one glorious measure and degree of it to another, through the operation of his Holy Spirit. From Ver. 1. to the end.

5ly. He professes diligence and faithfulness in preaching this glorious Gospel, (which was a ministry not of the letter and of death, but of the spirit and life); and that, notwithstanding all his troubles, he faint'd not, nor was discouraged. He declares that he had renounced ambition and covetousness (which some secretly allowed themselves in), and that he did not walk craftily, nor handle

the word of God (a) deceitfully, so as to accommodate it to the corrupt humors and dispositions of men; but he preached the truth sincerely, and endeavour'd to approve himself to the Consciences of all those, who would judge understandingly and uprightly. He tells them, if the Gospel so clearly preached, be not understood by many worldly wise men, that is no argument of the Devil, whom the world generally serves, and who (by the just judgment of God) hath got such a dominion over multitudes, that they serve him as their God (b); and by him it is that they are so blinded, that the light of the glorious Gospel of Christ cannot shine into their hearts, wherein is manifested the Majesty of Christs person, and the sovereign Excellency of his benefits, and that he is the Image of God, the Eternal Word and Wisdom of the Father, by whom the Glory, Witdom, Righteousness, Grace, and Power of the Father is revealed to us, and present'd before us. He further manifests his fidelity, by shewing them, he sought to advance the glory of Christ in his preaching, and not himself, acknowledging himself a servant to Christ, and to his people for the promoting of Christs interest in them. For he humbly acknowledges, that God, who at first by his omnipotent word produced light out of darkness, by no less efficacy and power brought him (a lost sinner) out of the darkness of Pharisaeism and sin, and shined into his heart with his glorious light, to the intent that he should communicate and impart this divine light of the knowledge of God, which shineth in the face or person of Jesus Christ, unto others. 'Tis true, the glory of God shon once in the face of Moses, but that was covered and veiled: But it shines much more gloriously now in the face of Christ, and is not covered to us. As a man sees the Fathers countenance in the face of his Son; so God represents himself most lively, sweetly, and savingly in Jesus Christ. But he tells them, that himself and his fellow-Apostles, (who were intrusted with this rich treasure of the Gospel) were but earthen Vessels, frail and contemptible, and exposed to

(a) Dolo tractant verbum Dei qui hominibus placent, aut partem veri tacent, aut falsa admittunt. Grot.

(b) Sic vocatus tum a suberbia quae sibi arrogat honorem Dei, & vult adorari ut Deus; tum a potentia quia haec obtinet in rebus, qui sunt major pars seculi, Zamb. Vide Joh. 12. 31. Eph. 2. 2. & 6. 12.

my

many sufferings, that the success of the Gospel preached by them, might be imputed to Christ alone, and not to them. FROM VER. 1. TO 8.

6ly. He shews, they had no reason to be offended at his sufferings, nor to object, that if he had preached the Gospel sincerely, God would not have permitted him to be so persecuted and afflicted. He tells them, all his afflictions were so moderated, and himself so upheld by God, that he sunk not under the burden of them. We are troubled (says he) on every side, but are not brought into such straits as to be overwhelmed; (b) sometimes, and desist what to do in great dangers, but not brought so low as utterly to despair of help; persecuted by men, but not forsaken of God; cast down indeed, but not utterly destroyed; so that in our sufferings we represent the death and passion of Christ Jesus; and are in continual danger of death for Christ's sake, that it may appear we are supported by the quickening power of the Spirit of Christ under all these afflictions; so that death is wrought (c) in us, that is, the preaching of the Gospel exposeth us to the dangers of death, and yet our ministry bringeth eternal life to you: we dye, that is, are exposed to death, that you may live eternally in happiness. And we having the same Spirit of Faith which was in holy David when he wrote the 116 Psalm, where at v. 10, he saith, Because I believed therefore I spake, I was sore afflicted, &c. As he (Isa.) being in many troubles believed, and justified his confidence in God for deliverance, so likewise do we, being assured that he (d) that raised Christ from the dead, will raise us up also by Christ, and will present us glorious together with you, if ye believe. All these things, says he, viz. the dangers we have been in, and the deliverance God hath afforded to us, they all tend to your advantage, and to the confirming of your Faith, and the increasing of your thankfulness, that so the benefit having abounded, and the mercy of God having extended it self to many persons, by the thanksgiving of many for it, more glory may red und to God. And for this cause (says the Apostle) we faint not, nor are slack and sluggish in our work. For though these bodies of ours be attenuated and weakened by so many afflictions, yet our inward man, our minds and Souls grow more strong and vigorous. For our transitory light afflictions (to speak of them comparatively), are so accepted by God, that they work (e) for us, not for any merit in them, but through Gods free grace and mercy, and Christ's merits), a most excellent eternal weight of glory, we having our minds intent by Faith, not on things visible and temporal, but on things

(b) Hæsitamus, sed non profluus hæremus. Beza.

(c) Ἐνεργηταί ἡμεῖς ἡμῶν τῶν παθῶν. Grot.

eternally in happiness. And we having the same Spirit of Faith which was in holy David when he wrote the 116 Psalm, where at v. 10, he saith, Because I believed therefore I spake, I was sore afflicted, &c. As he (Isa.) being in many troubles believed, and justified his confidence in God for deliverance, so likewise do we, being assured that he (d) that raised Christ from the dead, will raise us up also by Christ, and will present us glorious together with you, if ye believe. All these things, says he, viz. the dangers we have been in, and the deliverance God hath afforded to us, they all tend to your advantage, and to the confirming of your Faith, and the increasing of your thankfulness, that so the benefit having abounded, and the mercy of God having extended it self to many persons, by the thanksgiving of many for it, more glory may red und to God. And for this cause (says the Apostle) we faint not, nor are slack and sluggish in our work. For though these bodies of ours be attenuated and weakened by so many afflictions, yet our inward man, our minds and Souls grow more strong and vigorous. For our transitory light afflictions (to speak of them comparatively), are so accepted by God, that they work (e) for us, not for any merit in them, but through Gods free grace and mercy, and Christ's merits), a most excellent eternal weight of glory, we having our minds intent by Faith, not on things visible and temporal, but on things

(d) Deo Patri tribuitur excitatio Christi è mortuis, Act. 3. 15.

invisible and eternal. FROM VER. 8. to the end.

(e) Operari dicuntur nobis gloriam, non meriti modo Rom 8. 18. sed ratione misericordiae promittentis Dei. Slat.

## Chap. 5.

7ly. Having mentioned this eternal glory, he proceeds to describe it, testifying his assurance that after this mortal body of his, which is but an earthly tabernacle shall be broken down, his Soul shall (a) have a building made by God, that is, an immortal glorious body (see 1 Cor. 15. 44. 46.) divinely made and fitted for Heaven, and the fruits and employments of that glorious place. He shews, that while he is in this mortal body he groans by reason of his daily troubles, desiring earnestly to be clothed with that glorious body (b). This he speaks upon supposition (c) that he be found clothed with his mortal body, that is, alive at Christ's Second Coming, and not naked, that is, und clothed of it by death. For he tells them, that himself and many other Saints, being burdened with sin and many other evils in this life, desire (if it so pleased God) that they might put on this blessed immortality

(a) Ἐκπορεύωμαι ] Præfens pro futuro, Grot.

(b) Apostolus duas hic metaphoras conjungit; una petitur à Domino, secunda à Velle. Solent enim Hæbræi, quos hic imitatur, multas metaphoras simul implicare, & convolvere. Id videre est, tum in Prophetis, tum in Psalmis, tum in Parabolis Christi. Nolumus expoliari, scil. corpore, ut anima nuda, solaque

without a dissolution (d), as it will happen to the Children of God that are found alive at Christ's Second Coming, that so this mortal life may be exchanged, yet so allowed up by that which is life indeed. And that he might give them further assurance of this future happiness, he tells them, God had prepared them to be capable of this heavenly glory in their Souls, and of this blissful immortality in their Bodies, by working a work of grace in their hearts, and by giving them his Holy Spirit (e) as an earnest and pledge to assure them thereof. Therefore they came up with courage under all afflictions, and could look death it self cheerfully in the face, as knowing that that will bring them home to God, from whom these earthly Bodies keep them as strangers at a distance (f). For here (says he) we live by Faith only, and cannot attain to sight and fruition till we come to Heaven. And hence it is, that we bear up with so much courage against the fear of death, being willing rather to go out of this Body, and dye, than by this means we may come to our home, to enjoy the blissfull presence of God in Heaven, than to continue in the body and be deprived of that happiness. So that all our ambition and design is this, that whether we continue in this mortal Body, or go out of it; whether we live or dye, we may be accepted of God, and may come at last to enjoy his blessed presence in Heaven. For we wish full assurance except a day of Judgment, at which all must appear, and at which every one shall receive according to their works (g). And knowing the terriblest of that judgment, we do the more earnestly persuade men to come in to Christ, and to live at those that must be thus judged. But whether they would be persuaded or no, he tells them, the sincerity of his intention was manifested to God, and he hoped to their Consciences also. He shews, he speaks not these things to commend himself to them, but to furnish them how to answer the Calumnies that false Teachers brought against him, who gloried much outwardly, but knew in their hearts and Consciences they had little reason so to do. And if I seem mad, says he, in thus commending my ministry and sincerity unto you, I am at Gods glory therein, (that the Gospel may not be undervalued), and not to arrogate to my self any thing. And on the other side, if I write and speak only that which you must needs account tober, it is for your good and edification. For the love of Christ constrain me to be faithful to him, and to refer all to his honour and praise, seeing he so loved us, as to lay down his life for us, when we were all dead in respect of the desert of our sins, and the claim of divine justice: And he hath done it, that all that are deliver'd from deserved perdition; though faith in his blood, should not live to themselves, but to the honour and praise of their Redeemer. And for his own part, he professes, he was so highly affected with this great redemption wrought by Christ, that he could not value any man, or esteem him happy, merely for the outward advantages of this world, viz. for his wisdom, riches, learning, &c. except he had a share in this Redemption. And if he himself formerly hath had carnal and earthly thoughts and hopes of Christ (as many of the other Jews had) expelling that he should begin an earthly temporal Kingdom among them, wherein they should enjoy all outward prosperity, yet now he should know him so no more, but put off all such carnal imaginations of his Kingdom. For his Kingdom (he tells them) was of another nature, and whosoever is in him, (not externally only, by outward profession, but is really inserted and implanted into him by Faith, and made a member of that mystical body whereof he is the head), is renewed by his Spirit, and receives life, influence, and direction from him, and is thereby effectually chang'd, and made

beatius; sed superestitri gloriæ certelli.

(c) Si non dies iste deprehendat cum corpore, non exutos corpore; si erimus inter mutandos, non inter mortuos. Grot.

Si tamen hoc desideramus, i. e. si vestiti carne & corpore, non ea nudati per mortem inveniamur. Apostolus enim ita loqui solet de resurrectione, & die judicii, quasi ea intellet, & quasi iam ipse cum aliis tunc viventibus sit vifurus. Vide 1 Thef. 4. ult.

(d) Domum] i. e. Corpus gloriosum.

Oportemus superindui gloriâ, non spoliari vitâ. Paulus, & mori desiderat, & tamen carne expoliari formidat.

(e) Et, Quia hanc gloriâ, & vitam æternam quasi hereditatem speramus, ejusque pignus Spiritum Sanctum accepimus; ideo ædemus quævis ardua, & agere, & pati.

(f) Dum sumus in hoc corpore, peregrinamur à Domino] i. e. absentes sumus à Domino (de quo v. 9.) testinamus ergò, & peroptamus illi præsentem esse.

(g) Ταῖς ἰδίαις τῶν ὁμώτων] ea quæ corpori ipsius, i. e. ipsi, debentur. Grot.

a new creature, as to his principles, affections, and practises. And he shews, that all these things that concern the new creature, or the renovation of man, depend on God as the Author of them, who of his free grace reconciles sinners to himself, by the death of his Son, and hath committed to them, his Apostles, the ministry of reconciliation, giving them commission to declare, that God was in and through the merits and intercession of his Son, ready to be reconciled to all those, both among Jews and Gentiles, that truly believe in him; and upon their Faith in him, he did actually pardon them, not imputing their trespasses to them. And he had intrusted them, his Apostles, to publish the same in his name. And accordingly, as Ambassadors for Christ, and as sent from God on this great Message, they most affectionately besought sinners to accept of the reconciliation offered by God in and through Christ Jesus; who being an innocent, pure, and sinless person, God sent into the world to offer up himself a Sacrifice for our sins [ Lev. 7. 2. ], that we by Faith resting on him, might be made fully righteous, with such a righteousness as God approves, and accepts, and for which he is pleased to justify us. From Ver. 1. to the end.

The Second part of the Epistle. *Having dispatched the Apologetical, or Excusatory part of his Epistle, he comes now to the Hortatory part of it; wherein we may take notice of these particulars.*

## Chap. 6.

1. He exhorts the Corinthians, not to receive in vain the Doctrine of Grace and Reconciliation, which was offered to them by him, as an Ambassador of Christ, and a co-worker with him, this being the very season and time wherein God did open the treasures of his mercy and bounty to poor sinners. So that he might accommodate that which was promised to the Prophet Isaiah, ch. 49. v. 8. to this present time, In an acceptable time have I heard thee, and in a day of salvation have I helped thee, (a): Which words, though in the first sense they were a Promise to Isaiah, that God would bless his ministry to that people, (which he had prayed for); yet in a more sublime sense, they may intimate, that in the times of the Gospel, God would, upon the intercession of his Son, work effectually upon the hearts of sinners by the preaching of his word. And that this exhortation may be the more effectual, he shews, how he and his fellow-Apostles had laboured to avoid all occasions of giving any just offence, approving themselves faithful Ministers of Christ (so that their ministry could not justly be blamed), by a patient suffering of several sorts of evils, by the exercise of purity, and the study (b) of the holy Scriptures, by long-suffering, and kindness, and love unfeigned, by the exercise of the gifts of the Spirit, and clearly preaching the truth of God, being accompanied therein with the power of God enabling them to work miracles, and to convince the obstinate, and having on the armour of Righteousness for the right (c) hand, and for the left; that is, being furnished with weapons offensive, and detentive, against all assaults and temptations, either of a prosperous or adverse condition. And this, whether they were honour'd or despised, well reported of or reproached, though counted deceivers when they were most faithful, and while by some doubted of, whether they were the sincere Servants of Christ, or no, though by others owned and acknowledged; while by reason of the greatness and multitude of their afflictions they seem daily dying, yet by the special favour and protection of God are still preserved. They seemed sad indeed sometimes under the evils that oppressed them, but yet rejoiced in spirit, and had the inward testimony of their Conscience, and the comforts of the Holy Ghost to support them: They were poor in respect of worldly things, yet enriched many with spiritual riches. They had in a manner nothing, yet were so well provided for by the special pro-

(a) Prophetice ponitur preteritum pro futuro. Exaudivi, i.e. Exaudiam.

videntia

(b) Anselmus per scientiam intellegit cognitionem sacre Scripturæ.

(c) A dextris & sinistris] Quasi dicat, Undique armati adversus omnia. Armis justitiæ dextris & sinistris] i.e. offensivis & defensivis. Capellus.

videntia

vidence of God, that they wanted nothing needful or necessary for them, and were as well contented as if they were Masters of all things. From Ver. 1. to 11.

2. He declares his great love towards them, and exhorts them, to shew the like again towards him. He tells them, he used freedom and largeness in speaking to them, his mouth was opened, and his heart enlarged towards them, and they had a large place in his affections; but he doubted whether he had so large a place in theirs: he feared they were straitened in love and affection towards him: and yet in way of recompence, it was no more than just and fit, they should, like good Children, answer the affections of their Spiritual Father. From Ver. 11. to 14.

3ly. He exhorts them to avoid all intimate fellowship (d) in marriage, or otherwise, with infidels and idolaters, whereby they might be brought into communion with their idolatry, or other sins, there being no more agreement between a Believer and an Infidel, than between light and darkness, between Christ and Belial. For they that believe in Christ are the Temple of the living God, as he proves, partly out of Lev. 26. 11, 12. partly out of Ezek. 37. 26, 27. Therefore with the words of the Prophet Isaiah, ch. 52. v. 11. he exhorts them to abstain, as much as they could, from the Society of Idolaters, and not to touch the unclean thing, that is, not to join with them in their sinful actions; and then God promises to receive them, and own them for his Sons, and Daughters as it is Jer. 31. 1, 9. From Ver. 14. to the end.

And having such precious promises, he exhorts them to abstain not only from idolatry, but from all pollution both of flesh and Spirit, and to endeavour to perfect holiness in the fear of God. Ver. 1.

## Chap. 7.

4ly. He exhorts them to receive him, their Apostle, into the bosom of their love, seeing he had not given them any cause of dislike, either by wronging any of them in their reputation, or corrupting any of them in their judgments, or defrauding any of them in their estates. And these things he spake for his own vindication, not to reproach them: for he had such an affection for them, that he could be content (if God saw it good) even to live and dye with them. And though he spake freely of their faults to themselves, yet he gloried of them to others, and was exceedingly comforted in the midst of all his afflictions, by the report he heard of their repentance. He shews, that when he was come from Ephesus into Macedonia, [ Act. 20. 1. \* ], though he met with great opposition from some there, yet the fears he had concerning them were very troublesome to him. But he was exceedingly comforted by the coming of Titus; and it was not his bare presence that was so much a comfort to him, as the news that he brought, (with which he himself was also much comforted), viz. the news of their earnest desire to see him, their mourning for the sins he had in his former Epistle charged them with, and their zeal to defend him against his Calumniators, the false Teachers. And though in his former Epistle he had written something sharply to them, by reason of their many enormities, yet he did not now repent of it, though 'tis true he was once sorry he had done it, lest such as were innocent among them should think themselves struck at, in those his reprobations. But though that Epistle did for a while grieve them, yet now he was glad he had written it, not merely because he had grieved them, but because it had brought them to a Godly sorrow, for the evils that were among them, so that they received no damage at all, but much advantage thereby. For a right sense and sorrow for sin, wrought by the Spirit of God, worketh true repentance and reformation never to be repented of; whereas worldly sorrows, occasion'd only by disgraces,

(d) v. 14. ἐτεροζυγίῃ; Est alteram partem jugi trahere, i.e. idem jugum subire. Ne sitis filii unius jugi cum iis qui non credunt. Jugum ducere] commercium inire, jugari, & copulari; metaphora à boibus jugo colligatis.

\* See Sect. 13 of Ch. 6.

disgrace, or worldly losses or crosses, usually increases sin and misery, and worketh diseases and death. Now that their sorrow was from God, he assures himself by the excellent fruits and effects of it. 1. Their carefulness to amend what was amiss. 2. Their clearing themselves, that they did not approve the fact of the incontinent person. 3. Their indignation against that sin, and their own neglect of conferring of him. 4. Their fear of divine vengeance if they persisted in that neglect. 5. Their desire of taking away the scandal, and satisfying all good men by proceeding against him. 6. Their zeal to execute what the Apostle had commanded for the removing this scandal, and this evil from among them. 7. The revenge which they exercised upon the incontinent person by excommunicating him; by all which, they declared their repentance to be sincere, and that they did not at all approve of that miscarriage, but were clear from it. Wherefore he tells them, that he wrote not to them, only, or chiefly, that the incontinent person might be punished, and satisfaction made to his Father, whose Wife he had taken unto himself; but that the singular care he had of the welfare of their Church, to remove sin and scandal, might be manifested unto them. Further, he shows them, that he was much comforted for the comfort they had received in the course they had taken with the incontinent person, and the more also for their kind reception of Titus, whose spirit was much revived and refreshed by them. And as all things that he himself had spoken to them they found to be true, so all the good he had spoken of them to Titus, he by experience found to be true also. He tells them, that Titus's affection was much towards them, remembering with what ready obedience and humility they received him, as an Evangelist, and a more than ordinary Servant of God sent unto them. Lastly, he acquaints them that he much rejoiced, that from his own experience of them, he might confidently promise himself, and others, all good from them. From Ver. 2. to the end.

## Chap. 8.

5. He exhorts them now, to a liberal contribution to the poor Saints of Judea, using several arguments to persuade to it. I. From the example of the Macedonians, into whose hearts God had put that excellent gift and grace of Charity; of whom he boasts, as those who had great joy and peace (a) in their Consciences, even then when they were exercised with great outward afflictions, and who gave liberally and bountifully, even in their deep poverty (b); yet, gave beyond their ability. He shows, how instead of being treated by him, they earnestly desired him to receive their Charity and Collection, and that he with others would take upon him to dispose their aims; so that they did more than he could hope or expect (c), giving themselves first to God, and afterwards committing themselves to him, and his Apostolical care, to be guided and overseen by him according to the will of God. 2. Because he had desired Titus to go to them, and as he had begun to stir them up to this duty, and to exercise this grace at his first coming to them; so he would further promote and finish it. 3. Because they abounded in other graces and gifts, viz. in faith, in ability to instruct others, in knowledge, in care of the salvation of their Brethren, and in love towards himself, their Apostle; therefore they ought to abound in this grace also. 4. Because hereby they would testify the sincerity of their love to the Saints; which he mentioned not to them, as commanding them, but as moving them thereto, even by the example of the Macedonians. 5. Because Christ (who was Lord of all) emptied himself (Phil. 2. 5.), that they, and all others that believe in him, might be enriched with his spiritual and heavenly blessings; therefore for his sake it was fit they should be ready to distribute. 6. It was expedient for them, in respect of their reputation and the future reward they might expect, that this good work which they had begun a year ago (d) (and that with great forwardness and readiness of mind) should be carried on yet according to their ability, and the proportion of their estates: for God values not

(a) v. 2. In priore membro subaudiendum est *sunt*. *Magnum sui eorum gaudium*, (nempe ex pace conscientiae, ut supra 6. 10.) etiam tum cum per adversa maxima explorarentur. *Grot.*

(b) *Ipsorum summa paupertas*, i. e. *Ipsi Macedones valde pauperes exundabant in egregium liberalitatem.*

(c) v. 5. *Non habuerunt locum quod sperabamus*, subaudite *videtur*.

(d) v. 10. *Genus loquendi invertitur*. *Gr.*

not so much the quantity of the gift, as the good will and cheerful mind of the giver. He tells them, it was not his intent to overburden or impoverish them, to ease others, but that things equal and just should be done; that you (says he) supplying the present poverty of the Christians in Judea out of your savings; if you should hereafter want, and they be full, they should by a just retribution supply your wants. As in the collection of Manna [Exod. 16.], God commanded that they which gathered more, than the prescribed measure, (which was an Omer for every single person) should give to him, who had gathered less; so God would have it, that they that have great riches should impart of their abundance to them who are in want. 7. He further exhorts them to this duty because several faithful Brethren were stirred up by God, and sent by him, not only to promote this collection, but also to carry it to the poor Saints in Judea; and he hopes they will not frustrate the expectation of such worthy persons; the first of whom was Titus, who took upon him to exhort and move them hereunto, and being very diligent, willingly travelled unto them. The other is supposed to be Barnabas, who was highly praised in all the Churches, for his excellent gift in preaching the Gospel; and was by the Churches suffrage made Paul's Companion, and sent with the same diaconary charge, which was administered by Paul, for the glory of God, and their encouragement (c). And he shows, why he joined to himself persons of so great integrity in this charge and ministry, lest evil-minded men should suspect him of dishonesty, if he alone should manage this business of receiving and distributing so great contributions as were made by the Churches. And he tells them, he must provide for a good reputation before men, as well as labour for a good Confession before God. He mentions a third whom he sent with Titus and Barnabas (whether Luke, or Apollos, or another is uncertain) whom he often had found faithful, and now very ready to come unto them, upon the special confidence (c) he hath of their goodness and liberality. And as for the persons that are intrusted in this business, he shows, they are such as they may have confidence in. As for Titus, he was his Companion and fellow labourer in strengthening and confirming them in the Faith, and correcting things amiss among them. And for the other Brethren, he tells them, they are the Messengers of the Church, sent to gather this contribution, and persons in whom the grace of Christ eminently shines, and such by whom the honour of Christ is singularly promoted. Wherefore he desires them to show unto them, and so consequently to all the Churches whose Messengers they were, a proof of their love; and so they would manifest that his boasting of them hath not been without reason. From Ver. 1. to the end.

Having thus assured them concerning the integrity of the Messengers, he proceeds to speak of the Contribution, for the promoting of which, he says he need not write further unto them; for he knew their forwardness therein, and had boasted to the Macedonians, that the Christians of Achaia (of which Corinth was the chief City) had made a preparation to supply the poor Saints of Judea, a year ago; and their zeal therein, had provoked many to the like forwardness. However he had sent these Brethren that they might find true what he had boasted of them; and that (as he said before) they might be ready at his coming, and not surprised, having this warning given them before hand. For otherwise when he came with some of Macedonia accompanying him, if they should not have their supplies ready, it would tend to his and their disgrace. Therefore he sent these Brethren to them before hand, to exhort them to get their collections ready before he came, that so their beneficence may appear to be their own free bounty, and not a collection difficultly extorted from them (a), as from covetous men, who give grudgingly and unwillingly. From Ver. 1. to 6.

ar. Metonym. efficientis. *πρωτοεξία* significat plus habendi cupiditatem. *Pisc.*

In the next place he exhorts them, to give liberally and freely, because the reward will be proportion'd to their freeness therein; and to give cheerfully, and willingly

(a) *Ut extortum aliquid*, *αὐτὸ πλουσιότητι*.



willingly ( every one as he is prompted by his own heart, for God loveth a cheerful giver. And lest they should fear their Charity might bring themselves to wants and straits, he shews, that God is able (and having promised it, they may expect it) to make them the richer for their liberality, so that what they give shall return to them with usury and increase (c). As *his* said of the liberal Almsgiver, Plal. 112. 9. that, He shall evermore continue to shew himself righteous (d), that is, bountiful, and shall have enough all the days of his life wherewith to exercise his liberality: so far shall he be from wanting. And as God blesseth the

(c) v. 8. πῶσαν χάρις] Gratiam, i. e. omne donum, quicquid donaveritis. *Vatib.*

(d) v. 9. δικαιοσύνην, hic est Misericordia. Vide Hof. 10. 12.

increase of the Earth so largely, that it sufficeth for the nourishment of men, and for seed to sow again; so he prays, that God would supply all their present wants, and also grant them such plenty and ability, that they may be liberal still towards others, and that he would increase and multiply to them the rewards and fruits of their righteousness and mercy. That being thus enriched by the goodness of God, and abounding unto all bountifulness (e), many prayers may be vnder to God by those, to whom he and his Collegues should distribute their Alms. For he tells them, what he and they had undertaken, (viz.

(e) εὐλαβίαις, hic est candida libertas.

the distribution of their collection) would not only supply the necessities of the Saints, but occasion abundant thankings unto God; and so be, not only an act of charity in the Givers, but an occasion of piety also in the Receivers. And this their liberality would be a proof that they did truly subiect themselves to the Gospel of Christ (which enjoins Charity and Almsgiving) and would occasion many to glorifie God for it, and for their readiness in communicating unto them, and unto others that are in want, as occasion required. And lastly, they will endeavour to be thankful to them as they are able, by their hearty prayers to God for them, and by their longing after and earnestly desiring their welfare, rejoicing exceedingly for that great measure of grace God had bestowed on them. He concludes this whole matter with thanksgiving unto God for that great gift of Charity he had bestowed on them, which inclined their hearts, in so liberal a manner, to relieve the necessities of the Saints (which gift he cannot sufficiently commend) whereby much glory redounds to God, and much honour to the Christian profession. From Ver. 6. to the end.

The third part of the Epistle.

He comes now to the third part of his Epistle: wherein,

Chap. 10.

1. He vindicates his authority from the contempt cast upon it by false Teachers, who said, that when he was personally present, he was humble and mild, and his speech contemptible, but when absent, bold and severe. He therefore beseeches them by the gentleness and meekness of Christ (whom he was not afraid to imitate) not to interpret this his behaviour among them otherwise than they ought. He tells them, he desires and wishes that when he comes he may not be forced to use his power with that boldness, which he thought to use against some of them, who accused him of a weak carriage and behaviour in his Apostleship, as either fearing or flattering men, and so walking carnally, and being too mild on one of those grounds. For though he was not free from humane infirmities and weaknesses, yet he did not exercise his Apostleship in a weak manner, or by weak weapons. For the weapons he used were spiritual, viz. Christian fortitude, zeal, freedom in speaking the truth of God, and courage in administering the censures of the Church, which had a divine force upon the Conscience, to throw down the strong holds of carnal wisdom, and the corrupt reasonings and proud conceits, by which corrupt men think to defend themselves, either in their errors or vices, against the Gospel, having in readiness that which serves to revenge all disobedience upon the retractory, (viz. excommunication), which he was resolved to make use of against such persons, when the Corinthians, (1) wit,

the greater part of them) shall have made good their obedience, and reduced themselves to good order again; having been seduced by these false Teachers. He tells them, they ought not to judge of him, or of the power of his Apostleship and Ministry, by his external humble and mild behaviour among them, which seemed to some of them so vile. He shews, that he may (and that justly) be compared with any of those that emulate him. For by all those arguments, by which any of them can prove he is a Disciple of Christ, he may conclude the same of him also. Nay if he should pretend to some more authority from Christ (being an Apostle) than hath been given to others, (and that for the advantage and not the hurt of any), he might make it good. And that his Epistles may not seem only Bug-bears (as his Calumniators affirm'd, saying, that his Letters were indeed severe and authoritative, but his personal presence weak, and his speech contemptible), he tells them, that such as his Letters and Words are when he is absent, such shall his performances be when he shall be present among them. From Ver. 1. to 12.

2y. In the next place, he refells the vain brags of the false Apostles, who arrogated to themselves the things they never did. He tells them, (Ironically), he will not compare himself with those Boasters, that so highly magnified themselves, and took so much upon them; yet he suggests, how foolish they were in judging of themselves by their own self-conceit, and the opinion that such as were like them had of them, without looking upon others, to whom the Lord had imparted greater gifts and power, such as were the Apostles. But whatever they did, he says, he will not boast of things without the bounds which God hath measured to him, as if he had converted those whom he did not convert; or as if he had authority over those, that are not within those bounds; but would contain himself within the measure, line, and bounds assigned him by God, which certainly reached unto the Corinthians. For though the Apostles had commission to preach unto all Nations, yet they betook themselves unto several parts, and were careful not to interrupt or hinder one another, nor to enter upon one another's labours; but the false Apostles ranged where they listed, and arrogated to themselves the conversion of those, where the true Apostles had before planted the Faith. He shews, by extending his inspection and authority to them, he did not over-extend any Title to those whom others have converted, (as was the manner of his Emulators), but yet he hopes, that when the Corinthians shall be more strengthened in the Faith, they will deal with their Neighbours to entertain the Gospel, and to be willing to hear him preach it to them, and so the borders of his ministry (through them) shall be more abundantly enlarged, and that according to the rule of his calling, to whom the Apostleship of the Gentiles was committed. And so he shall preach the Gospel beyond Achaia, without entering on those parts where the Gospel had been formerly preached by others, or arrogating to himself what they had done. But that he may not seem to glory in himself, or in the gifts of God as his own, he shews, that no man ought to attribute or refer any thing he hath to himself, but to acknowledge all his Talents to come from God, and to ascribe the success of all his gifts and endeavours entirely unto Him. For no man is approved because he conceits well of himself, or commends himself; but he that approves his heart and ways to God, and seeks his glory. He is accepted, accounted of, and approved by Him. From Ver. 12. to the end.

3y. That he may further vindicate himself and his Apostleship from the contempt of those who preferred the false Apostles before him; he desires the Corinthians to bear with him a little in his just and necessary self-commendation, which he acknowledges had a show of folly in it. He tells them, the reason that would him to it, was his holy jealousy for them. For he had by the preaching of the Gospel,

Chap. 11.

Gospel brought them to believe in Christ, and so betrothed them to him. And the Contract being made in this life, and the Marriage to be celebrated at the last day, [ R. v. 19. 7. ], he desir'd he might as a faithful Paranympth present them thus a pure and chaste Virgin, a spotless Church to Christ. But he feared lest as Eve was seduced by the subtilty of the Devil, so their minds should be corrupted by false Apostles, and seduced from the pure Doctrine of the Gospel, and drawn to admit of human mixtures, and Jewish antiquated observances. He tells them, that if any of these false Teachers could acquaint them with another Saviour then he had preached, or bestow on them more excellent gifts of the Spirit, than they (by his ministry) had received, or could preach another Gospel, (which was of God), they might well bear with them in their boasting. But that being impossible, they might well bear with him in his modest glorying, by whose preaching they had been brought to the knowledge of Christ. And he tells them, he would not only compare himself with these Deceivers, but he thought he might justly compare himself with the most eminent of the true Apostles, [ even Peter, James, and John, Gal. 2. 6. ]. And that he was held to be rude in speech, by those proud Boasters of their Eloquence; yet none could imagine him to be so in knowledge, or skill in the mysteries of Salvation, which was sufficiently known to the Corinthians themselves, as were also his other gifts. From Ver. 1. to 7.

4ly. He shows them, that it ought not to be esteemed a fault in him, that he so much tendered their advantage, and so little his own, as to preach the Gospel gratis and freely to them; and that he humbled himself so low, as to work with his own hands to get his maintenance, (which he preach'd unto them), that it they might be exalted to the high dignity of knowing and believing in Christ. 'Tis true, when he was among them he was sometimes in want, but he troubled none of them, but sometimes wrought with his own hands to get his Bread, [ 1 Cor. 4. 12. & 9. 6. ], and sometimes was supplied by the Macedonian Philippians, [ Phil. 4. 15. ]. And as he had not been burthen some to them hitherto, so neither did he intend to be; and he solemnly profess'd that no man shall deprive him of this matter, of boasting in these parts. Yet he desires them not to think it was want of love to them that made him thus resolute, (for he could appeal to God as to the sincerity of his love to them), but he did it to cut off occasion from false Apostles, who sought to traduce him; and to demonstrate, that if they gloried that they preach'd freely and gratis, (as possibly they might, now and then out of cunning do), yet therein they should be found to do no more, nay not so much as he. For these men (he tells them) are deceitful workers, seeming to do the same things that the true Apostles of Christ did, as Satan himself will pretend sometimes to be like a good Angel, and therefore 'tis no wonder if his Ministers imitate him, whose end shall be according to their works From Ver. 7. to 16.

He deprecates again the censure of folly in this his necessitated boasting, and desires them to bear (a) with him, and to suffer him a little further to expatiate himself in this matter. He confesses he speaks thus, as it were, and in appearance is not after the Lord; for the Spirit of God in the Scripture, no where adviseth us to commend our selves, or glory of our gifts, but rather the contrary. He acknowledges, it was unbecoming him thus to boast, and therefore he did as it were, foolishly to go on in this confident boasting, if they look'd upon the outward thing only, and did not mark the scope and end of it, which was to vindicate himself and his ministry from the aspersions of these false Apostles. But seeing they did glory in outward things, he would assume that liberty to himself also. And he hoped they would bear with him in it, seeing wise men, (so he ironically calls those among them, who were apt to be puffed up with a conceit of their own wisdom), do often with pleasure bear with fools; and they, as wise as they were, did bear with far greater faults in his adversaries. For they suffered them-

themselves to be impos'd upon by these false Teachers, to be tyranniz'd over, to be exhausted, to be continually used, and smitten as it were on the face, that is, upbraided to their very faces, because they had subjected themselves to so mean and weak a person as Paul, an Handicrafts-man. But whatever they thought of him, he assures them, that in whatsoever any of these false Apostles had cause to boast or speak boldly of themselves, he had much more. He was not only equal to them in outward privileges, (as nobility of Race, &c.), but superior in office, (being more than an ordinary Apostle of Christ), having undergone both from Jews and Gentiles, more sufferings, labours, and dangers of imminent death, than any of the very Twelve Apostles, as he proves by sundry particulars; [ See ch. 6. v. 5. & ch. 1. v. 9, 10. & ch. 4. v. 11, 12. & 1 Cor. 15. 30, 31. ]. And besides these outward sufferings, a pressing inward care and solicitude for all the Churches lay upon him. If any were weak and wavering in Faith, he trembled for them, apprehending their danger. If any, through the folly or sin of others, were scandaliz'd, and in danger of falling, he was inflam'd with a holy zeal to have them set right again, constrain'd by his adversaries to glory, he would glory in his sufferings; and afflictions for the Gospel, Gods strength having been so eminently manifest in his weakness and infirmities; and that he spake true, God was his Witness. Among other of his afflictions, he would not omit that trouble which he met with at Damascus in the beginning of his ministry, where he wonderfully escaped the hands of the Jews, being let down in a Basket over the walls of the City, [ see Act. 9. 24. ]. From Ver. 16. to the end.

He comes now to another kind of holy glorying, wherein yet he acknowledges it was not expedient for him (in reference to himself) to go on, but only in reference to them, namely, for the preserving his authority among them, which the false Apostles sought by all means to diminish. And upon that account, he would declare unto them, the extraordinary visions and revelations which he had from God; one of which was this; About fourteen years ago, He was rapt up into the Third Heaven, Act. 22. 17. (which thing he had kept to himself for so many years, and had not now declared it, had not the importunity of his adversaries forc'd him to it), and it was doubtful to himself, whether in this vision his Soul were abstracted from his body, or whether he were bodily transported and carried to the Third Heaven. But however it was, there he had such revelations made to him, as were very wonderful, but he had no commission to declare them to others (d). And though he might justly boast of himself, [ as that exalted ], in reference to the glory of God, yet of himself, [ barely considered ], he would not boast nor glory in any thing, but only in his sufferings for Christ. Yet if he had a mind to glory in this revelation, he might do it without vanity, it being most certainly true; but he would forbear lest he should thereby give occasion to any to overvalue him, and to think more highly of him, than his common behaviour, (viz. his ordinary actions and words), gave them reason to do. Yet he would not conceal this from them, that after he had these high revelations, that he might not be too much exalted with them, there was given to him a thorn (e) in the flesh, a Messenger of Satan to buffet him, for deliverance from which, he earnestly besought

\* v. 25. The three Shipwracks of the Apostle are not mentioned in the history of the Acts, for that of Act. 27. 42. can be none of the 3, seeing it happened long after. It seems he was a day and a night upon some parcel of the wreck.

And seeing he was

\* in τῶν ἀδυσίας μὲν Sic vocat in hac disputatione tota, molestias hęc extrinsecas, sive intrinsecas: vel quod, cum is premium, alius infirmi videtur & contemptibilis; vel quod tum potissimum imbecillitatem humanam prodimus per impatientiam, murmuraciones, & similia. Stat. in loc.

\* v. 2. A man in Christ, that is, a Christian.

(d) Quamvis quænam fuerint hæc æquina explicari non possit, verisimile tamen est fuisse illa quæ ad statum vite æternæ, & ad conditionem datorum pertinent. Freddus Sicut Moses intellexit omnem illam dispensationem, quæ Deus populum israeliticum tuebatur ac regebat, sic Paulus illum per quam Christum, ecclesiam suam gubernat. Unde factum est ut ad danda consilia apud Iherosolimitanos, sed hæc quæ intellexerat vitæ et puniari. Grot.

Some understand those unspeakable words, of such words only as concern'd Pauls particular confirmation, and preparation for those conflicts

he was to undergo. Otherwise he revealed the whole Counsel of God concerning the Salvation of man to the Churches, *Mat. 20. 27.*

(f) *Motio scilicet concupiscentiæ a-liqua ad porro peccandum tenens.* *Diction.* See *Rom. 7.* Miserable man that I am, who shall deliver me, &c. Others, Angelus Satan, that is, Satan himself did furiously set upon him to shake his Faith and sincerity: with which buffeting the Apostle was much disheartened for the present, and hindered in his business, as by a thorn in the foot, with which a man can go but lamely, and with pain.

*Ego conscientia terrentis stimulis fuisse reor. Slat.*

*Dolorem auriculæ vel capitis significari ait Tertullianus de pudicitia. Carnis & Corporis multa ac gravia tormenta, Spiritibus. A Satanâ autem morbos etiam piis immitti, Deo id sinente, ex Jobi historia discimus. Vid. & Luc. 12. 16.*

(g) *v. 9. ἡ δουρατὶς με τελευτῶται* ] h. e. perfectius agnosceitur.

He comes now to excuse his boasting, and to shew, that they compell'd him to it, and might have saved him this labour, by defending him themselves, if they had done as they ought. For he had done and suffered as much as any of the eminentest Apostles. (Through the grace of God that assisted him, *1 Cor. 15. 10.*) though of himself he was nothing, [*1 Cor. 3. 7.*] He shews, they had violent arguments, and plain demonstrations, that he was indeed an Apostle of Christ, both by his patient suffering of afflictions, as also by the mighty deeds and miraculous works he had done among them. And they had as great and illustrious gifts of the Spirit bestowed on them by his ministry, as any other Church whatsoever, either founded by him or any other Apostle. Only they differed from others in this, that all was done for them gratis (h). From *Ver. 11.*

(h) *v. 13. ἔτι αὐτὸς ἐγὼ ἔκατενάρηκα ὑμῶν* ]

*Non fui piger vestri damno. Non sumpsi à vobis quæ me à manuum labore liberarent.* *Vid. supra 11. 8. 9. Grot.*

He tells them, he now prepared himself a third time to come to them, having been twice crossed in this his design before, [*1 Cor. 16. 5. 2 Cor. 1. 15, 16.*]; and he intended to do it without putting them to charge; for he coveted not their possessions, but their salvation. And as natural Parents usually lay up for, and give to their Children, and do not take from them; so he desired, as their spiritual Father, to enrich them with spiritual good things, and not to take from them any of their temporals. Nay, he was willing to spend and to be spent for them, though they no way answered his love; and received the same Apostle, his Emulators, and made more of them, than of him their spiritual Father. But (says he) it will be objected by some, that though I was not burthen some to you my self, yet I have cunningly and underhand gotten a great deal from you by my Emulators.

\* *v. 18. Ἰδερῶν* ] *Qui putatur Lucas.*

To that he answers, that neither Titus, (whom he desired to go to them), nor any other \* he had sent among them, did make any kind of gain of them. but behaved themselves just after the same manner he had done, being guided by the same Spirit, and walking in the same steps. From *Ver. 14. to 19.*

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He shews, he did not speak all this, merely to purge himself from defend his own innocency, but to maintain his Apostolick authority, that for proofs and exhortations might be of more force and effect among them, and so for their good, which he heartily desired, as he solemnly protests (1). For he fears, when he comes among them, he shall not find them such as he would, but guilty of many sins, and that will force him to be severe in his censures. He fears he shall find some among them fallen into enormous crimes, and continuing in them without repentance, and that will occasion great heart-grief to him, much humiliation and dejection of mind, and necessitate him to exercise his Apostolick authority among them in censuring of them. From *Ver. 19. to the end.*

He tells them again, how he was now a third time preparing to come to them [*1 Cor. ch. 12. 14.*], and if the things amiss among them were not amended, he would punish the committers of them; and such as were convicted of their crimes by the testimony of two or three witnesses [*as the Law enjoins, Deut. 19. 15*] shall be excluded from Church-Communion. As he told them before. So he tells them now, (as if he were present with them), that in case there be no amendment among them, he will make use of his Apostolick power, (which was very great and extraordinary), by which he inflicted not only spiritual censures, but sometimes also corporal punishments, as appears by the instance of Bar Jesus, whom he smote with his hand, *Act. 13. 11.* And they did tempt him therunto, in that they required a proof from him, whether Christ's power did concur with his ministry and jurisdiction, and whether Christ would ratify his censures, by his judgements following them. He shews, that Christ had owned him, and manifested his power in his ministry among them, by converting many of them, and bestowing the gifts of his Spirit upon them, and by many signs and miracles, which he enabled him to do in the midst of them and by his exercise of spiritual discipline among them. And as Christ appeared to be a weak and a frail man by being crucified, but was evidenced to be God omnipotent by his rising from the dead; so he tells them, if they look upon him, as in himself, and in respect of the afflictions he hath been exercised with, he may appear a meer weak and ordinary man, and to be weak with Christ, and therein like and conformable to him; but yet they should find, that he would shew a resemblance of Christ's life and strength [*2 Cor. 10. 3.*], and that the power of Christ dwelt in him, and did manifest it self in him, against impudent and contumacious sinners. And since they seek a proof of Christ's speaking in him, (who first preached the Gospel among them); he bids them look to it, and to examine themselves, whether they be in the Faith, (that is, have a true Faith in them); and whether they be in the state of true Believers, and whether Christ live in them by his Spirit; which they will find to be so, except for the present they are only meer counterfeit unapproved Professors of Christianity. But whatever they were, he hoped he should not be found such an one himself, but a faithful Servant of Christ, and a true Apostle. From *Ver. 1. to 7.*

Driving now towards a Conclusion, he tells them, that he earnestly prays and desires they may do that which is good and right, and may abstain from all evil. And he prayed thus for them, because he had rather have them good, than having occasion, by punishing their evil manners, to testify himself an approved and faithful Apostle. For he passeth not for his own credit or reputation, how he be esteemed, so their salvation may be promoted. And if they be innocent, and walk in the truth, they had no reason to fear his authority; for the end of it was to uphold innocency, truth, and righteousness, and only to suppress the contrary; and in this sense, the stronger they were, and more vigorous in the anti-

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ous of the spiritual life, and the more they disarm'd him by their innocency and harmless walking, of his Apostolick power to censure the obstinate, the more it pleased him. For he desired nothing more, than that all things might be brought into good order among them, and the members of the Church which had been put out by Church censure might be restored, and sit right again (d). Therefore he us'd the more severity in his Letters, that when he came he might not be forced to exercise his authority with sharpness; for the end of it was principally edification, and not destruction, but only by accident, and in case of wilful and final impenitency. From Ver. 7. to 11.

(d) v. 9. καταρτισις est in recta constitutio, reconcinnatio.

He concludes his Epistle, seriously exhorting them to union (e) among themselves, to be of good comfort in their sufferings for Christ, and to live in peace, praying, that God who is the Author and Injoinder of love and peace may be with them, and dwell among them with his favourable presence. He exhorts them, according to the custom of those Eastern Churches; to salute one another with a holy kiss, as a token of unity, sincere love, and honour; and so with his accustomed Salutation, he bids them Farewell. From Ver. 11. to the end.

(e) καταρτισις. Be knit together.

## SECT.

## SECT. XV.

THE Apostle (as it seems) shortly after this, from Macedonia comes into Greece, and there stays three months, Act. 20. 2. 3. And about this time he seems to have written his first Epistle to Timothy, then at Ephesus, whom he had besought to abide there, for the better ordering, instructing, and establishing of that Church.

Timothy signifies an Honourer of God; and so he proved, both in Doctrine and Conversation, according to the happy omen and presage of his Name. He is supposed to be of Lystra, (a City of Lycaonia in Asia (a)), for there the Brethren reported well of him. His Father was a Greek, and a Proselyte; his Mother a Jewess, Daughter of Lois, both sincere Believers. They trained him up from a Child in the Holy Scriptures (b), so that Paul was persuaded that the like unfeigned Faith dwelt in him as did in his pious Mother and Grandmother. His Father being a Greek, a Gentile Proselyte, and uncircumcised, Timothy was not circumcised in his infancy after the custom of the Jews, but being come to maturity Paul circumcis'd him (c), for the gaining of the Jews, (c) Act. 16. 3. by his ministry. The Apostle made him his Companion in his travels throughout the Churches far and near, whom he most diligently and faithfully served in the work of the Lord, sometimes being left with the Churches newly planted, further to instruct them, sometimes being sent as a Messenger to comfort and establish them. Though he had many bodily infirmities upon him, yet he abounded with many eminent graces and gifts, and in process of time being ordain'd a Minister, with imposition of the hands of the Presbytery, he so approved himself in that office, that he became most affectionately dear to Paul, insomuch that he makes frequent and honourable mention of him, especially to the Philippians, ch. 2. 19, 20. I have no man like minded, who will naturally care for your state; for all seek their own, not the things which are Jesus Christs. But ye know the proof of him, that as a Son with the Father he hath served with me in the Gospel. And elsewhere he dignifies him with excellent titles, calling him his Brother, his beloved Son, and faithful in the Lord, his natural Son in the Faith, his fellow-labourer in the Gospel of Christ, yea he joins Timothy with himself in the inscriptions of divers Epistles to the Churches, that so he might both commend Timothy's worth and authority to the Churches; and also propound him as an exemplary pattern to all faithful Ministers. From Corinth he accompanied Paul into Asia, and when they came to Ephesus, the Apostle besought him to abide there to instruct that Church; touching which employment the Apostle now gives him sundry Precepts and Directions throughout this whole Epistle.

(a) Act. 16. 1, 2. compared with Act. 14. 6. (b) 2 Tim. 1. 5. & 3. 14, 15.

(c) Act. 16. 3.

In which Epistle there are three parts.

1. The Preface.
2. The Matter or Substance of the Epistle.
3. The Conclusion.

The first Epistle to Timothy.

**Chap. 1.** **I**N the Preface he asserts his Apostolical authority from the command of God, (a) See Luk. 1. 47. Tit. 1. 1. and from the command of Jesus Christ, who is the ground and object of our hope. He directs his Epistle to Timothy, whom he calls his own Son in the Faith, either because he had gained him to the Faith of Christ; or else, because he was his Disciple, and resembled him in Faith, and Doctrine, and holy Conversation, as a Son resembles his Father in face and manners. From Ver. 1, 2.

After the Preface he comes to the body of the Epistle; wherein, 1. He tells him, that he left him at Ephesus (b), to take care that strange heterodox Doctrines be broached in that Church, and that Fables, and Jewish Genealogies, and preter-scriptural Traditions be not heeded or regarded, which rather occasion perplex disputes, than edifying in true piety towards God, and in the Faith of Christ. Ver. 3, 4.

(b) v. 3. Sicut te monui manere Ephesi ] Supple ita & nunc monui.  
\* Qui inanes the speculationes otiose sunt & interminatae, quarum nec usus est, nec finis. Vid. cap. 4. v. 7. & 6. 4. 2 Tim. 2. 23. Tit. 1. 14. & 3. 9.  
v. 4. Genealogias vocat infinitas, i. e. nunquam terminandas aut satis liquido explicandas. Illas quaestiones negat praeberet satisfactionem Dei, i. e. profectum in solida veritate pietate. Quae si proprie per fidem; quae adificatio à Deo venit eique probatur, ac ab eo exigitur, eoque illius dicitur.

2ly. Because some false Teachers seem'd to be carried with a perverse zeal to the Law, and mingled Faith and Works in the point of Justification, he shew'd, that the true end of the Law, and the main scope and drift of it was Love, (viz. to God and our Neighbour), springing from a pure heart, and a good Conscience, and Faith unfeign'd, which some not rightly understanding have been carried aside to vain disputes. And while they affect to be taught learned Teachers, and Expounders of the Law, they betray their own ignorance, an understanding either what they say, or what they affirm. But here some of his Adversaries might object, that by saying thus, he shew'd himself not very well affected towards the Law. He answers, he did not at all detract from the Law (in reproving those that abused it), but rather commended and taught the right use of it. For he acknowledges, that the Law rightly understood and preach'd, was very good, and given for, and serves to excellent purposes, if we make use of it as we ought, not seeking to be justified by the observation of it, but to be directed by it in our obedience, as a perfect rule of life; and to be brought by it unto Christ, Gal. 3. 24. But yet notwithstanding, they were to know that in respect of its damnatory and terrifying use, (viz. to constrain to obedience for fear of punishment), so it was not given to the righteous (c), but to the unrighteous and wicked, to lawless and disorderly persons. It was given to condemn all sins that are against the sound Doctrine, which is according to, and taught in the Gospel, (wherein the glorious mercy of God is display'd), and to restrain disorderly persons from such crimes: so that the Gospel agrees with the Law, as to the right regulating of men's lives and manners: for the sins forbidden in the Law, are contrary also

(c) Lex lata est, non ut fideles justificati jam per fidem in Christum, justificarentur per legem (sicut per verbi legis doctores, intendebant) sed ut injusti & infideles (quales sunt omnes flagitiosi & profani) per legem condemnati, suam injustitiam, & meritam condemnationem agnoscerent, resipiscerent, & ad Christum confugerent.

Lex lata non est postquam] i. e. Non est lata ad justos coercentes. Justitiam sponte sua, se conformant legi, amore justitiae & obedientiae, non timore poenae, quam lex transgressoribus minatur, sed lata est ut minus suis, & poenae coerceat impios. Cor. a. Lap.  
Christomus hocce duos usus in diversis personis commoda similitudine explicat, quod, sicut fraxum domat, & cohibet cerocem equum; domit autem, & obedientem tantum regit in via recta; si Lex praefactori scelerum peccatores domat, pios vero tantum regit, eisque rectam vitam normam monstrat.  
Lex lata non est postquam] h. e. Matchio legis incumbit tantum petulantibus legi, transgressoribus, non autem justis, &c.

to the Gospel. From Ver. 1. to Ver. 12.

2ly. Having mention'd the Gospel, which was committed to him by Jesus Christ, he takes occasion from thence to assert the Authority of his Apostolical office against those that denied it, or by reason of his former course of life, did endeavour to lessen it. And, 1. He gives solemn thanks to Christ who committed that great trust of preaching the Gospel to him, and enabled him to preach it with success, and esteem'd him faithful, (giving him grace to be so), and honour'd him with the office of an Apostle, who was before a Blasphemer and a Persecutor, yet notwithstanding mercy was shew'd him, because he did it ignorantly through a false zeal, and rightly inform'd; and the goodness of God (he acknowledges) shew'd towards him, in drawing him to believe in Christ, and removing his former unbelief, working in him love to Christ and his Gospel, notwithstanding his former opposition against it; which graces of Faith and Love Christ requir'd and fram'd in the hearts of all his Members by his Spirit, [see 2 Tim. 1. 13.], giving them a right knowledge of himself, and the benefits that are obtainable by him. He further declares, that it need not seem incredible that so wonderful mercy and favour was shew'd to him, seeing this is most certain and true, that Christ came into the world to manifest his mercy to sinners, yet great sinners, of which number he had reason to reckon himself to be one, because of his persecuting the Church of God [see 1 Cor. 15. 9.]. He further shew'd, that the Lord had set him forth for an example and pattern of his long-suffering, mercy, and admirable grace, that sinners to the end of the World, (who shall hear of his wonderful conversion, and the bounty of Christ towards him), may be assured of his readiness to receive sinners, and may, upon their repentance and believing in him, expect the like goodness and kindness from him towards themselves. And thus the Apostle being receiv'd with a sweet sense of the greatness of Gods mercy to him, concludes this whole matter with a particular doxology or thanksgiving. From Ver. 12. to 18.

3ly. He charges Timothy to carry himself courageously in the execution of his ministry against all discouragements and oppositions whatsoever, encouraging himself by the Prophecies of holy men, that were utter'd before of him, namely, that he would war a good warfare, (in defence of the Gospel) joining sound Doctrine with a good Conscience, and a good holy life; and so should escape the dreadful ruin of those, who falling first into impure courses of life, afterwards fall into foul errors, and depart from the sound Doctrine they before embraced: Such were Alexander and Hymeneus, [who, it seems, denied the Resurrection, 2 Tim. 2. 14. & 18.], whom he had by excommunication delivered up to Satan, to chasten and afflict them, that so they might repent and come to an acknowledgment of their errors, and might take heed for the future of blaspheming or speaking evil of wholesome Doctrine and the truths of God. From Ver. 18. to the end.

4ly. He instructs Timothy concerning publick prayer, shewing him first for whom it is to be made. In general, for all sorts of men; particularly, for Kings, and all in authority, that Christians may lead a peaceable and quiet life under them in all godliness and honesty. And the reasons he gives for it are these; 1. Because this is pleasing to God, whose will it is, that some of all

sorts of men should come to the knowledge of the truth, and be saved, and therefore some among Kings and Magistrates as well as others. And, 2ly. Because there is but one God, who is the Creator of all Nations, and one Mediator between God and man, Christ Jesus, who died for all sorts, and gave himself a ransom (or price of redemption) for all kinds, orders, and degrees of men whatsoever; and this great truth God design'd in his due time to reveal and manifest, and therefore it was now to be declared and publish'd in Christian assemblies by their making prayers and intercessions for all sorts of men. And particularly, he shews, that the publishing this Doctrine was in an especial manner committed to him, and he was sent of God to instruct the Gentiles therein. ( who were accounted the worst of men ), and to teach them Faith in Christ, and all other necessary Truths. And this he solemnly protests to be true, that none of the Jews might be scandaliz'd at his preaching to the Gentiles. 2ly. He shews, where publick prayer is to be made, viz. every where, in any place without exception, where the Church-assembly meets, ( all ceremonial distinction of places being now remov'd ), and that men be advis'd, when they come to pray, to lift up holy hands free from injustice and oppression, and to pray with hearts free from hatred and malice \*, or doubting of the truth of Gods Promises. He

\* Maimonides in regulis orandi, si quis miserit animum sui commotum, & cor turbatum, ne orat; sed quietat dum mens sit sedata.

requires also, that Women, when they come into the Church-assemblies to join in prayer and other duties, should be very modestly attir'd; and that they should study rather to exceed others in good works, than brave Clothes. And

that they set themselves quietly to learn and receive instruction in the Church-assemblies, and not presume or take upon them to teach; for that were to usurp authority over the man, which he utterly forbids, for two reasons; 1. Because the man was first formed, and the woman out of him; and that may serve to denote, her subordination to, and dependence on him. 2ly. The woman was first deceived, and became Satan's instrument to seduce her Husband to transgress Gods Commandment; whence God import'd upon her, subjection to her Husband, and sorrow in Child-bearing, Gen. 3. 16. But let women should be too much discourag'd at this, be comfortably testify what he had said, by assuring them, that notwithstanding this their sorrow and danger in Child-bearing, they may be saved as well as men, if they persevere in faith, love, sanctity, sobriety, and modesty. From Ver. 3. to the end.

## Chap. 5.

6y. He comes now to instruct him concerning Church officers, viz. Bishops and Deacons, shewing him, how they, and how their wives ought to be qualified. And first he promises, that the Pastoral office is an honourable Function, and commends those who being fully qualified, and duly called, do out of sincere ends undertake it, viz. that by labouring in the Gospel they may bring men to eternal Salvation. Then he sets down Sixteen requisites to a good Bishop. He must be blameless, that is, free from scandal; the husband of one wife, no Polygamist; vigilant over his Flock, to preserve them from seduction; sober and temperate; of good behaviour, gravely weighing and considering his words and actions, and carrying himself so as not to expose himself to contempt; given to hospitality, ready to entertain and refresh those that are in need, according to his ability, especially strangers and banished Christians; apt to teach, well instructed in the Doctrine of Christianity, and skillful to divide the word aright, and to accommodate his teaching to the edification of his auditors; not given to wine, no striker; not greedy of filthy lucre; but patient; not a brawler; nor covetous, one that governs his own Family well, else he cannot in reason be thought fit to take care of the Church of God; not a novice, that is, one newly instructed in the Faith, and planted in the Church, and not sufficiently experienced in the mysteries of the Gospel, lest being lifted up with pride and vanity, he fall into condemnation with the Devil, who for his pride was cast out of Heaven into the torments of Hell, 2 Pet. 2. 4. likewise that he be of an unstained reputation, even among those that have not yet embraced the Faith, lest being upbraided by them

for

for his former wickedness, be he tempted to seek occasions to revenge himself, which is a great snare of the Devil; or let the Devil make use of those reproaches to injure others, and give them aversions to the Doctrine of such a man, who is unworthy so much scandal for his former life. He shews also, how Deacons must be qualified, prescribing, that they should be proved and tried concerning their sufficiency, piety, and good behaviour. He shews, they must be sober and grave persons; not cunning and deceitful, nor given to excess in drinking, nor greedy of filthy lucre; but such as being orthodox in point of Faith, live pure and Christian lives, according to the Doctrine and directions of the Gospel. He declares, that they must be no Polygamists, as too many in that age ( it seems ) were, but the Husbands of one Wife at once; and such as govern their Children and their Families well. And let any should despise the Deaconship as a mean office, he shews, that those who faithfully discharge this office \*, purchase to themselves a god degree of respect, and also lay a foundation of rising to a higher degree in the Church, and if they come to be Presbyters, they preach the Gospel, or the Doctrine of Faith \* in Christ with greater boldness and confidence. From Ver. 1. to 14.

\* Qui Diaconi munere bene functi sunt, si Presbyteri fiant, liberius et cum majori

fiducii alii Evangelium predicabunt.

\* 1. scilicet, hic ponitur pro Doctrina ipsa, ut Gal. 3. 23. & alibi sepe, Grot.

7ly. He shews him, why he gave him these Directions, namely, that he might know how to behave himself in the Church, which is the House or Family of God, in which he dwells by his Spirit, and wherein he is truly worshipped; which Church is the Pillar or Basis of Evangelical truth, holding it forth, and publishing it to the world; sustaining it and keeping it from sinking. Now of this Evangelical truth he sets down six principal heads and mysteries. 1. That Christ the Eternal Son of God, took on him our nature, and did visibly appear among men in a humane shape. 2ly. That he was justified by the Spirit, by or by his Divine Nature, by which he rais'd himself from the dead, and consequently demonstrated himself to be the Eternal Son of God, and proved himself to be just and innocent, although he was condemned as a Malefactor by the Jews and Gentiles, [ Rom. 1. 4. 1 Pet. 3. 18. ]. 3. That he was seen and attended, acknowledged, and adored by Angels at his birth [ Luk. 2. 14. ], at his temptation [ Math. 4. 11. ], at his passion [ Luk. 22. 43. ], at his resurrection [ Luk. 24. 4. ], of which things they were glorious witnesses, [ Math. 28. 2. 1 Pet. 1. 12. ]. 4ly. That he was preached by his Apostles among the Gentiles as well as the Jews. 5. That he was believ'd on by many in the several Nations of the World; the sound of his Gospel going out into all the Earth, [ Rom. 10. 18. Col. 1. 5, 6. ]. 6y. He was visibly and with a glorious appearance of Angels receiv'd up into Heaven, from whence sending down the Holy Ghost, and giving gifts unto men, to this very day he manifests the glory of his Deity. These are the Doctrines which he orders the Church should hold fast, from whence all the rest derive their original and establishment. From Ver. 14. to the end.

8ly. He now prophetically warns Timothy, ( that he may forewarn the Church ), of the Apostatic and defection of some from the Christian Faith, and

( a ) So the times of the New Testament are call'd from the spreading abroad of the Gospel to the end of the World. Appellationes utriusque ævæ intelligitur totum illud temporis spatium quod inter primum & secundum Christi adventum intercedit. T. m. 2. 2 Pet. 3. 1 Joh. 2. 18. Comb. in loc. ( b ) See Actes Apostoly of the latter times.

free use of his good Creatures to Believers, and permits those who know and believe the Gospel freely to partake of them, with thanksgiving; all difference of meats, being taken away under the New Testament, and every Creature (c) sanctified, (that is, made holy and lawful for us to use, 1 Cor. 7. 14. Tit. 1. 15. ), by the word of God certifying us, and warranting us, that

(c) Sanctificatio, i.e. sit mundum Act. 10. 15.

we may lawfully use it; and by prayer, which must be put up to God that it may be made wholesome and blessed to us. From Ver. 1. to 6.

9ly. He gives Timothy several Exhortations, in reference to his ministerial office. As first, To suggest those things, which the Apostle had taught him, frequently to the Brethren, whereby he would approve himself a good Minister of Christ, and one nourished (d) up with the sincere Doctrine of the Gospel, which he had attained to by the Apostles preaching. And 2ly. That he should avoid Jewish Fables, and human Traditions, (which are no more to be valued than old Wives Fables ), and exercise himself unto real Godliness. For bodily exercise, such as outward austerities, abstinences from meats, and such like voluntary afflictions of themselves, prescribed by men, are not the things wherein mans true holiness before God consists. For though these things may be of some use in some cases, yet they are but of little value in comparison of true Godliness, seeing they do only tame the body, not sanctifie and change the heart, as a lively faith and love, and the fear of God, do. And then these may be abus'd and degenerate into superstition, (as the Apostle teaches, Col. 2. 23. ), but true Godliness is always acceptable unto God, and profitable unto men, having promises of happiness both in this life and that which is to come, annex'd to it. This, he shews, was a true saying, and very worthy to be received. And for rejecting the inventions of men, and defending and maintaining true Godliness, (which consists in Faith and Obedience ); he shews, he laboured and suffered reproach, having confidence in Gods promise made to true piety, and in his salvation, who as he is (in respect of outward preservations) the Preserver of Men and Beasts, Psal. 36. 6, 7. so he affords more especial preservations to Believers in this life, when he sees it conducing to his glory and their good ), but assuredly and certainly, he will preserve them from eternal misery in the other world. These things he charges Timothy to teach and inculcate.

3ly. He exhorts him, to give no occasion that his Tongue be despised, but to supply what was wanting to him in age, with gravity of manners; and to be an example to Believers in speech and conversation, in charity, in spiritual zeal, and holy affections, in faithfulness and fidelity in his office, and lastly, in all purity.

4ly. He exhorts him, to be diligent in reading the Scriptures, and in the preaching the Word, while he had an opportunity to stay there; for when the Apostle came thither, he must go along with him, and accompany him in his travels. He exhorts him, not to neglect the gift or office that was given him at his Ordination (e), because this office was committed to him by a special prophetick revelation given to some Prophet, that he should be taken into the ministry, and should prove an eminent instrument therein. [ see ch. 1. 18. 2 Tim. 16. 7. ]. He exhorts him, to meditate on the things that concern'd his Function, and to give himself up wholly unto them, that his improvements in all the parts of his ministry may be manifested to all. And lastly, that he should take heed to himself and his Doctrine (f), and continue so doing, which would conduce to his own and his bearers eternal

(e) Paul laid hands on him in the Name of the Presbytery, and together with other Presbyters, among whom for the time he was President, by which imposition of hands they signified, that the man was consecrated and dedicated to God.

(f) Attende tibi, ut recte vivas: attende doctrinam, ut recte alios instruas.

salvation. From Ver. 6. to the end.

10ly. In the next place, he directs him, how to order and temper his reproofs, to elder and younger men and women. The elder sort, he shews, must not be dealt with roughly and rigidly; but with due respect to their age, according to the fifth Commandment. The younger sort must be treated with all kindness and friendliness; and he must look that he behave himself with all purity in the discharge of this duty. Ver. 1, 2.

11ly. He gives Precepts concerning poor widows, who were to be Servants of the Church, as Deaconesses, and to be kept by the publick charge of the Church, which he calls honouring of them (a); for so their reputation would be preserved, whereas if they should be reduced to extreme poverty they would be contemptible. He shews, what kind of widows are thus to be maintained.

1. Such as have neither Children nor Grandchildren to perform this duty duty of piety (b) to them, (which is so acceptable to God ), and to take care of them, as part of their Family; this being due by way of gratitude to Parents who have done so much for their Children; and therefore Children should imitate the Stork (c) herein, which Bird is famous for nourishing and cherishing its aged Parents, and as it were, endeavouring to requite them.

2. Such as being destitute of friends, have none to trust in and rely upon, but God alone, ( who is the Father of the widows and the fatherless, Psal. 68. 6. ), and such as daily (d) give themselves to the exercises of piety and devotion, as Anna did, Luk. 2. 36. 3. Such

as are not of the number of wanton widows, who indulge themselves in idleness and pleasure, being as it were dead while they live, both in respect of God whom they do not serve, and in respect of humane society which they do not benefit. These Precepts he gives, that none but blameless persons may be taken into the Church's allowance, and those that are really necessitous. And that the Church may not be unnecessarily burdened, he declares, that if any man or woman provide not for those of their own family, (if they be able ), they do that which is utterly incompatible with the Christian Faith, of which they make profession, and are worse than infidels, who even by the light of Nature use to do this. 4ly. He orders, that no widows be admitted into the number of those that are to be maintained by the Church, but such an one as is not under sixty years of age (e), and that hath been the wife of (f) one husband, that is, hath not had two husbands at once, or if her husband hath sent her a Bill of divorce, upon his repudiation of her, hath married no other. 5ly. That she be such an one as hath been well reported of for good works, and hath, by acts of duty and charity, approved her self to those among whom she hath lived, in all things of which her condition hath been capable; such as are, careful edification of Children, hospitality, friendliness, and humility (g), and exercising her self in all sorts of good works. He comes now to shew, what widows are not to be received into the Churches service, or to the office of Deaconesses, nor to live upon the Churches maintenance, viz. the younger women. 1. Because there was danger, lest being pamper'd with the Churches bread, they should wax wanton against Christ, that is, not regard the service which they have promised to Christ, and his Church, as some younger widows ( whom possibly he points at ) had already done: who despairing of marriage in the Church had revolted from the Faith, that they might marry some infidel out of the Church; whose condition he shews, to be damnable and miserable, because they had renounced that Faith in Christ, which they at first made profession of in Baptism; and further he shews, that such widows are

(a) He speaks of widows who were to be Servants of the Church, Rom. 16. 1. and to live upon the Churches contribution, which he calls an honouring of them, because the Church testified thereby the virtues of those to sustain'd, and that they were worthy persons.

(b) Tis iustitia, quandoque significat, pietatis officio iungi erga Parentes, ut apud Virgil. Tum pius Aeneas.

(c) ἀντιμαρτυρία.

(d) Tam assidue quam fieri potest. Gror. vide 1 Thes. 2. 9. & 3. 10. 2 Thes. 3. 8. 2 Tim. 1. 3.

(e) Agit Apostolus de illis Viduis quarum operâ in curâ agrotorum, & pauperum, utebantur. Rom. 16. 1.

(f) h. e. Quæ suâ culpâ non transivit ad secundas aut tertias nuptias, puta per divorcium aut repudium aliquod illegitimum. Porritus. Secundas nuptias mortuo conjugè non damnat sed concedit. Rom. 7. 2. 3.

(g) Washing of the Saints feet was an office of courtesie performed to Strangers in those hotter Countries, Gen. 43. 24.

commonly idle, and wander about from house to house, curiously prying into, and meddling of other folks matters, and meddling with things they ought not. He adviseth therefore, that the younger widows, (if they have not the gift of Continence) should betake themselves to a married life, and serve God in that, bearing and bringing up Children, guiding their own houses and families, that they give no occasion of reproach to those that are strangers to the Faith, and are apt enough to seek occasion to accuse and find fault with Christians. And he tells them, there were some such, who being forsaken the Christi Faith, had betaken themselves to the territories of Satan, and being bitter enemies to Christians, would be glad to have somebody to say against them. Concluding therefore this matter, he adviseth, that if any Christian have any helpless widow of his own family, that he undertake the care and charge of her, (if he be able), and not cast her upon the Church, lest there be not in the stock of the Church sufficient to provide for all that are truly helpless. From whence it appears, that if there were no poor and honest widows in the Church, of sixty years of age, there was no necessity to make provision for them, or employ them in the Churches service; and by consequence, that the ministry of women in the Deacons-ship was not needful, unless by accident, when they were maintained by the publick charge, that they might not be altogether useless. From Ver. 3. to 17.

12y. He gives directions concerning Presbyters or Elders in office, that are employed in the government of the Church, as well as in preaching the word. And he is thus, 1. That they be accounted worthy of double honour, and be liberally maintained, especially those that labour in Word and Doctrine (h); which Precept he confirms, partly from the analogy of the Law of Moses, forbidding the muzzling the Ox that treadeth out the Corn, [Deut. 25. 4.], but allowing him to feed all the time he doth the work, and so to have a certain reward for his labour; and partly from the rule of our Saviour, that the labourer is worthy of his reward, Luk. 10. 7. Mat. 10. 2y. He enjoins, that an accusation be not received against an Elder under two or three witnesses.

(h) From whence it appeareth, that there were two sorts of Elders in the Church, namely, some that laboured in the word, and others who were employed only in the government of the Church, who are called Overseers, or Rulers, Rom. 12. 8. 1 Cor. 12. 28.

3y. If Elders, or any others, sin openly, he orders, that they should be publicly reprov'd, that others may fear to offend after their example. 4y. He solemnly charges Timothy, that Ecclesiastical administrations and censures be performed without partiality, or respect of persons. 5y. That he do not rashly ordain or receive persons into the sacred ministry, lest if they prove wicked and unworthy afterwards, their miscarriages be imputed to him; and if other Presbyters will rashly ordain such, be adviseth him not to consent to them therein. He adviseth him, to keep himself pure from those and other sins, which were then so rife among them. Yet he spake not this, to prohibit him from drinking a little Wine (i) moderately for his health. And as to that Precept, of not partaking of other mens sins, he sheweth, he spake not of open sins, which were manifest; for the sins of some Candidates for the ministry are manifest before they are chosen, and go before (k) to condemn them, as utterly unfit for that office; but some mens sins follow after judgement hath pass'd upon them, that is, appear not, and are not known till after their ordination, and then their hypocrisy breaks out. In like manner the virtuous and good works of some are manifestly known, that 'tis easie for the Church to judge them fit to be admitted into the ministry; and the evil works of those that are otherwise (which upon inquisition made, cannot for the present be discovered) notwithstanding will not long be hid, but in their own time be brought to light; so that if the Church cannot prevent sometimes, but that some hypocrites will be

(i) v. 23. Verfus iste videtur irrepibile in hunc locum præter mentem Apostoli: quod satis incertum. Fortè appetitio, etiam in maxime, & incuria; Appetiti, non suo loco infertus. Viceffus, in hoc secundus & quartus in hoc contentum. Knatchbul. vide ibi plura.

(k) Prædictio ad iudicium de quibus iudicare potest qui imponit manum. Quosdam vero subsequuntur peccata i. e. manifestata sunt post iudicium & impositionem manuum, tum demum incipientia se exercere, unde & de eis certè iudicare non potest; idcirco nec eorum fiet particeps qui manus imponit.

admitted

admitted into the Ministry, yet when their faults are manifest, they may deal with them according to the discipline of the Church. From Ver. 17. to the end.

13y. He now directs him, to instruct Christian Servants to be obedient to their own Masters, whether they were Infidels or Believers. If their Masters were Infidels, they should notwithstanding carry themselves dutifully and respectfully towards them, seeing by the providence of God they were placed under them; that so the Gospel be not evil-spoken of among Infidels, through the miscarriages of Christian Servants. If their Masters were Believers, they should serve them the more readily, because they were Believers, and Brethren, beloved of God, and partakers of the Redemption purchased by Christ, and of the grace of Adoption. Or, (as some translate the words), because believing Masters are such as will be careful to recompence the well doing of their Servants (a). These things be enjoins Timothy to teach and to exhort other Pastors to teach the same likewise. Ver. 1, 2.

(a) ἐν τῷ δουλεύειν ὑμῶν ὡς τοῖς κυρίοις, ὡς τοῖς ἀγαποῦντες ὑμᾶς ὡς ἑαυτοὺς.

beneficentiam suscipiunt. & vicium bonis bene aciunt. ἀντιλαμβάνειν, est, curam aliquid gerere. Sic ἀντιλαμβάνεται τῷ δουλεύειν, Isa. 26. 2. q. d. Domini diligendi nomine quod curam gerant, ut vobis beneficiant, i. e. ut vos vestiant, pascant, ab iniuriis protegant.

14y. He exhorts him, not to have fellowship with new-fangled Teachers, who depart from the Apostolical verity and simplicity in the matter and manner of their teaching; and being proud, and knowing nothing solidly in the mystery of the Gospel, are contentious about words, and verbal controversies, (from which springs nothing but uncharitableness), being men of a corrupt and perverse mind discovering themselves more studious of gain than godliness, and designing by their preaching, to serve and promote their worldly profit. Ver. 3, 4, 5.

15y. He exhorts him and other Pastors, to pursue after real piety, out of which springs true contentment (b). And so is the greatest gain; and to take heed of covetousness, and the inordinate love of money, which is the root of so many evils, and betrays men to so many temptations and snares, to so many hurtful and ruining lusts, to desolation from the faith, to vexation and anguish of mind here, and eternal perdition hereafter: And instead of following after that, to follow after spiritual riches, namely, those excellent graces of righteousness, godliness, perseverance in the Faith, love, meekness, patience, with which the Pastors of the Church ought more especially to be enriched. From Ver. 6. to 12.

(b) Est mercatura magna pietatis cum animo contento, qui non properat distulere.

16y. He excites and stirs him up to Christian fortitude, in maintaining the true faith of the Gospel [ Jude v. 3. ], against all the persecutions of the world, and oppositions and contradictions of Heretical Teachers [ 2 Tim. 4. 7. ], and so to strive in this cause, that he may secure a right \* and title unto, and at last attain the Crown of Eternal Life, unto which God had graciously called him; remembering, how he had, either at his Baptism or Ordination, made a famous profession before many witnesses, that he would faithfully serve Christ. He solemnly charges and adjures him and others, to whom the Pastoral charge should be committed, before God who giveth life to all that have life, and will raise all dead men to life again; and before Jesus Christ who bore his Testimony to the truth before Pontius Pilate [ Joh. 18. 37. ], and therein gave him an example of confessing the truth, which he should imitate, that he and they faithfully observe this command, which is contained in ver. 11. 12. of this Chapter; labouring to be without spot and blemish in their several

\* Notandum, vite æternæ nomine hic & alibi significari jus ad vitam æternam. Sensus idem, Phil. 3. 14. Grot.

K k k

times



(c) Hic apparet, loqui Paulum ad Timotheum tanquam qui vivere possit ad tempus quo Christus ad Judicium erat venturus. Sic 1 Cor. 15. 12. Id evenit quia de die ultimo, quando is futurus esset, nihil Christus suis revelaverat ut semper expectaretur, vid. 1 Thef. 5. 15. *Grot.*

v. 14. Ulsque ad adventum Domini nostri Jesu Christi, i. e. Ita serva hoc mandatum ut quotidie Christum expectes, atque ita, ut si tibi ad id usque tempus esset vivendum tamen nihil remittas de studio. *Casper.*  
See Paraphrase on 1 Thef. 5. 23.

17ly. He directs him, what duties to charge upon the rich, viz. that they be humble, that they trust in God and not in their riches, (who giveth us all things liberally, to make use of with moderation and thankfulness); that they be charitable, laying (d) up for themselves, as a treasure against the time to come, a good foundation, or a well-grounded hope of attaining eternal life, settled on the promise of God, made to all those who in Faith apply themselves to the practise of good works, Mat. 10. 42.

(d) *θησαυρίζω* per allusionem de omni re dicitur, quæ clam deponitur, ut *Elcemosynæ* apud pauperes.

Gal. 6. 8, 9. Heb. 13. 16. 1 Pet. 2. 5. From Ver. 17. to 20.

18ly. Lastly, He solemnly exhorts Timothy, to maintain the purity of Evangelical Doctrine, which was committed to his trust, as a pledge to keep safely, and transmit to posterity; and that he restrain the prophane wranglings and disputings (c) of Sophisters about divine matters, fram'd out of erroneous grounds, and principles of Sciences, so termed, but falsely; which some professing and glorying in, have miserably erred concerning the Faith; and deserted Christianity; by which words, he seems to point at the Gnosticks, who have their name from Science, and profound knowledge, which they vainly arrogated to themselves. And so he concludes with his Apostolical Val-

(c) Oppositiones, falso nominatae scientiæ, sunt Sophisticæ oppositiones quibus omnia sunt dubia, dum hinc inde disputantur.

Significat curiosa & inutilia dogmata: Ver: scientiæ aut quæ ad salutem æternam proficit.

diction. From Ver. 20. to the end.

SECT.

SECT. XVI.

Paul in the time of his three Months stay in Greece, visits Athens and Corinth; and being almost ready to sail into Syria, (to carry the Alms and Collections made in Macedonia and Achaia for the poor Saints in Judea); he writes from Corinth that eminent Epistle to the Romans, as may be gathered from Rom. 15. 25, 26. and sent it by Phæbe a Servant of the Church of Cenchrea, near Corinth, as appears from Rom. 16. 1.

The Apostle Paul had a great desire and real intention to visit the Romans, that he might personally, and *vivâ voce*, confirm them in the Faith; but seeing himself still hindred by one thing after another, at last (being stirred up by the Spirit of God) he resolves to write unto them, and accordingly sent them this Epistle.

In which we may observe these three parts.

1. The Preface, wherein he testifies his great affection to them, and prepares their minds to receive his subsequent instructions. Chap. 1. from Ver. 1. to 17.
2. The Body of the Epistle, which is partly doctrinal, asserting the main point of the Christian Religion, viz. Justification by Faith in Christ; from ver. 17. of chap. 1. to chap. 12. And partly practical, treating of Moral duties, and a Christian Conversation, required of all justified persons. From ch. 12. to ver. 14. of ch. 15.
3. The Conclusion. From ver. 14. of ch. 19. to the end.

The occasion of this Epistle seems to be this: The Apostle had heard of some disagreements, both in judgment and affection, among the Christians at Rome, who were partly believing Jews, and partly believing Gentiles. The Jewish Christians, it seems, mingled Law and Gospel together in the point of Justification; and so zealously upheld the Jewish Law, and the Mosaic Rites, that they opposed the preaching of the Gospel to the Gentiles, except they would become Proselytes, and submit to Circumcision: On the other side, the Gentile-Christians understanding themselves exempted from the observation of the Mosaic Rites, used their Christian Liberty with offence. Now to reconcile these controversies, and to settle them, both in the truth, and in unity of judgment and affection, and to remove all emulation between them, the Apostle writes this Epistle. In which we have,

1. THE Preface or Introduction: wherein, to gain the more credit and belief to his following Instructions, he shews, That he was one who had received that singular mercy from Christ, to be called to the high dignity of an Apostle, and was authorized, and set apart to the office of preaching the Gospel, which God had promised long before by his Prophets in the Old Testament, that it should be revealed, and that to the Gentiles as well as to the Jews. The subject matter of which Gospel, he shews, concerns Jesus Christ, his Son, who according to the flesh was born of the Seed of David; but according to the Spirit of Holiness, or that other Divine Nature in him, (call'd his Eternal Spirit, Heb. 9. 14. see also 1 Tim. 3. 16. & 1 Pet. 3. 18.), he is most fully and powerfully demonstrated, and declared to be the Son of God; as by many other signs, so especially by his Resurrection from the dead. From this Saviour,

Chap. I.

The Epistle  
Romans.

## The Apostolical History.

he tells them, he had received the favour of this glorious office of the Apostleship (a), to preach the Gospel in his Name, and by his

(a) Grace and Apostleship] *Ev. ad Judeos.* See ch. 12. 3. & 15. 11. 1 Cor. 15. 10. Gal. 2. 9. Eph. 3. 2. 8. Glaf.

(b) By whom the Church of the Romans was planted, or when, the Scripture is silent. Papists say by Peter; but learned men demonstrate, that Peter never was at Rome; much less planted the Church there. See *Duo. Parasus* in Rom. 16. dub. 11. *Barnabas* is supposed to have first preached Christ at Rome, and to have converted the Romans in the reign of *Nero*. See *Clem. Recogn. l. 1.*

The reason why this Epistle stands first of all the Apostolical Epistles in our Bibles, is not because it was first written; but because of the dignity of the City to which it was addressed, viz. Rome, the Imperial Seat.

and commendation. Inasmuch that he solemnly professes in the presence of God, (whom he heartily and sincerely served in the Gospel of his Son), he did not forget them in his daily prayers; but earnestly requested of the Lord, that what he had so long desired and designed, might happily, (if it seem'd good in his eyes), at last be accomplished, namely, that he might come personally unto them. For he had an extreme great desire to see them, not for any other reason, so much as that he might impart unto them some of those spiritual gifts which God had endued him with, and might communicate to them a further knowledge of the mysteries of the Gospel, that they might be more established and confirmed in the Faith, against all temptations whatsoever. Yea he desired to see them, that they might be mutually comforted, by a mutual communication of the Faith, that both he and they had in Christ Jesus. For it could not but greatly comfort and strengthen them, to hear him discourse of his Faith in Christ, and it would also revive him to hear them declare their Faith in the same Jesus also; and so they might be mutual comforts each to other. He desired they should know that he had often purposed to come unto them, but still by one obstacle or other was hindered; and he desired to come to them, that he might be a means of converting some there to the Faith, and of confirming others already converted, as among other Gentiles he had been a means of converting several, and gaining them to Christ. For by the nature of his office, and by the special command of Christ, he was a debtor to all sorts of men, being oblig'd to preach the Gospel to them, whether they were Greeks, those of the most polite Nations; or Barbarians, and those of the ruder. And as far as concern'd himself, he was most ready to take a journey to Rome, to preach the Gospel there also. For he was far from being ashamed of the Gospel of Christ, which is a powerful means (in the hand of God) of bringing all those to Salvation, that effectually embrace it, whether they be Jews (who had the privilege to have it first preached to them) or Gentiles. From Ver. 1. to 17.

2. He comes now to the Body of the Epistle: And having mention'd the Gospel, he shews, that by it the Righteousness of God, that is, the Righteousness whereby we stand just and righteous in the sight of God, (which God imputes to sinners, and accepts for their righteousness, and pardons them for it, see ch. 3. 22.), is revealed and taught, and clearly made known to be of Faith, [or by Faith], unto Faith; that is, 'tis revealed to be by such a

## The Apostolical History.

Faith as growth and increaseth from one degree (d) and measure to another. As Faith increaseth, and is more and more capable of discerning Gods righteousness, so more of his righteousness is still manifested unto it. Or from one kind of Faith to another, viz. from the Faith of the Old Testament, to the Faith of the New; so that he be justified otherwise than by Faith (e). Or by Faith, unto Faith; that is, the righteousness of God is revealed to be by Faith to encourage people unto Faith, and to believe in Christ, that by believing they may obtain Salvation. And this is the main proposition, which he explains and confirms by many arguments, from ver. 17. of ch. 1.

to ch. 12. namely, that we are justified by Faith in Works, or our internal Righteousness. This he proves, of the Prophet Habucucc, ch. 2. v. 4. (f), where the Prophet speaking of the calamities that was coming upon the Jews by the Caldeans, shews, how different the carriage and behaviour of the wicked would then be, from that of the righteous in such a danger. The heart of the wicked would be high, and proud, and lift up in a foolish conceit of their own wisdom, and power to secure themselves. But the righteous, (such as were in a state of reconciliation with God), should live, and find comfort in that trouble, by their Faith in God. So the Apostle shews, that he that is evangelically righteous, or just, shall live, not only a life of grace here, but attain to a life of glory hereafter; by Faith in Christ, and resting on his righteousness and merits. 2ly. He shews, that men have need of this imputed righteousness of Christ; because of themselves, they are all unrighteous, and God hath revealed his wrath from Heaven against such. This he proves by instancing first in the Gentiles, secondly in the Jews.

1. For the Gentiles, he shews, they were guilty of detaining the truth of God, (that is, the true notions they had of God, and their duty to him, and their Neighbour by the light of Nature), in unrighteousness; so that they would not walk according to that light, but suppress it, and resisted it. For that which may be naturally known of God, (viz. his infinite power, wisdom, and goodness), is manifest in them, that is, in their minds and consciences, (though they followed not the light shining in them); or is manifest among them, viz. by the writings and discourses of their learned men. For God hath made it known unto them, partly by imprinting those Nations of Himself, and of good and evil in their hearts; and partly by the Book of the Creatures, in which his glorious Attributes are written in great Characters. For his invisible and incomprehensible Nature, and Almighty Power, are (even ever since the Creation of the World) clearly to be understood by his works which are seen, viz. his works of Creation and Providence, so far as to render those, which do not discern them, nor take notice of them, inexcusable. And seeing they glorified not God according to that knowledge, which the light of Nature gave them of him, nor were thankful for his benefits; they became vain in their imaginations and reasonings concerning God, and his worship, and feign'd many fabulous and vain Gods unto themselves, whereby their foolish heart was more and more darkned concerning the true God; and those among them that seem'd to be most wise and learned, were in those matters as blind and foolish as others. Inasmuch, that they horribly dishonour'd the All-glorious God, by framing the vile Images of men and beasts to represent him, [Ila. 40. 18. Plal. 106. 20.]; whereas they should have conceived God to be so infinitely glorious, that nothing could set forth his glory sufficiently. Upon which provocation of theirs, God gave them up judicially to the lusts of their own hearts; so that being left to themselves, (and not restrain'd from the pursuit of their filthy desires), they brake out into pol-

(d) i. e. Ex sine pro merito, et subinde augescere, ut fit Hebraismus, qualis in Plal. 82. 7. vid. 2 Cor. 3. 18. Sic Theophyl. Occum. Parasus, cum alii.

nor any way, or still

(e) Ex fide veteris Testamenti obsecra in clarum fidem novi Testamenti: ad quam veteris illa nos ducit quasi pedagoga. Sic Chrylost. Theodoret. cum alii.

Christ, and not by  
1. By a citation out

(f) A famous Text, thus allegged in the New Testament, Heb. 10. 38. To persuade to patience. Gal. 3. 2. to prove no justification by the Law. And Rom. 1. 17. to prove justification by Faith. The Hebrew is, *Thi just shall live by his Faith.* The Apostle still omits the particle *His*. *Thi LXX have my for Iu.* Richardson.

lutions and uncleanness, of the most odious kind; which God permitted them to fall into, as a punishment upon them for their horrible Idolatry, they having changed the truth of God, that is, the true Notions they had of God, into an

(f) 1 Cor. 8. 4. Not for the matter or form, but in respect of the opinion men have of them, thinking they can help when they cannot.

Idol (i) (call'd here a lye, because it seems to be, what it is not, and deceives men as a lye doth), and worshipp'd and serv'd the Creature, forsaking the Creator, who is bless'd for evermore, and whose glory and blessedness will abide for ever, notwithstanding all the impiety of Idolaters. Yea upon this provocation it was, that God so far left them to themselves, that they fell into the most unnatural lusts, such as are not found even among brute Beasts. And so they receiv'd a just recompence and reward for their Idolatry, (which is call'd spiritual reboredom), in being left by God to the vilst of all corporal uncleanness. And 'tis no wonder, that they should not keep the Order of Nature, who forsok the Author of Nature, as Antelm speaks. Furthermore, He shews, that they regarding not to know God, so far as by the light of Nature and the works of Creation they might have done, nor to acknowledge and reverence him accordingly, God as a just Judg, gave them to a reprobate or injudicious mind, whereby they approv'd of nothing that was right and good, but fell into most gross abominations and enormities; and that against the second Table as well as against the first. Of which sins, reigning among the Heathen Romans, he gives a large Catalogue (g). And in conclusion, as an aggravation of their guilt and unrighteousness, he adds, that though they had a sense implanted upon their hearts of the righteous (h) judgment of God, and the punishment that he will inflict upon such transgressors, yet they not only committed these sins themselves, but also took pleasure and delight in those that committed them. From Ver. 17. to the end.

(g) Among which he reckons heathens of God, that is, quarrellers at his providence, when any adverse thing happens unto them.

(h) Intelligitur hic jus partim per rationem, partim per traditionem inscriptum humani, mentibus, recte puniri qui gravia delinquant. Grot.

Chap. 2.

Having thus shew'd the Gentiles, generally, to be most grievous sinners, and so condemn'd, and not justified by their own works; He now comes to answer an objection which some of them might make against what he had said. They might possibly say, What shall our Lawgivers and Magistrates (who condemn vice, and commend virtue) be so deeply censur'd? For answer to this, the Apostle (by an elegant Apostrophe, wherein he speaketh as it were face to face to this Gentile who thus objecteth) acknowledges, that 'twas true, they had some among them that declared against wickedness and punished it. But those were the most inexcusable of all others, because they themselves did the like, or as ill things (though more secretly) as those which they condemn'd in others. And they might assure themselves that the wrath and judgment of God (which is just and according to the merit of the deed) is against them that do such things, whether secretly or openly. For tell me (says he) thou Magistrate, who judgest another for crimes that thou thyself committ'st; canst thou in reason think to escape the righteous judgment of God? Or canst thou think, because God hath hitherto spared thee, that thou shalt finally escape? Dost not thou consider that Gods long suffering and forbearance invites thee to repentance, and not to go on in thy sins. Dost not thou consider, that by thy impotency and persisting in thy sins, thou tread'st up to thy self wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his works, either the rewards of his grace, or the punishments of his justice; namely, eternal life to them that persevere in obedience to the truth, hoping for, and expecting such a reward; but to the Adversaries of the truth, and servants of unrighteousness, besides the manifestations of his wrath in this life, eternal death and misery at the end of it. And God will have no respect to any Nation (however privileged) in this matter, but in every Nation they that fear him,

and

and work righteousness shall be rewarded with glory, honour, and eternal peace; and they that go on in their sins and impotency, shall be punished with eternal death and misery; and that, whether they be Jews or Gentiles. For God measures not men by their outward conditions and circumstances, so as upon that account, to accept or reject any man. And therefore the Gentiles, who had not the Law written in Tables, but had it written upon their Hearts, shall be judged by that innate Law which they have violat'd, and not by the other. And the Jews, who sin against the Law given them by Moses, shall be judg'd according to the threatenings of that Law. Nor is it possible that the Jews, because they know the Law, and hear it often read in their Synagogues, should be accounted righteous before God, except they perform perfect obedience to it, which because they cannot do, it follows that they cannot be exempted from deserved condemnation; and so they have need to seek for righteousness by Christ, as well as others. And as for the Gentiles, who have not the written Law as deliver'd by Moses, yet have it imprint'd in their hearts, and do by the light of Nature, some things which God hath command'd in his Law; to these, that Law within them, is a Law, as their own Consciences do witness, their thoughts, or reflections, by turns \* accusing them when they do ill, and exulting them when they do well. Therefore they have nothing to pretend, why they should not undergo desired condemnation for their sins; much less have the Jews. And this he tells them, will appear to be most just at the day of judgment, when God shall judg the secret and hidden things of men by Jesus Christ, according to the Doctrine which he, his Apostle, (having learn'd it of him), had every where preach'd \*. For by the light of Nature it did not appear, by whom God would judg the world, but it was declar'd and manifest'd in the Gospel \*, whereof Paul was a Minister. From Ver. 1. to 17.

he) blessed Paul's Epistles into your hands; mark what he writeth in the beginning of his Gospel. τὴ ἀρχῆν τὸν ὄμιλον ἐν ἀρχῇ τῆ ἐναγγελιστικῆ ἐγγράφῃ |

2. Having thus handled the case of the Gentiles, he comes in the next place to speak of the Jews, who would possibly alledge for themselves, that something surely must be allowed to their priviledges, and that they are not to be brought into the same condemnation with the Gentiles. That he might therefore speak more particularly to this case, he brings in (as it were) some principal Teacher of the Law, and Patron of righteousness by Works, producing seven proofs of his vain confidence; all which the Apostle (by way of concession) allows; and yet proves, that the Jews are not to expect to be justified by these before God, any more than the Gentiles may, by that obedience which they perform to the Law of Nature. And in the first place, says he, thou sayest, Thou art a Jew, which was a name, not of a Nation only, but of a Professor of the true Religion, and of a Worshipper of the true God. 2. Thou dependest on thy outward performances of Law, on thy Circumcision, &c. as if justification were to be had thereby, and could not be had without it. 3. Thou mak'st thy boast of God, viz. that thou art of that People that were chosen above all other Nations, and are in covenant with God. 4. Thou know'st his will, not from the mere collection of reason, but from the books of Moses and the Prophets. 5. Thou triest things that distir, (being instruct'd therein out of the Law) (c), that is, (c) v 15. so as to distinguish betwixt lawful and unlawful, between what is command'd and what is forbidden. 6. Thou hast such abundant knowledg that thou canst teach others. 7. Thou hast a model, or scheme, or system in thy head of that knowledg, which is here and there scattered up and down, and contain'd in the Law. The Apostle answers, that all these things being granted, yet they are insuffici-

v. 15. ἐγγὺν τῷ νόμῳ | Legis opus est declarare, quæ rectè, quæve iniquè facta sunt.

\* v. 15. ματῶν ἀλλήλων, h. e. vicissim, sive alternatè tententia. Grot.

\* See 2 Tim. 2. 8. Act. 10. 42. Act. 17. 31. 2 Tim 4. 8.

\* From this Text, the Ancients call'd the writings of Paul, his Gospel, as particularly (I mean in his Epistle to the Corinthians. Take (says

est

out to make any man righteous before God, or to free him from condemnation; for it could not but be granted, that many, if not most of their Rabbies and Teachers did not practise the duties they taught others, but lived in those or the like sins and vices \*, which they condemn'd in others, and so caus'd the Name of God to be blasphemed among the Gentiles through their impieties; as the Prophet Ezekiel complains [ch. 36. 22, 23.] the hypocrites of his time did, who bestid in the same privileges that these present Jews boast'd of. From Ver. 17. to 25.

\* Cum hæc scriberet Paulus, commemorat memoria Aharæ, & Aharæ, in Babylonia Judaorum, ad quos ingressus multitudine confluerent; qui omnes non nisi ex rapto vivebant, Joseph. Antiq. 18. 12. Non multo post, sacerdotium familiarum Principes, fraudatis minoribus sacerdotibus, decimas sibi totas abstruere, Josh. 20. 6. Josephus etiam inter crimina quæ popularibus suis, dicto loco, exprobat, ponit & porxias. Hi fructus lucris fidei in felis ceremonis collocata.

v. 22. ἑσπουκῆς] Non multum distat, falsos Deos colere, & verum spoliare, quod faciebant sacerdotes non offerendo ex proventibus ea quæ Lex Dei ipsi præcipiebat, aut certe non qualia oportebat, Mal. 1. 8, 12, 13, 14. & 3. 10. Graec.

But the Jews might here possibly urge and plead their Circumcision as a Seal of the Covenant between God and them, and thence infer, that they were not in such danger of condemnation as the Gentiles. The Apostle answers, that for men that so liv'd as they did, 'twas madness to think that Circumcision will stand them in such stead, as to exempt them from condemnation. For Circumcision will not profit nor avail to justification, except it be joined with perfect obedience to the whole Law; but if transgression of the Law be found in him that is circumcis'd, he is in the same condition with an uncircumcis'd Heathen. Yea, if the uncircumcis'd could do that which the Law requires to justification, that is, perform perfect obedience to the moral Law, they should be accept'd of God, as well as if they had been circumcis'd. So that if a Gentile, who is by Nature without Circumcision could fulfil the moral Law perfectly, he would condemn a Jew, who is only outwardly (and according to the Letter of the Law (t)) circumcis'd, but hath not that purity of heart and life, which that Ceremony was appointed to signify and engage all that are circumcis'd unto.

(f) Legem facere, non est verba legis exteriori sequi, sed mentem, & intentionem legis obedienter implere. Cassiodorus.

For he tells them, that he is not a Child of Abraham, (such to whom the promise of life appertains), who is only born of Abrahams race, and no more: neither is that the available Circumcision, which is only outward; viz. the mark imprinted in the flesh: But he is a Jew indeed, a true Son of Abraham, (who shall be accept'd with God, although he be not so by birth), who is to inwardly, and by a true conversion of his heart to God. For the renovation of the mind and heart by the Holy Ghost, is the true Circumcision, and not that which is outwardly visible in the body, perform'd according to the Letter of the Law; and such renouv'd persons shall have praise and commendation, if not among men, (who see the outside only, and among whom 'tis a great dignity to be a circumcis'd Jew); yet with God, who looks into the heart. From Ver. 25. to the end.

### Chap. 3.

He comes now to answer some other Objections, which the Jews would be apt to make against what he had said. 1. If the case be so, then it will be said, that the Jew hath no advantage or privilege above the Gentile, neither is there any profit of Circumcision. He answers, that the Jews have a great advantage above any other Nation, and that, 1. Because unto them were committed the oracles of God, that is, all the revelations of his will, the Law, the Sacraments and Seals of the Covenant, the Prophecies and Promises of the Messiah, by which they might more easily come to know the true God, and the way of Salvation by the expected Messiah, than any others. And if any shall say, that this advantage was lost, by the unbelief of a great part of them, He answers, that the faithfulness of God in his Promises and Covenant, is not made void by the unbelief of man. For it ought ever to be acknowledged and confessed, that God cannot be otherwise than true and faithful in performing what

he hath promised, though all mankind should be false and deceitful, and should fail to perform their duty: And for the proof of this, he cites a passage out of Plal. 51. 4. (according to the version of the Septuagint) where David humbly confesseth his heinous sin against God, that by his penitent confession God might be justified, and acquitted from all injustice in reproving him by Nathan and denouncing those heavy Judgments that he intended to bring upon him, and that he might be clear and unreprouvable for so judging him for his sin, and might clearly overcome and win the victory when he should be judged or questioned, or impeach'd by any man, for his dealing so severely with David. So that the Apostle applies these words from the hypothesis (in Davids singular case) to the thesis, viz. to Gods general faithfulness, truth, and righteousness in all his Promises, Covenants, and Proceedings. And thus the unrighteousness of men is so far from making void, that it more commends, and lets off, and illustrates the righteousness of God. But 2ly. It will be said, If this be so, then God seems to be unrighteous in punishing those sins, which do so illustrate, and let off his righteousness. This Objection the Apostle makes in the person of a carnal man \*, ignorant of God, and replies, that the Objection is blasphemous: \* κατ' ἀρεθον 'tis impossible, that he that shall judge the world should be unjust. But 3ly. This man will further object, that, If the truth and faithfulness of God be made more abundantly manifest, by the falseness, lying, and unfaithfulness of man; then he is so far from deserving condemnation for it, that he may securely go on in it, (according to the Apostles Doctrine \*), that the glory of God may be more advanced thereby. The Apostle answers, that they were malicious slanderers that charged him or the other Apostles that they held such a wretched position as this, viz. that they might do evil, that good might come of it, which he was so far from owning or approving, that he declares their condemnation to be just who hold and practise such Doctrines, and vent such Calumnies. 5ly. But the Jews will further say, What are not they better, and more righteous, and in a better estate, as to justification by their works, than the Gentiles? He answers, Not at all; for he had hitherto proved, (viz. in his two first Chapters), that both Jews and Gentiles are naturally under sin, and therefore the Gospel-righteousness is no less necessary for the one, than for the other. This he further proves, by many clear testimonies out of the Old Testament, as out of Plal. 14. 1, 2, 3. & Plal. 53. 1, 2, 3. where the Prophet speaking of the unregenerate in his time, and of all others in their natural estate, out of Christ, pronounceth, 1. That no man is righteous. 2. That all are naturally blind and ignorant of the things that concern their Salvation. 3. That none seeketh after God, to know and worship him as they ought. 4. That they are all gone aside from God, and from the way wherein God appointed them to walk; and being so corrupt by Nature they are unfit to bring forth any good fruits, or to do any good. He goes on further to demonstrate this, from Plal. 5. 9. where from what was spoken of Davids enemies in particular, he proves the corruption of all mankind in general; and that because (naturally) there is the same fountain of corruption in all. Their throat, says he, is like a Sepulcher newly opened, out of which comes nothing but stench and stinkings, viz. murderous pœnitential threatenings; they have a false and deceitful tongue; their slanders are no less hurtful than the poison of Asps, Plal. 140. 3. their mouth is full of cursing and bitter speeches, Plal. 10. 7. they are ready to commit all manner of cruelty, and violence, and know not how to live quietly themselves, nor to suffer others to be quiet, Plal. 59. 7, 8. There is no fear of God before their eyes; and so there is nothing to restrain them from running into all sorts of wickedness, Plal. 36. 21. And, lest the Jews should think to elude and evade the force of these Testimonies, as not belonging to them, he tells them, that what the Law, that is, the books of the Old Testament, the Psalms and Prophets thus say, they say to and of the Jews; and by complaining so

\* Videntur occasione sumptisse ex eo quod sæpe doceret Apostolus, Superabundavit gratiam Dei, ubi superabundavit hominem iniquitas, & eam cessisse in laudem gratiæ, & iustitiæ Dei. A Lap.

much of their universal defecion and wickedness, they include them, and only the Gentiles, to be obnoxious to the wrath of God, and justly punishable by him, without being able to say any thing for themselves. From all these fore-cited Testimonies, he concludes, that by the works of the Law no flesh shall be justified in the sight of God, because man, since the fall, is disabled by his innate corruption and sin, to fulfil the Law, either natural or written; so that all the efficacy it hath, is only to discover to him his sin, and (without Gods mercy in Christ) to seal up to him his condemnation, [ Gal. 2. 16. ]. From Ver. 1. to 21.

Having thus shewed negatively, that by the works of the Law, righteousness and justification is not to be had, he comes now to prove the affirmative part of his position, viz. that God hath manifested another way of justification in his word, viz. by Faith in Jesus Christ (a).

(a) v. 22. By Faith of Jesus Christ,] Faith is to be taken here passively to signify the Faith whereby Christ is believed on.

imputed to all such, as by a truly Faith receive it, and not to be that which men pretend to, by the performance of the works of the Law, either natural or written. And he tells them, that both the Law and the Prophets bear witness unto this righteousness, As for example, In the Law, (or one of the books of Moses, viz. Genesis, ch. 22. 18. ), God promised Abraham, that in his seed ( viz. in the Messias that was to come of him ) all nations of the earth shall be blessed. And this Doctrine was taught by the

\* See Act. 25. Prophets & also, as we may see, Ita. 53. Dan. 9. 24. This is the righteousness which God hath appointed for mans justification, even the righteousness which is by Faith in Jesus Christ, and this blessedness belongs to all, and rests upon all that believe [ see ch. 4. v. 9. ], whether they be Jews or Gentiles, there being no difference between them in this matter. And he assures them, there is no other way of justification but this. For all mankind are sinners, infected and polluted with sin, and so will fall (b) short of obtaining the glory of God, (c) and eternal life, if they seek it not in this way. All therefore that are justified, that is, saved and acquitted from the guilt of their sin, and accounted righteous before God, cannot otherwise be so, than by the free grace and goodness of God, and the redemption Christ; whom God from the beginning purposed to set forth

(b) v. 23. Et desituntur gloria Dei ] i. e. Quæ à Deo collata est in prima creatione, & qua conteretur in vita æternâ. Glass.  
(c) See ch. 5. v. 2.

and ransom of Jesus unto man, as the only

\* ἰαδικίον ] Sicut Deus promiserat se præstaturum fore in propitiatoris, ita in Christo solo quærî, agnosci, & invocari vult. Ut propitiatoris, sive operantis arce fœderis, tabulas legis in arcu obtinebat; sic Christus peccatorum nostrorum contra legem commissorum, multitudinem ac magnitudinem, itemque maledictionem legis suâ obedientiâ, & merito, operis, atque tegit, ne in conspectum Dei peccata ea veniant, Psal. 32. 1. 3. Glass.

\* διὰ τὴν ἀγάπην ] propter, sive per, remissionem. reidib.

are so, he asks what man had any cause of boasting in himself? Indeed if he were justified by his own works, or inherent righteousness, he might boast that the meritorious cause of his justification was in himself; but seeing that cannot be, all boasting is excluded, and that not by the Doctrine of Works, but by the

the Doctrine of Faith (d). Therefore he concludes, that a man is justified by Faith, and not by the works of the Law, done either before conversion or after. He shuts up this discourse, by shewing, 1. That this way of justification is common both to Jews and Gentiles. For as God is one and the same, so is his way of justifying sinners one and the same to all Nations, both to circumcised Jews and uncircumcised Gentiles, namely, by Faith in his Son. 2. He shews, that the Doctrine of justification by Faith, and not by the works of the Law, doth not make void the Law, but rather establishes it. For the Gospel shews, how firm and irrevocable the Law is, seeing Christ was made under the Law, and was, by his fulfilling the Law, to purchase for man a right to the life it promis'd; and by believing in Christ (who obeyed the Law, and satisfied the breach of it), we acknowledge, that without exact obedience to the Law there can be no salvation; which exact obedience we being not able to perform, our Saviour hath perform'd it for us. And lastly, he tells them, this Doctrine of Faith establishes the Law still as a rule, though not as a Covenant. From Ver. 21. to the end.

The Apostle proceeds to confirm his principal position, viz. that a man is justified by Faith, without the works of the Law. And, in order herunto,

he instances in Abraham; touching whom he argues in this manner; What shall we say then? shall we say that Abraham our father found, or obtained righteousness (a) by, or according to the flesh, that is, by being circumcised in his flesh, or by his own righteousness and works, which are seen outwardly, and by men esteemed praise-worthy? No, in no wise. For if he were justified by works, he hath whereof to glory, (the cause of his justification being in himself); but he hath not any thing whereof to glory, at least before God; though possibly in the sight of men, (who can see no further than the outside) he might have whereof to glory (b).

(a) Justinian, scilicet.] quæ vox jam præcesserat. Grot.

Therefore the Scripture affirms that Abrahams Faith, or firm believing the Promise of God, [ viz. that he would be his shield, and great reward, and give him a Son in whom all the nations of the earth should be blessed, Gen. 15. 6. ] was counted to him for Righteousness; that is, by means of his Faith he was esteemed or reckoned (c) righteous before God, and not by means of his works. For he that worketh, in order to his reward with God, and hath or brings works before God,

(b) Qui ad civilem modum, i. e. externâ aliqua specie, est innocens, laudem potest ab hominibus sperare temporariam, non illam æternam à Deo. Grot.

(c) Phinon's executing judgement, Psal. 106. 3. was counted to him for righteousness to all generations, that is, by means thereof he was reckoned or esteemed a righteous man in all ages.

which are Gods-justice-proof, upon his perfect innocence, or blameless, God will, according to the Law of justice, reward and crown his innocence, paying it him as a due debt, and not giving it him by way of favour or grace. But he that works not, as hoping to be justified thereby, (though otherwise he makes conscience of good works, Jan. 2. 26. ), nor pretends to have any such works as he dares confide in, or bring before God for his justification, but trusts in the generous promise of God, who justifies, or absolves those who have been ungodly, but now repent and believe in his Son; such a mans Faith is counted to him for righteousness; that is, by means of his Faith he is accounted, or adjudged righteous (d) in Law, and absolv'd and acquitted in judgement. And agreeable to this is that description of blessedness given by David, Psal. 32. who being sorely oppressed with the guilt of his sins, and the fear of Gods wrath, pronounces the man blessed, to whom God imputeth righteousness, ( viz. the righteousness of the Messias, he being no works to bring before God to be justified (e) by, and whose transgression is forgiven, and his sin covered (f), ( viz. from the sight of God

(d) Faith is accepted to justification, neither in respect of the worth of it to procure it, nor yet as being the form of righteousness; but instrumentally only, because it apprehends that for which we are justified, namely, the Merit and Rightness of Christ. Slater in loc.  
(e) Indeed that Faith which is without works is dead, no true Faith. But Faith only acteth in the point



world to be our Redeemer, and he was delivered to death for the expiation of our sins and offences, and God hath raised him again to life, to assure us, that our Surety hath paid our debts, and that we shall certainly be justified, if we truly believe in him. From Ver. 16, to the end.

Chap. 5.

He proceeds to another argument, to confirm the Doctrine of justification by Faith in Christ alone, and that is, from the blessed fruits it produces, namely, peace, and reconciliation with God, and an introduction of us into his favour again, and a confirmation (a) of us in it; also rejoicing in tribulation, and the means God will sanctifie to accustom us more to patience, and so to increase that grace in us, and in the exercise whereof he will give us more experience of his faithfulness, and care of us, and so strengthen a well-grounded hope in us, (which will not deceive us), that he will never forsake us. And that which further

(a) *Sane in gratia, est de gratia certum & securum esse; hoc aliterum est beneficium mortis Christi ex justificatione fluens, certitudo immota gratia presentis, & futura. Par. in loc.*

strengthens this hope, is, that his Holy Spirit (which cannot lye) doth usually in time of tribulation more abundantly testify his love to the hearts of true Believers. From Ver. 1, to 6.

Under this head he also proves, that they that are justified by Faith shall certainly be saved from the wrath to come; and this he demonstrates, 1. From the greatness of Christs love to such, before their justification, when they lay waiting in sin and misery, unable to help themselves. He shows, that for such ungodly persons as these, Christ in the fulness of time came to dye. And what a degree of love this was, he tells them, they may judge by considering how things usually are carried among men. Among whom, though for a very merciful and benign person, some one man would perhaps venture his life, yet for any man else, (though he were a righteous and just man), they would scarcely find any body that would be willing to do it. But God expresses a mercy and kindness infinitely above this; for He, when he had nothing in the Object to move him to it, when we were profane ungodly sinners, yet even then He was pleased to send his Son to dye for us. And if the love of Christ was so strong and efficacious towards us, as to move him to dye for us before we believed; surely his love will be much more towards us now, and his complacency greater in us, when we are actually justified by Faith in his blood; so that there is no cause to fear but that we shall be saved from wrath through him. 2. He shows, that if, when we were enemies, Christ dyed to work our reconciliation and peace with God (through Faith in his blood); certainly, being now actually justified and reconciled to God, by our believing in him, we need not doubt but we shall be saved by him, seeing he now liveth and sitteth at the right hand of God, and there intercedes for us, and bath all things subjected unto him. 3. Seeing Christ by his death, sufferings, and intercession hath procured God to be our God and Father (which is more than everly to save us from wrath), we need not doubt, but that he will do that also for us. From 6, to 12.

He further pursues this Argument, by shewing, that the righteousness of Christ is not less effectual to save those that by Faith are united to him, than Adams sin was to destroy those who naturally descend from him. This he proves by comparing Christ and Adam together, and shewing their similitude and dissimilitude; 1. As by Adam sin entred into the world, and death by sin, upon all that are his Children by nature; so by Christ righteousness came into the world, and by righteousness life, unto all that are spiritually born of him. For, before the giving of the Law by Moses, sin was in the world, and was imputed, as may appear by this, that Death (which is the wages of sin) reigned over Infants, that had not sinned actually as Adam had done. Therefore, besides the Law of Nature which Infants could not transgress, there was another Law which God had given to the first man, the transgression whereof was imputed to all

all his posterity, yea even unto Infants. And this first man (he shews) was a type or figure of him that was to come, viz. of Christ Jesus. For as the first Adam was the fountain, head, or root of sin and misery, so Christ is the fountain and head of righteousness and life. And having thus shewed, wherein they agreed, he comes now to shew, wherein they differ: And that he manifests by these positions. 1. The sin of Adam is not so pernicious, as the righteousness of Christ (which is freely given) is beneficial. For if the offence of the first Adam brought forth death to all that are naturally propagated of him, much more shall the free grace of God convey life to all those who are in Christ by Faith, and born of him after the Spirit. 2. Though from Adams sinning, the guilt of his one offence redounds to the condemnation of many, yet the free gift of God, viz. the righteousness of Christ, redounds to the justification of many, not only from the guilt of that first sin, but of all other actual sins also. 3. As by one offence death reigned over all mankind, much more shall they, who by Faith are united to Christ, and so participate of his abundant grace, and the free gift of his righteousness, be made partakers of everlasting life, wherein they shall reign with Him in glory. As therefore by one offence (b) guilt came upon all naturally descended of Adam to their condemnation, so by the righteousness and perfect obedience of one, viz. of Jesus Christ, (the meritorious cause of pardon), grace and absolution come upon all that believe in him, and are born again by his Spirit to their justification. From Ver. 12, to 20.

(b) v. 18. ες δι' ενός παραπτώματος εις πάντας ανθρώπους, εις κατακριμα. I suppose ἑνὲν τοῦ προσεῖρητο τοῦ δι' ενός παραπτώματος. &c. vide Græc.

But here then it may be objected, If we are made righteous only by the righteousness of Christ, To what end was the Law given to the Israelites by Moses? He answers, It was not given that we should seek to be justified by it; But 1. That sin might abound (c), that is, be more clearly manifested to us, to be sin, and exceeding odious. 2. That grace might super-abound, that is, might appear much more conspicuous and glorious in pardoning sin, and subduing of it. That as the power of sin appear'd in making us liable unto temporal and eternal death, so might the power of grace appear, in beginning in us a spiritual life here, and bringing us to an eternal life in glory hereafter, through the righteousness of Christ held forth in the Gospel. From Ver. 20, to the end.

(c) Per legem magis innotuit peccatum.

He comes now to shew, that this Doctrine of justification by Faith in Christ, tends exceedingly to promote holiness. And that he may the more clearly prove it, he first answers an Objection, which some (its like) in those times were ready to make against this Doctrine. They would be apt to say, If we be justified freely by the grace of God, through Faith in Christ; Why may we not then freely indulge our selves in sin, that we may more inhaunce the grace of God, and make it appear more abundant and glorious in the pardoning of us? This Objection the Apostle answers with detestation, shewing that this Doctrine allows no such wicked inferences, but tends altogether to promote holiness. And this he plainly proves by this argument. True Believers are dead (a) to sin, (that is, being partakers of the Spirit of Christ they renounce it, and labour to mortifie it) therefore they cannot live in it. And this he shews is signified by their Baptism, whereby they are incorporated into Christ, and testify their communion with him; 1. In his death; so that they are to imitate his death by dying unto sin, and by mortifying their corruptions. 2. In his burial, being buried with him in Baptism unto a similitude of his death and burial, by the immersion of the whole body into the water, (a custom much us'd in hot Countries); and there-

(a) *Mori peccato* [ *Ἔσθ' εἰ non esse subiectum, seu non tenere ei. Etac. Gliff.*

*Mori peccato* [ *Est renunciantie peccato, & abdicare illud. & contra vitare peccato est tranum laxate & indulgere peccato ut in carne dominium acquirat.*

Chap. 6.

fore they are obliged to endeavour the burial of the old man, and to labour to abolish the body of sin. 3. In his resurrection, therefore they are to imitate him by rising to newness of life. And as plants ingrafted, receive juice and moisture from the Rock, so Believers being by Baptism implanted into Christ, do by virtue of their union with him, obtain power to kill sin, and to dye to it, in conformity to his death; and to rise from death in sin to newness of life, in conformity to his resurrection. And so the old man (b) is crucified with Christ, he having by his merits obtained not only remission of sins, but also the Spirit of regeneration for Believers, that the (c) body of sin may be destroyed, and they freed and delivered from its power, as those that are dead are no longer subject to the power of any man. And if they be conform'd to Christ in his death, there is no doubt

(b) Veterem hominem appellat non naturam sed pravam mentem. Theod.  
(c) viz. Habitual corruption compacted as it were into one monstrous body prepared with all its members to commit actual sins.

but they shall have a spiritual life here, and enjoy with him a celestial and everlasting life hereafter. And as Christ being raised from the dead, died no more, so likewise it shall be with his members. For he died once to make sinners for sin (d), and to abolish it. But being now alive, he lives to the glory of God his Father \*, by whose power he was raised to life again: And so they likewise ought to look upon themselves as those that are dead to sin, and therefore must not live in it, but unto God, though grace received from Jesus Christ. From Ver. 1. to 12.

(d) Christus mortuus est peccato, illud expiando: nos moritur peccato, illud destruendo. Ver. 1. to 12.

\* *Vivit Deo* i. e. apud Deum, & similem Deo vivit vitam caelestem, divinam, beatam, immortalam. *Vel vivit Deo* i. e. Ad Dei gloriam, ut Deum perpetuo laudet, & celebret. *Corn. à Lap. Vivit Deo* Nempse ut eum glorificet, colligendo Ecclesiam, & suo Sacerdotio fungendo, 8. & ab eo vicissim glorificatur. *Flac. 187.*

Having shew'd how this Doctrine tends to promote holiness, he comes now to exhort those who are justified by Faith, to endeavour to be holy, and to take care that sin get not any dominion over them, and that they obey it not by yielding to the sinful lusts, inclinations, and motions of the flesh, nor employ the faculties and powers of their souls, or the members of their bodies in the service of sin and the Devil, but in the service of God, who hath so graciously rais'd them by the power of his grace from the death of sin, and endowed them with the life of righteousness through Faith in Christ Jesus. And he tells them, that if they did contend and strive duly against sin, it should not have dominion over them, because they are not under the Law at a Covenant of works, exacting perfect obedience, and ministring no strength to perform it; but under a Covenant of grace in Christ, which ministrs strength to resist sin, and to overcome it. Yet none ought to infer from hence, that because they are not under the Law at a Covenant, therefore they are not under it as a rule; or that because they are under the Covenant of grace, therefore they may indulge themselves in sin, seeing the contrary plainly follows thereupon. For standing in the relation of servants to God, they must not serve sin; for they must of necessity be the servants to him whom they obey, and must receive a reward proportionable to the work they do. If they be the servants of sin (e), it will bring upon them eternal death; if they be the servants of obedience, that is, obedient servants to God, it will bring them the reward of righteousness, which is eternal life. Indeed before their conversion, he acknowledges, they did serve sin, but (through time of that bondage was past, and now they had begun the grace of God) he the grace of God) he

(e) Servi essis cui obeditis, five peccati (quod ducit) ad mortem five obedientiae (quae ducit) ad justitiam.

(f) In quam traducti estis ab iis qui Evangelium vobis annunciant. *Paulin.* vide etiam *1. Tim.* vide 2 *Tim.* 1. 13.

ritual matters, Joh. 3. 12. ), and accordingly declares unto them, that it was but equal, that as before they had obey'd sin, and yielded up their members to be servants to uncleanness and iniquity, even to the doing of all unrighteousness; so now they should yield their members to be servants to righteousness, that they may attain to a high degree of sanctification. As therefore when they served sin they were void of righteousness, (that had no whit of their service), so now it is but equal, that seeing they are servants of righteousness, they should be free from sin, and not servants at all unto it. Lastly, he minds them of the sad nature of the service of sin, it being for the time past unprofitable, for the time present shameful, and for the time to come deadly. But they that have gain'd liberty from the bondage of sin, and are become servants unto God, he shew's, have great benefit thereby. For they will daily grow more and more in grace and holiness, and at last shall obtain eternal life. So that the wages, due toward, and end of sin, is death; but life eternal is the end of righteousness; not as its wages, but as a gift freely given by God, upon the account of the merit and intercession of Christ. From Ver. 12. to the end.

He comes now to answer another Objection which the Jews would be apt to Chap. 7. make against this Doctrine. They might say, How can eternal life belong to you Christians, seeing you do not observe the Law of Moses, and so sin contemptuously against God. Nay not only the Gentiles who are converted to Christianity, are by you permitted to neglect Circumcision, &c. [Act. 15.], but the converted Jews are taught by you also, that they need not observe the Law of Moses, [see Act. 21. 21.]? To this the Apostle answers, that they who believe in Christ are now no longer under the Mosaical Pædagoggy, or tied to observe the Ceremonial Rites; which he proves by this general position, that the Law hath power over a man as long as it (a) lives, and abides in force, and no longer; as he instances in the case of marriage. The Law of marriage binds a married woman to her husband, as long as he liveth; but if he die, she is free from the obligation of that Law; that Law ceases as to her, and she is at liberty to marry to another. So for those of the Jews that believe in Christ, the Law (b) (through the offering up of Christ's Body on the Cross (c)) is dead to them, and they are freed from the obligation of it, and are now rightfully joined and espous'd to another, viz. to Christ, (whose resurrection from the dead shew's he is alive); that so living in conjugal affection and obedience to him, they may be made fruitful by his Spirit, and may bring forth such

(a) 'Εἰς ἕως ζήσῃς ἔξ ] Quamdiu lex vivit, i.e. Quamdiu extitit non est. Lex enim abrogata, mortua est, i.e. vim obligandi non habet. *Grot.*  
(b) Ἐλευθερώθητε τῷ νόμῳ, ὁ νόμος οὐκ ἔδρασκεν ὑμᾶς, figura quae frequenter occurrit in Novo Testamento.  
(c) Nam Christi crux, & mors, inter cætera & hoc à Patre impetravit, ut legis illius imperium tolleretur, Eph. 2. 15, 16. Col. 2. 14.

boly actions as are agreeable to the will of God, and tend to his glory. This he shew's was not done whilst they liv'd under the pædagoggy of the Law, and th' external carnal ordinances, (call'd here the flesh (d)); for though all sinful practices were forbidden by the Law, yet sinful affections were not thereby mortified, or subdued, but rather more irritated and stirr'd up; insomuch that they were obey'd, and yielded to, and executed by their members, and so they brought forth that sad fruit, to wit, obligation to eternal punishment. But now they were freed from the Law, and those carnal external observances, (that obligation (e) being cancell'd by which they were tied), that for time to come they might serve God in newness of life, and with Evangelical obedience; begun and carried on, by the Spirit of Christ, and not according to the directions of the Law; written for their use of old, by Gods appointment, and call'd here the oldness of the letter (f). From Ver. 1. to 7.

(d) Pauci sub statu legis erant περιπατηδοι, & qui tales erant, non erant tales ex soli vi legis, Plerique erant σαρκικοι.

(e) v. 6. Ἐλευθερώθητε ἀπὸ καταργησῆσθαι. Alii codices habent ἀποβαίνοντες. Cuius lectionis & Origines meminit. Quomodo & Chryllostomum legisse, apparet ex eius interpretatione ὁ νόμος ἵνα ὁ κερτοργησῆσθαι, ἐνεργηθῆναι. Christum mortem intercedit legem Moysis, quæ Judæos sibi alligatos habebat, sicut lex conjugii læcuniam. *Grot.*

(f) Legem Moysi vocat *litteram veteris*. Litteræ veteris solent evanescere, Heb. 8. 13.



Let us see what he had said might be ill understood, he comes now to Apologize for the holiness of the Law, and to answer an Objection which he foresaw some might be apt to make against this discourse. Some might say, If vicious motions be stirred up by the Law, then the Law may seem to be the cause of sin. He answers, That the Law manifests and discovers sin, and therefore cannot work it. For as for his own particular, he should not so exactly have known the very desires of the heart to be sin, had not he by a more attentive consideration of the Tenth Commandment found that they were so. But when he knew this original corruption, or the inward depravation of his nature, taking occasion by the Law, that is, being stirred up, and more irritated by the prohibition of it, brought forth all the vicious motions of Concupiscence (E) in him. Indeed whilst he knew not the Law, (that is, the exact holiness and purity it required), this kind of sin lay as it were dead in him, that is, was not known to him to be sin, neither did it urtise his Conscience: But after the Law came to be better known by him, he found, by the prohibition of the Law, his appetite to sin was more increased and enrag'd. Formerly, when he liv'd a Pharisee, and had the Law, but did not sufficiently consider it, nor the exactness and perfection it required, he seem'd to himself to be alive (H), that is, to be righteous, and so not liable or obnoxious to death: but when the grace of God had opened his eyes, and shew'd him the true sense and spiritual meaning, and extent of the Law, and how that even inward desires contrary to the Law are sins, then he began to see his manifold sins and guiltiness, and that he was in the state of death. Then he understood these two things, which he knew not before: 1. The proper end and use of the Law, which was ordain'd to give life to them that should perfectly keep it. 2. The accidental effect of it, viz. that through the corruption of man, it became a cause of death to him, by irritating his inward corruption. He further shews, that sin, or the deprav'd nature in him, excit'd him to disobey the Law by suggesting to him, it was more pleasant to indulge himself in sin, and so seducing him, made him liable to the punishment of it, which is death. However the Law, he acknowledges, is in its self holy, just, and good. But some might then object, How can that which is in its self good, be a cause of death to any man? He answers, 'Tis so only accidentally, not of its self, but through the corruption of mans nature, which therein manifests it self to be more superlatively evil and vile, by being irritated by so holy a Law, and so being the cause of actual sins, and of death. From Ver. 7. to 14.

(E) The Schoolmen distinguish between the first motions of concupiscence which have not the consent of the Will, which they call *Concupiscentiam informem*; and those motions of concupiscence whereunto the Will consenteth, which they call *Concupiscentiam formatam*.

(b) *Concedimus Apostolum, a v. 7. ad 14. agere de homine non renato. At a v. 14. usque ad finem agit de homine renato. Quod probamus, quia Apostolus, v. 9. 10. 11. perpetuo loquitur in preterito. A versus autem 14 incipit loqui in presentis tempore. Ego, inquit, carnalis sum, non eram, &c. Secundo, quia descriptio subiecti ita se habet, a v. 14. ut nemini nisi renato competat. Etenim pugna inter carnem, & spiritum, non est nisi in regeneratis. Confite v. 15. 17. 22. Ipsi delictum boni non nisi genere deputanda. Augustin. Vide super hac re Freddib. Laurentium, Willentum.*

Ego putabam verba ista Apostolica dici non posse nisi de his quos ita haberet Carnis concupiscentia subjugatos ut facerent quicquid illa compelleret, quod de Apostolo, demeritis est credere; sed postea melioribus & intelligentioribus est, vel potius ipsi (quod fatendum est) veritati; ut viderem in illis Apostoli verbis gemitum esse Sanctorum contra carnales Concupiscentias dimittantur. Augustin. Tom. 7. Col. 1125. & 1136. Et libro Retractat. cap. 23. dicit, *Potest quisque Sanctus sub gratia postur, dicere ista omnia.* Et lib. 6. contra Pelag. c. 11. *Non ego solus aut primus hunc locum Pauli ita intellexi sed sic quoque intellexit Hilarius, Gregorius, Ambrosius, & ceteri, Ecclesie Sancti, notique Doctores, qui ipsum Apostolum adversus carnales concupiscentias, quas habere volebat, & tamen habebat, strenue confisissse, eandemque consilium suum illis suis verbis contestatum fuisse, senserunt.*

In the next place, he shews, how he himself was griev'd with the remainders of corruption, which he found in himself, even after he was deliver'd from the dominion thereof, and how much he strove against them, and how he got the victory over them, only by Christ. He complains, he consist'd of a regenerate and an unregenerate part; the one was irritated by the Law of God, the other sweetly complied with it; from which two principles, arose a spiritual combat in him, (see Gal. 5. 17), which he comes now to describe. And first he acknowledges, that the Law was spiritual, but was as he liv'd upon himself, and compar'd the imper-

imperfection of his obedience with the spiritualness of the Law, he was compell'd to acknowledge, that he was still in part carnal\*, (namely, in respect of the remainders of corruption that were in him), and sold under sin, not as if he were willingly obedient to it, but as one that against his desire and will, was oblig'd, by the Law, and sometimes over-power'd by the tyranny of it, and carried away whither he would not, and from which he was not yet able wholly to free himself. For that (says he) which sometimes I do, being over-power'd by the force of corruption, and violence of temptation; I do not allow, or approve in my renewed judgment, but utterly condemn, before those corrupt passions are stirr'd in me; and the good which I will and approve, that I do not, in such perfection as I gladly would. For I would perform perfect obedience to the Law, but I find that in many things I fall short and offend, yea sometimes am hurried into the evil, which I am utterly averse from, when I am not thus assaulted. So that therein I shew and manifest, that I approve and own the Law to be good, and a perfect rule of righteousness. From Ver. 14. to 17.

\* The regenerate are in part carnal, because they have inchoatum, non plenum liberationem.

He further shews he stood not in fear of being reject'd of God, for those remainders of corruption in him, so long as he heartily strove against them, and endeavour'd to subdue them. For God judgeth of his Children, that are thus carry'd between flesh and spirit, according to the better and sounder part in them, into which they do willingly cleave and adhere, and not according to the other (the flesh) which they do resist and combat against\*. Ver. 17.

\* Dicit se fecundum repugnancia principia, repugnancia habere studia. Toti.

pugnancia principia, repugnancia habere studia. Toti.

He acknowledges, that in his nature, so far as it is yet corrupt and unrenewed, there dwells no spiritual good, by which he can please God; and consequently not so much as power to will any good. Indeed he found his renewed will somewhat inclining to good, but the corruption yet remaining in him, often hindred the execution of those good motions and inclinations, inso much that he could not but accuse himself of manifold omissions of good, and commissions of evil, which he was heartily sorry and displeas'd with himself for: so that it was not he as renewed, but as over-power'd by this in-dwelling corruption, that did this evil. And further he declares, that when he was ready so to do good, he found the pravity of nature present with him, as a Law over-riding, and forcing, and inclining him to evil; yet, according to his renew'd nature, (called the inward man because hid'd, and concealed from the eyes of man), he delighted in the Law of God. From Ver. 17. to 22.

But he tells them, he had sad experience of another Law, viz. the power of sin, yet exerting it self in him, and warring and fighting against the Law of God, by which his inward and renewed man was guided, (and with the purity and spiritualty whereof it was delighted), and endeavouring to captivate him unto evil. Ver. 23.

Under a feeling of this misery, he cries out, O that I were deliver'd from these carnal lulls, that are a death to me! O that I were out of this animal and terrestrial life! O that I were deliver'd from this body subject to death! for till then I cannot expect to be deliver'd from the remainders of sin, and the old man, (which he here calls the body of death, see Rom. 6. 6.) Yet for all this he does not faint and despond, but blesses God who in and through his Son, delivers him from the curse of the Law, and the dominion of sin, and will perfect his deliverance from all the power of it in his due time. At last he concludes, that in this his present regenerate condition; though with his mind, that is, with that part that is renew'd in him, he serves the Law of God, yet by reason of the corruption that remains in him, (against which he did strive, he

he is sometimes tempted and seduced to the commitment of sin. From Ver. 23 to the end.

## Chap. 8.

He comes now to shew, that this Doctrine of justification by Faith in Christ affords Believers strong ground of comfort against all fear of evil or punishment, to be endured after this life; which a sense of the imperfection of their sanctification, and of sin dwelling in them, might strike them with. And under this Head, (from v. 1. to 9.) he shews, 1. That this consolation, viz. security to be freed from Condemnation, is proper and peculiar to justified persons, only; who being implanted into Christ by Faith, endeavour to be more and more holy, and fulfill not the lusts of the flesh, but follow the guidance of the Spirit of God. For the power of the quickening Spirit of Christ, (which rules in the hearts of Believers as a Law, dictating to them what they ought to do), frees them and himself in particular, from the reigning power of sin, the wages whereof is death: From number of which the Law of Moses was able to rescue any man. For the Law cannot justify any man now, since mans transgression of it, but it only condemns and works wrath; it shews sin, it cannot abolish it. What therefore the Law cannot do by reason of mans first transgression thereof, and his present perversity of nature, God was pleas'd to do, by sending his Son (who took on him our true human nature, yet not a sinful nature, though he had the likeness of it, in being subject to our infirmities), to be made a Sacrifice for us on the Cross, and there be condemned sin in the flesh of his Son, and did exact of him the punishment due to it; thus we believing in him might be justified, and reckon as those, that have performed perfect obedience to the Law; and that, by the imputation of sincere Evangelical obedience to the Law in us, we might be enabled to walk after the Spirit, and not after the flesh. For those that are in their corrupt and natural estate do savour only fleshly things, which lead and bring a man to death, but they that are regenerate do savour spiritual things, which lead to everlasting life and peace. For the wisdom of the flesh, or the carnal mind, is enmity against God, there being a natural repugnancy in it to submit it self to his will. Therefore they that are in their carnal and corrupt estate, and follow the lust and concupiscence of the flesh, cannot please God till they be converted and changed. From Ver. 1. to 9.

2ly. He addresses himself to the Believing Romans, applying this consolation of immunity from condemnation unto them, who being united to Christ by Faith, have the Spirit of Christ, by his gracious operations dwelling \* in them. And if Christ be in them by his Spirit, though their body be mortal and subject to death, (by reason of sin, which still dwells in them), yet their spirits or souls are made partakers of eternal life initial, by the righteousness of Christ imputed to them, and a work of sanctification begun in them, which Christ, who hath begun it will carry on. And if the Spirit of Christ dwell in them, he will never leave his habitation, but will raise their bodies to life again at the last day, as his own body was raised from the dead by the power of God. From Ver. 9. to 12.

3ly. He shews from ver. 12. to 17. what use they are to make of this Doctrine, (which affords so great consolation), namely, to engage themselves with all seriousness to subdue the flesh, and to be more and more holy. For if they live after the flesh they shall dye, not only a temporal but an eternal death; but if they through the grace and assistance of the Spirit, do subdue and mortify the sinful lusts of the flesh, they shall live, not only a spiritual life here, but an eternal life in glory hereafter. And he further tells them, that all that follow the guidance of the Spirit of God do evidence themselves to be the Children of God. For after that they have received Christ by Faith, a servile fear of condemnation is no more wrought

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in them (as was before wrought by the Spirit (b) in the preaching of the Law, in order to bring them home to Christ), but the Spirit of adoption (c), which testifies to them, that they are the Children of God, and so encourages them with a humble confidence to call on God as their reconciled Father (d). So that they shall not need to fear condemnation any more (e), being freed from it by Christ. And this Spirit of adoption witnesseth inwardly to their Spirits and Consciences that they are the Children of God. From Ver. 12. to 17.

plication facit ad ad hoc. Hic personam mutat Apostolus. ut sortem communem omnium Sanctorum exprimeret. Gal.

(e) *ad hoc*, sicut olim Israelitae quum iis Lex promulgaretur.

He comes now to shew, how this Doctrine of justification affords grounds of comfort to justified persons against the afflictions they may meet with in this life From Ver. 17. to 31.

And, 1. He shews, that they are Heirs, Heirs of God, and joint-Heirs with Christ (1), their Elder Brother; and if they be willing to suffer with him, (when called to it), and to have communion with him in afflictions (e), they shall also be glorified with him. And he tells them, that the sufferings of this life (h), let them be what they will, are no way to be compar'd to the glory that shall be revealed hereafter, and conferred on those that suffer for Christ. He shews them, that the whole frame of the Universe, and all the visible Creatures in it, being now (contrary to the first institution of God) made subject to vanity, and in a great part to destruction, long (i) as it were, for the manifestation of the glory of the Sons of God at the day of judgment, that they may be redeemed and delivered from their corruption, and the abuse of men. For the Creature against its natural propension and inclination, (which inclines it to self-preservation), was made subject to vanity and a frail condition, and that by reason of the sin of man, for which God subjected it to this curse and malediction. And if the Creature (k) being made thus subject to vanity and misery, (not for its own, but our fault), doth patiently bear it, in expectation of deliverance from this bondage of corruption, and to be restored into that excellent and primitive state of its creation (l), (namely, at that time when the Children of God shall attain unto their glorious Estate), how much more should we patiently bear afflictions, in expectation of a glorious deliverance? For the whole Creation (m) (after the manner of a travelling woman) doth groan and sigh with us, to be delivered of this burden of vanity and misery, unto which it is subjected. And we also (as the Apostle), who have received the first fruits of the Spirit, (viz. peace and joy, which are the pledges and beginnings of Eternal life), do breathe after the completing and perfecting of our Adoption, in the glorious resurrection of our bodies, and the hope of this should comfort us under all afflictions. For we have not at present actual possession of the glory we expect, but have it as yet only in hope, but hope (n), (that is, the thing hoped for), when it comes once to be seen with our eyes, and possessed, is no longer hoped for,

(b) Spiritus servitutis ] Sic vocatur Spiritus Sanctus ab effectu, quod ille efficere solet per predicationem legis.

(c) Spiritus adoptionis ] i. e. Spiritus Sanctus qui creditibus adoptionem ipsorum testatur, nimirum, eos esse filios Dei.

(d) Per *κατάθεσιν* notantur adentes illi gemitis, quos Spiritus Sanctus in piis excitat, quoties opus est, ut illi nec verbum quidem loquantur. *Abba pater*; ista condu-

fortem communem omnium Sanctorum exprimeret. Gal.

(e) *ad hoc*, sicut olim Israelitae quum iis Lex promulgaretur.

He comes now to shew, how this Doctrine of justification affords grounds of comfort to justified persons against the afflictions they may meet with in this life From Ver. 17. to 31.

(f) Christ only is the Natural Heir, being the first begotten Son of God, but we are Heirs by Adoption and Grace, and so are admitted to be Heirs with Christ.

(g) Our Sufferings are for Christ when we suffer for righteousness sake, as He did, and bear the like rebukes for the truth, that he did.

(h) Quae sunt *parvos, paucas, breves, & mixta gaudio.*

(i) *ὡς ἀποκαταστάσει τῆς κτίσεως ἐστὶν ἡ πᾶσι κτίσει ἀποκαταστάσει*, more Hebraico.

(k) Hac omnia de creaturis irrationalibus atque inanimatis quoque, enunciantur non proprie sed figurate & per Προσώπων.

(l) Expectatur post *ἡμετέρας* multo melior puriorque machina.

2 Pet. 3. 13.

(m) *Petrus Martyr* sheweth the vanity of the Creature in those respects, 1. They are in continual labour to serve mans necessities. 2. They are often punished together with man, as in the destruction of the old world and *Sodom*. 3. They are constrained to serve the lusts of wicked men.

(n) So Faith, Gal. 3. 25. signifies the thing believed,

(g) So Faith, Gal. 3. 25. signifies

the thing believed,

but

but enjoyed. So that it is the property of hope, to wait for, and expect a future good, and of Christian hope to expect the glorious manifestation of the complete Adoption, and glory of the Sons of God, and to wait patiently for it. From Ver. 17. to 26.

2. He shows, that justified persons are not left to themselves in those afflictions that come upon them, but the Spirit of God supports them in their distresses and anxieties of mind, and teaches them how to pray, (which is the surest refuge in trouble), helping their infirmities, and directing them to ask things agreeable to the will of God, and in a due manner. He also intercedes for them, that is,

(\*) So Gal. 4.6. The Spirit is said to cry, *Abba Father*. Christ maketh intercession for us, *zigue merin*. The Spirit, *nos interpellare faciendo*, by causing and stirring us up to make request.

causeth and excites them to intercede, and cry, and pray for themselves (o), and that with lively feelings, groanings, and pangs of affection, such as cannot be expressed or uttered by words. And God who is omniscient, knows what is the mind and intention of those groans, which his Spirit excites in his own Children. For the Spirit teaches and guides the Saints to pray in such a manner as is best pleasing and acceptable to God. Therefore, being sure to be heard, they may comfort themselves in their afflictions. From Ver. 26, to 28.

3. He further declares how He and other Believers did know by daily experience, that all things (even afflictions) do work together

(p) Etiam ea quæ nocitura videntur. Sed iis qui Deum non amant, quæ profutura videntur damna sunt.

(p) for good to the Saints, they being affectionally called to believe in Christ, according to the eternal counsel and purpose of God; according to which he hath purposed in himself, to save mankind only by grace through Christ. For whom he did fore-know, chose and mark, for his own, from all eternity; he did predetermine, fore-appoint, and design to make conformable to his Son, not only in holiness and happiness, but in the Cross and sufferings, as the means conducing therunto; intending, that his own Son should have many adopted Brethren, of whom he should be the Head and Captain, (as the first-born was wont to be in all families), in courageous bearing of afflictions, and passing thorow them to eternal glory. And those whom he did thus fore-ordain \* to eternal happiness, he affectionally calls in time to believe in his Son; and whom he thus calls he justifies; and whom he justifies he decrees to glorify; first, by sanctifying of them, (which is glory begun), and hereafter by giving them a full possession of glory in Heaven. Therefore justified persons have a solid ground of Consolation, though they be afflicted in this life. From Ver. 28, to 31.

\* See 1 Pet. 1. 2. 1 Tim. 1. 5. Eph. 1. 5.

4. He concludes this Argument of his, for justification by Faith, with a holy insultation, and triumphing in Christ against all accusations and tribulations which the Devil or the World might be able to bring upon justified persons; arguing in this manner: If God declare himself to be so much for us, as that he hath chosen, called, justified, sanctified, and intends to glorify us hereafter, who shall be able to hurt us? If God spared not his only begotten Son, but gave him over to death for all us who believe in him, we have no cause to fear but he will give us whatsoever else is good for us, and may tend to promote our Salvation. And to pursue this Argument further, he asks, Who can plead any of Gods Elect, as Satan and their own Consciences (sometimes) are apt to do?

(q) Here the importance of the word justification is shewn, that it signifies nothing else but a judicial absolution, or declaring one to be free from guilt.

(r) Christs death would not have profited us, if he had been swallowed up by it, and still detained under the power of it.

If they do, he replies, It is God that justifies (q), acquits and absolves them from condemnation for the sake of Christ. And he demands, Who can condemn those who are freed by Christ, who dyed, rose again (r), now sits at Gods right hand, and intercedes for them? He asks, What can separate them from that love wherewith Christ hath loved them, and manifested toward them, in doing all this for them? Shall tribulation, or persecution, or

any

any afflictions, which are only trials of Faith? No, none of them can hinder them from enjoying the full effect and sweet sense of Christs love, though such trials have been the lot of Gods people, both under the Old and New Testament. So that they may apply the words of David in Psal. 44. 22. unto themselves, saying, For thy sake, O Lord, we are persecuted continually, and are in daily expectation of death, and are used as if we were sheep destined to the slaughter; nevertheless in all these conflicts we do more than overcome, through Christ helping of us; our graces being strengthened thereby, and our reward increased. He concludes that he is persuaded, that neither the pleasures of life, nor the terrors of death, nor evil Angels, nor any of the powers and principalities of this world, nor coils present, nor any that can happen to us hereafter, nor height of prosperity, nor depth of adversity, nor any thing else, can separate us from the love of God, wherewith he loves us; being by Faith united to Christ. For his love is founded on an immutable foundation, viz. the infinite merit of his Son. From Ver. 31. to the end.

He further confirms the assertion, that justification is by Faith in Christ, Chap. 9. and not by the works of the Law, from the experience of the Israelites, who seeking justification by works, and not by Faith in Christ, found it not, and were therefore cast off; and from the experience of the believing Gentiles, who not trusting in their own works, fled by Faith to Christ for justification, and so obtain'd it. And he answers four Objections, which he foresaw would be made against what he should say touching the rejection of the Jews.

1. Some would perhaps say, that what he spake upon this Argument, favour'd of ill will and disaffection to his own Nation. For answer to that, he solemnly protests in the presence of Christ, his Conscience also bearing him witness (which was guided by the holy Ghost), that he was greatly afflicted, and grieved at the very heart, for the rejection of the Jews, who would not be brought to look after Christ, but depended on the Law, and confided in their own righteousness. For he had such an affection for them, that if it were possible, (and might consist with the will of God), that retaining his communion with Christ in holiness and love, he might be separated from him in bliss and happiness, he could

even be willing to suffer it (a), to redeem his Kintren and Nation from that judicial rejection. And besides his natural affection to them, he tells them, he had other reasons to inflame him to this Charity, and to oblige him to have a high respect and esteem for them, they being the people whom God had extraordinarily dignified with many great and glorious priviledges. Particularly, they were Israelites descended from Jacob, who wrestled with God for the blessing, and had thereupon the honourable name of Israel (b) given him, Gen. 32. 28. 2ly, God assum'd and adopted them for his peculiar people, before all other Nations of the world, [Exod. 4. 22. Deut. 14. 1. Jer. 31. 9.]. 3ly, They had the high priviledge to have the presence of God in a more eminent and glorious manner manifesting it [if among them, from between the Cherubins on the Ark, [2 Chron. 6. 41. Psal. 63. 2. Psal. 78. 61. 1 Sam. 4. 21, 22.]. 4ly, With them the Covenants were made, viz. that Covenant first made with Abraham, and after-

(a) 'Tis true, happiness and holiness cannot be separated, neither could Paul be separated from Christ, in either

Conditionaliter hoc intelligendum, & hoc moderamine, si id salvâ pietate liceat. Amor Extraneus procedit etiam ad impossibilia. Lutherus.

It is not to be understood of a separation from the Spirit and grace of Christ, but from the glory and comforts of Christ. If he had desired the first, he had sinned. For we should not desire to be in a sinful condition to save all the world.

(b) אֱרֵץ יִשְׂרָאֵל princeps Dei fortis, principalem potentiam à Deo consequutus. Deducunt à מַלְכֵּי דְמִנְיָרֵי, prævalere, & לְאֵל דֵּוֹ, ut sit formativum proprii nominis. Est una ex literis tetragrammati addita Jacob, Israel, &c. ut adumbraret, ex illo eum proditum, qui verus Deus & Salvator esset.

repeated; and the Sacraments of the Covenant were all given to them, viz. Circumcision and sprinkling of blood, [Gen. 17. 10. Exod. 24. 8.], 5ly, To whom God gave his Law, moral, judicial, and ceremonial, prescribing his own worship and service. 6ly, To them the promises of the Messias were made. 7ly, They are descended of those honourable Patriarchs, Abraham, Isaac, and Jacob. Lastly, They are they, of whose flesh Christ took

his

(b) This was the title by which the one Supreme God was known and expressed among the Jews. See Dr. Hammond in loc.

his humane Nature, who in the unity of his person, is true man, and true God, blessed for evermore (c). From Ver. 1, to 6.

2. Objection: If the Jews be rejected, then some will be apt to say, That the Word of God, and the Promises of Grace made to the Israelites is void, where-in God promis'd to Abraham, I will be thy God, and the God of thy Seed. He answers, that all that are born of Isaac the Patriarch, according to the flesh, are not true Israelites, that is, such to whom the Promise appertains. Neither are all that are begotten of Abraham according to the flesh, the true Children, and Heirs of the Promise, but only his spiritual Seed, namely, true Believers, begotten after the Image of his Faith. For Abraham had two Sons, Ishmael, and Isaac: Ishmael was a type of those that are born, only according to the flesh, and were to be cast out; and Isaac, of those that are born, not merely by the power of Nature, but by virtue of the Promise and free grace of God, and these are to be reckoned for the true Seed (d), that shall inherit, [see Gal. 4. 24, &c.].

(d) In Isaac, i. e. per Isaacum vocabitur, h. e. exiit tibi semen, nempe illud numerosissimum quod tibi promissum, & præcipue Christus. Vise.

(e) Filii promissionis, h. e. filii, quæ promissionem in Christo gratuitam complectitur. Descripiti credentium. Filii dicuntur per Metaphoram, respiciendo ad Abrahamum, qui pater credentium, à Spiritu Sancto statuitur, Rom. 4. 16. q. d. qui vestigijs Abraham insunt, & sicut ipsi sunt similes, Gal. 3. 7. & 29.

\* The birth of Isaac was a special eff-ct of Gods promise, he being miraculously born, of a naturally-barren woman, and according to the ordinary course of nature past Child-bearing, had the been never so fruitful; and his Father being a very old man.

teness, let them consider this instance of Esau and Jacob, of whom when Rebecca was with Child, and found the Babes struggling in her womb, (in a manner not usual to other womon, Gen. 25. 22, 23.) she enquired of the Lord by prayer, or by some Prophet, what the meaning of it should be, and received this answer, that two Nations (that is, the heads of two Nations, viz. Edomites and Israelites) were in her womb, and that God had determined before either of them had done good or evil, to prefer the younger before the elder, and declared,

that the elder should serve the younger \*, [which was fulfilled, when the Israelites subdued the Edomites, 2 Sam. 8. 14. 1 King, 22. 47. Obad. v. 17, 18.]. And in the Prophet Malachi, ch. 1. v. 2, 3. his expressed in higher terms, viz. Jacob have I loved, Esau have I hated: where, by Esau his posterity, the Edomites are to be understood, and by that word hated, seems to be meant, that God lets loved them, than the Israelites; or was not so kind to them, as to these; in that, whereas he gave to Jacob or the Israelites, a Land flowing with milk and honey; the portion of Esau, or the Edomites, was the stony and barren Mountains of Seir. For the word hate in Scripture many times signifies no more than less to love: As Gen. 29. 31. Luk. 14. 26. Joh. 12. 25. And this was spoken, that by this type

\* Esau in his own person did never serve Jacob; but the people descended of Esau, did serve those descended of Jacob.

\* Some, by having in this Chapter of Malachi understood severely punishing; and alledge, that the Apostle doth only allude to the words of the Prophet: and that he doth not say, that before the Children had done either good or evil, God said, Jacob have I loved, and Esau have I hated: but only, The elder shall serve the younger: But as for that saying, Esau have I hated, it was after their wicked and unnatural behaviour towards their Brethren the Israelites,

the eternal purpose (f) of God, founded in his own free choice, might be manifested and declared, fixed and firm, to save sinners, not for the works that they should do, but by Faith in his Son, which is wrought in them by the free and effectual vocation (g) of his Spirit, illuminating their minds, and changing their hearts; that so they may acknowledge their justification and salvation to his free grace in Christ only, and not to their own merits and works, which the carnal Israelites so much depended on. From Ver. 6, to 14.

and also upon that account, as you will see, if you compare this place with the prophesie of Obadiah, v. 10. it is said, For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. And in the next verses we see what the violence they are charged with was.

Verbum odisse aliquando significat alium alii præterre, unumque præ alio negligere, præterire, ac minus diligere, vid. Gen. 29. 30. 31. Odisse idem est, quod minus dilexisse. Vassquez. Et hoc impletum est historicè

& literariè. 1. In ipsis personis Esau & Jacobi; Nam jus primogenituræ Deus ab Esau transfudit in Jacob, Gen. 27. 27, &c. 2. In posteris utriusque. Nam Idumæi in servitutum redacti sunt ab Israelitis, 2 Sam. 8. 14. Terram item fertile, & amenam, scilicet Canaan, dedit Deus Israelitis; Idumæi vero regionem montosam & desertam, Mal. 1. 2, 3. Ex Jacob quoque & non ex Esau voluit Deus nasci promissum Messiam. Esau & Jacobus hic non in seculo sed, ut typi, considerandi; itaque quæ istis tribuuntur, antitypis, seu potius rebus significatis, sunt accomodanda. Non est autem necesse ut typus antitypo suo respondeat semper in omnibus; sed sufficit ut convenient in proprio copo quem intendit is qui eis utitur. Non ergo sequitur, si Esau in re certi, & externæ typicè adumbrat reprobationem gentis Judaicæ, ut propterea ipse quoque damnatus sit. Non est necesse, ut is qui repræsentat filios carnis (aut reprobos), sit ipse filius carnis (aut reprobos), e-judem definitionis modo. Oculampadius in Mal. 1. Non ausim ipsam Esau (propter hoc dictam) dicere reprobam. Item Molerus in eundem locum, Ex Genesi verisimiles conjecturæ sumi possunt Esauum non in reprobum esse à Deo, ut sit damnatus. Et propterea in hanc partem mitiorem videtur Dr. Prideaux in lectionibus suis, viz. lect. 8. addens, Etiam si Canaan typus fuit celestis patriæ, non inde tamen concludendum, Omnes illos à celo fuisse exclusos, quibus Deus in istum typicum requirere voluit involutum. Affirmamus Paulum, ea quæ partim ex Genesi partim ex Malachi præsert, sub ratione figuræ, & typi, accomodare ad illustrandum negotium illud reprobationis Judæorum, de quo ex professo hic agit. Ita videlicet, ut, quemadmodum Esau, licet nati prior, & major, à jure primogenituræ annexæque promissionis possidendæ terræ Canaan rejecit; sic ab æternæ vitæ possessione reprobantur Judæi, qui promissionem fœderis divini ab externâ prærogativâ acceperunt. Hænitius. Sicut autem alii viri docti qui hoc testimonium de Jacob & Esau, Gen. 25. & Mal. 1. exponunt, & applicant doctrinæ prædestinationis Dei circa singulorum hominum, tum electionem & salutem, tum reprobationem & interitum. Sed de hac re penes pios & doctos judicium est.

(f) ἡ πρόθεσις τοῦ κατ' ἐκλογὴν, h. e. Propositum Dei electivum, vel propositum Dei, quod in mens Dei electione positum est.

(g) Non ex operibus sed ex vocante] Vocatio fidem præcedit. Ex vocante, h. e. ex gratiâ Dei vocantis.

3. Objection: But if God deal thus unequally with men, and do not dispense his favour according to mens merits and works, Does he not seem to be unjust?

Ans. Far be it from us to think, that God can be in the least unrighteous.

For he is debter to no man (h), and therefore he is free to dispense his favours where he pleases, and to deny them where he pleases, without giving account thereof to any one. And this is agreeable to what he himself says to Moses, Exod. 33. 19. I will have mercy on whom I will have mercy, &c. Therefore no man is injur'd that is not effectually call'd by his grace, seeing it is of his free grace and mercy that any one is call'd. 'Tis not therefore to be ascrib'd to mens free will or endeavour that any obtain Salvation, but to the free grace and mercy of God. And as God is free in showing mercy to whom he pleases, so he may justly cast off and reject obstinate contemners of Christ and his Gospel, for their own contumacy; as he proves by the instance of Pharaoh, who having often hardned his own heart against the judgments of God, [Exod. 8. 15, 19. & 9. 34.], at last God was provoked judicially to leave him to himself, and to give him up to his own obstinacy and obduracy, [Exod. 9. 12.]. Inasmuch that God tells him, [Exod. 9. 16.], for this have I raised thee up (i), [or made thee to continue]; and have preferred thee a-

(h) Nemini quippiam debeo; gratias do mea; Posses Deus sine iniuriâ omnes qui gravia peccaverunt, morbo suo relinquere, nec ullam adhibere medicinam. Grot.

(i) הִנֵּנִי feci ut restares Jun. & Trem. & L. sustentavi te. LXXI Στενωθήσῃς, servatus es.

might all these plagues, that (in thus abusing my patience by thy desperate ob- ject) I may show forth my divine power, and make it appear more illustrious before all the world, in the tremendous and exemplary punishment I shall inflict upon thee. Upon the whole, the Apostle concludes, that as God is free to show mercy where he pleases, and is not bound to render any reason thereof, beyond his own will, and divine pleasure; so he can be deliverer up any obdurate sinner to the obduration (k) and hardness of his own heart, this he may justly do, without any impeachment of his righteousness. From Ver. 14, to 19.

(C) Deus dicitur indulgere, quando permittit hominem in sua malitia perseverare, & secundum eam agere. Tolet. August. Tom. 2. 464. Non obdurat Deus imperitendo malitiam, sed non imperitendo misericordiam. Et sibi: Deus dicitur eum indulgere, quem mollire noluerit. Sic excrucians dicitur eum, quem illuminare noluerit; Sic repellere eum, quem vocare noluerit. Ita Carthagenus in Comment. Indurat Deus non influendo malitiam, sed non conferendo subsidium. Et hoc convenit Deo per accidens, scilicet, qui non remouet prohiendum, nec imperit gratiam, cordi duritiam mollificamentum. Origines, Hieronymus, Theophyl. exponunt de patientia Dei, qua abolerent imperitiam, indices sunt deterioris. Nec tamen accusanda est Dei patientia, sed eorum duritia, &c. vid. Hieron. Tom. 30. Pharaon femet obduravit voluntaria obdinatione; Deus Pharaonem: i. e. fuit duriorum fieri, ac quilibet esset, ostendit, seruando vivum, molliuque eum tractando, quam merebatur, ut postea tarditatem supplicii, gravitate compenfarct.

4. Objecti m. If the case be thus, that God doth sometimes (and that justly) leave obdurate sinners to harden themselves, why is he so offended at it, why does he so complain of it by his Prophets, why does he severely punish it? For who can resist his will?

Ans. 'Tis not fit (1) that Man, who is a guilty Creature, and obnoxious to God, should presume to object any thing against Gods proceedings, which are always just and holy. 'Tis not fit the Creature should dispute with his Creator; or question him, why he hath dealt thus or thus with him. Hath not the Potter power and liberty, out of the same lump of Clay to make one vessel for an honourable use, and another for a vile and more object, [see Isa. 25. 16, & 45. 9.]. Are not all mankind in the hand of God, as Clay in the hand of the Potter, Jer. 18. 6? What if God, after he hath expressed patience, and been with the vessels of wrath, a great while, who by their sins fit themselves for destruction, do at last give them up to it, and to the judgment they have deserved? is there any thing that can reasonably be objected against this? And thus the case stands with the incredulous Jews, whom God rejected not, till they had showed themselves obdurate resusers and contempters of Christ and his Gospel. And what if God willing to render the riches of his free grace more illustrious towards the vessels of mercy, do essentially call them to believe in his Son, and by justifying and sanctifying of them, prepare them for glory. And thus the case stands with those that are brought to believe in Christ, not only among the Jews, but among the Gentiles also. And what is there in this that any can blame, there being so much righteousness, wisdom, and goodness manifested therein? From Ver. 19, to 25.

(2) Negat decere hominem jacere se in peccatis, & extrema commedia. Deum in jus trahere, si minus est, tamen impertitur suam: Si cogit enim se quod licet ex luto, re vilissima, pre-arbitrio, vas aliud ad honestum usum, aliud ad minus honestum, uti figurat; sic Deo pro arbitrio licet ex minimis peccatoribus alios (ut in iis) ascendat divitias misericordie sua, sed sancta vocacione ad se in iis preparare, alios verb. quod iam patienter sibi permittere, sed cuius a comparate ad intentum. Quod iterum Apostolus prudenter notavit, v. 22, 23. Nam quum de his quos Deus vocat sermonem instituit se respondentem inquit, nempe ut desinere hic effectum Dei actionem; at ubi agit de illis quos non vocat, coe dicit vasa, non quidem de κατεργασθέντες δεσφ sed κατεργασθέντες, iuxta illud, Prælio tua ex te tractat. &c. Dicitur illi: im confirmat Prophetarum testimonium, v. 24, 25, 25. quibus aperte non de iustificatione, sed de vocacione agitur. Canon.

\* A late Author hath these words, Observe, the effects of wrath stand to destruction, are such as the Apostle hath God endowed with much long-suffering; and therefore they were not made to be any absolute decree of his, but made themise by their wilful and free sinning: For what long-suffering can it be, to bear with the sins of those,

And lest the Jews should yet stumble at this Doctrine, he comes now to prove that the calling of the Gentiles was foretold by the Prophet Hoiwa, ch. 2. v. 22. where

where God declares, that he will call them his people which were not his people, and will have mercy on them which have not obtained mercy. And Hoiwa 1. 10. he says, it shall come to pass instead of that which was said unto them, ye are not my people, it shall be said to them, ye are the sons of the living God; which was his raising the Gentiles into the Church, which was an act of Gods free and unobscured mercy; at which the Jewish Believers were much astonished, as we may see, Act. 10. 45. He shews also, the rejection of the Jews to be foretold by the Prophet Hoiwah, ch. 10. 22. whose words be accommodated to this matter, in which place the Prophet proclaims on this wise, Though the number of the people of Israel, according to the flesh, shall be very great, that they may be compared with the sand on the sea-shore (m), yet a very few only of them shall be saved. Thus the Prophet speaks of those Jews that escaped the hands of Sennacherib (which were only those few that fled to Jerusalem); and the Apostle considers the deliverance of those few as a type of those that shall believe in Christ to their salvation. The Prophet further adds, that God would make a quick dispatch, and deal in justice with that land, and that people of the Jews; and though there were never so many of them, only a few should be left, the far greater part should be involved in that destruction. And thus the Apostle considers as a type of the rejection of the greater part of the Jews, for their incredulity and contemptuous refusal of Christ. And to this also he accommodates what the same Prophet had before said, ch. 1. v. 9. (n) concerning those that sinned in Jerusalem, who Rezin King of Syria, and Pekah King of Israel besieged it, but could not prevail against it, 2 King. 16. 5, namely, that if the Lord of Hosts had not by that means preserved a small remnant, viz. a small seed to them, out of which that people might afterwards spring up again, they had been as utterly destroyed as Sodom and Gomorrah were. And in the like manner God would now in these times only bring some few \* of the Jews to believe in Christ, and would reject the greater part of them for their obstinate refusing of him. From Ver. 25, to 30.

He saith: he shews, that the experience of the believing Gentiles might confirm this Doctrine of justification by Faith. For they not following after the righteousness of works, nor seeking to be righteous that way, had attained to true righteousness, viz. that which is by Faith in Christ; and the unbelieving Jews, seeking to be justified by the Law, and following after that way (o) of (o) v. 21. v. 6. righteousness, came short of that righteousness which they sought after; and moreover the unbelieving Jews, seeing they sought it, not by Faith in Christ, but despised him to their own destruction, stumbling at his bimality and mean condition in this world. And thus it was foretold in those two places, Isa. 8. 14. & 28. 16. (p) Behold I lay in Zion a foundation, the true Messiah Jesus Christ, who to the unbelieving Jews and vanguard, Gentiles, is a stone of stumbling, and a rock of offence, but whosoever believeth in him shall not be frustrated of his hope, or ashamed (q), whether be be Jew or Gentile. From Ver. 30. to the end.

not made hale, the Septuagint renders it shall not be ashamed, and so put the consequence for the antecedent; and the effect for the cause, because he which is rash and maketh halts, is ashamed in the end, and confounded.

(m) Intelligit Isaias ingentem vastitatem quam terræ Judææ (qua per excellentiam vocatur terra sive Ægyptum) intulerat Sennacherib. Pauci qui Hierosolyma se recepere relicti erant, tanquam quædam superstities, quæ Græci interpretes λωβία & εὐκατάλημα vocant. Deus enim locerat quod in rationibus putandis fieri solet, ubi post expuncta ea, quibus expensa acceptis æquatur, exigua aliqua summa restat, quæ debeat. Quæ tunc ceerat Deus, non mirum si rursus faciat; & de multis paucos ad veram salutem perducatur. Gron.  
(n) Erat receptum inter Hebræos, omnem liberationem Veteri m. figuram gerisse ejus liberationis, quæ expectari. esset tempore ibus Messias. Cui ὁσδομῶν multa p. sim. superstitunt Apollon. Idem.  
\* Cur non plures, & cur hos, non alios, causa penes ipsam. Gron.

He

(o) In Isa. 28. 15. He that believeth shall

He further prosecutes this Argument of the Jews temporary rejection; shewing this to be the cause thereof, that they foolishly and stubbornly rejected the righteousness which God presents in the Gospel. And being first to convince them of their folly therein, lest they should think he spake out of disaffection to his own Nation, he professes he was so far from it, that he heartily prayed to God for their conversion and salvation. For he could not but bear them record, that very many of them had a zeal, in their way, to please God, but for want of true knowledge they were greatly mistaken. For being unsatisfied of Gods way of justifying sinners, by the righteousness of Christ apprehended by Faith, and desiring and endeavouring to establish a way of righteousness by their own works and obedience to the Law, they have refused to submit to Gods way of justification, which is by Faith in Christ. He tells them, they should have considered, that Christ is the end of the Law, that is, that all the Ceremonies of the Law prefigured him, and had reference unto him as their scope and end; and that the moral Law convincing men of their sins, and condemning them for them, did plainly shew, that the expiation of sin could no where be found but in the sacrifice of Christ, and therefore righteousness must be sought by Faith in him, and not by the Law. For Moses when he commended the Law to the people, Deut. 30. 11, &c. spake in this wise; This is the commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldst say, who shall go up for us to heaven, and bring it down unto us, that we may hear it and do it. Neither is it beyond the sea, that thou shouldst say, who shall go over the sea for us, and bring it unto us, that we may know it and obey it: but the word is very nigh unto thee, in thy mouth, (that is, thou canst not plead ignorance, for this word is fully declar'd to thee, and thou hast it daily in thy mouth) and in thy heart, (thou understandst sufficiently what the Lord requires of thee), that thou mayst do it. It remains therefore, that thou take care fully and exactly to perform it. For the man that doth all things prescribed in the Law exactly and perfectly, without ever failing in any one particular, shall live thereby: And on these, and no other terms doth the Law promise eternal life, which now are not possible to be perform'd by any meer man since Adams fall. But as for the Gospel which presents justification by Faith, he tells them, that if he may bring it in speaking, in allusion to Moses, they should find it would speak in this wise: Say not in thine heart, (nor give way to any such vile thoughts), Who shall ascend into heaven to bring the Messiah down from thence, that we may believe in him and obey him? For he is already come from heaven, and actually exhibited and offered to thee, and if thou wilt be saved, 'tis necessary thou believe that this Jesus is the true Messiah, sent of God, and not only so, but that being crucified here by wicked men, and put to death, and laid in the grave, he rose again the third day, and ascended to the right hand of his Father, there to intercede for us. And say not thou in thy heart, Who shall descend into the deep, (that is, into the grave), to bring Christ again from the dead? For as he died for the sins of men, so he is assuredly risen again for their justification. And further, he shews, 'tis agreeable to the righteousness which is by Faith, in allusion to what Moses said, to speak thus. The Gospel (which holds forth all these things concerning Christ, and by which men are exhorted, and brought to believe), is openly proclaim'd and preached by the Apostles, and other Ministers of Christ (so that none of you can reasonably pretend ignorance) this word, I say, is come near unto you, and so plainly declar'd that you may apprehend it in your understandings, believe it in your hearts, and confess it with your mouths (a). And be that shall sincerely confess with his mouth, and own your Christ for his Lord and Saviour, [see Gal. 2. 20. 1 Tim. 1. 15.], and with his heart believe in him, and depend on the merits of his death and passion, thou wilt do and believe also his resurrection, shall certainly be saved. For Faith in the man whereby the righteousness of Christ is received and made ours; and a sincere confession

(a) Verbum hoc in ore tuo] scilicet ut ore confitearis. Et in corde tuo] scilicet ut corde credas. scilicet.

confession of Christ is an effect and fruit of that Faith, and so a way (b) unto eternal salvation. And that there is a real connexion between true Faith in Christ, and eternal salvation, (so that he that hath the one, shall not fail of the other), he proves from Isa. 28. 16. where the Prophet saith, he that believeth, [viz. in Christ the precious Corner-stone laid in Zion] shall not be ashamed, nor frustrated of his hope and expectation. And there is no difference between Jew and Gentile in this matter. For he that is Lord over all, is rich in his mercy to all, that truly worship him, and call upon him, with a true Faith and Contrition, as he proves from the testimony of the Prophet Joel, ch. 2. 32. which promise belongs to the Gentiles as well as to the Jews, as may appear from Act. 2. 21. From Ver. 1. to 14.

Having thus shew'd, that the Promise is universal, that whosoever call upon the Lord in a due manner shall be saved, whether they be Jews or Gentiles, hence he inferreth, that the Gospel must be preached to the Gentiles, and that himself and his fellow Apostles did nothing but what was agreeable to the will of God in so doing. This he proves by an heap of arguments clapt together after this manner. Those that (c) call on the name of the Lord and worship him in a right manner shall be saved: but none can call on him, except they first believe in him; nor believe in him, except they have been first instructed, and taught to know him; nor can they ordinarily be taught to know him without a Preacher, nor can any Lawfully preach them, except they be authoriz'd of God, and sent; and so such the words of the Prophet Isaiah, ch. 52. 7. may be adapted (which were first spoken on occasion of the joyfull tydings brought by the messengers who brought the news of the Jews deliverance out of the hands of the Babylonians), How beautiful are the feet of them that preach the Gospel of peace, and bring glad Tidings of good things. For if the news of that temporal deliverance by Cyrus was so welcome, how should the Gospel-tidings of spiritual deliverance from the slavery of sin and Satan by Christ be much more welcome? From Ver. 14, to 16.

But here he supposes the Jews (who could not abide to hear the Gospel should be preached to the Gentiles) might object, If the preaching of the Gospel to the Gentiles be of God, how comes it to pass, that so few of them obey it? To this he answers, that the Jews were not to be offended hereat. For as the sending of the Apostles to preach the Gospel was foretold in the Scripture as he had proved, so the incredulity of the greatest part of the Jews and Gentiles, and the small fruit and effect of the Apostles labours was foretold also, in those words of Isa. 53. 1. Lord who hath believed our report? that is, how few have been persuaded, and wrought upon by our preaching. It follows therefore, that the Faith of the Gentiles could not in an ordinary way be otherwise wrought, than by hearing the Gospel preached; and the Gospel could not be Lawfully preached unto them but by the command of God. But then here it might be objected again; If God intended that the Gospel should be made known, and preached to the Gentiles, as well as to the Jews; how comes it to pass, that the Apostles have preached it to so few of them? He answers, that not a few only of the Gentiles have heard it; for what was said by David, Psal. 19. 4. concerning the preaching of the heavens, may well be said concerning the preaching of the Apostles; their sound (e) went into all the earth, and their words into all the world. From Ver. 16. to 19.

Septuagint: ὅτι οὐκ εἶδον ἄνθρωπον. They seem to have read ὅτι οὐκ εἶδον instead of ὅτι οὐκ εἶδον. See Gal. 1. 5, 6. The Apostles had preached the Gospel to some of all Nations, Act. 2. 5. and planted the Gospel in the remotest parts of the world.

(b) Contestatio est via qua pervenitur ad vitam aeternam. Beza.

(c) Scribit. Nemo invocatur in quem non creditur; Fides autem ex auditu. Nemo autem audit verbum à nullo annunciatum. Nemo predicabit verbum Dei nisi missus. Le gatis igitur opus est qui non à seipsis sed à Deo veniunt, & bona ab illo nova annunciant.

\* v. 17. Per verbum Dei] h. e. ex mandato Dei qui Apostolos ad prædicandum misit. Viss.

(e) The Hebrew Text hath

their line, the

v. 19. Per non Gentem] Puta per Gentiles qui haec non fuerunt Gens mea. Per Gentem insipientem] Puta per Gentiles qui haec non fuerunt Gens mea. Per Gentem insipientem] Puta per Gentiles qui haec non fuerunt Gens mea. Per Gentem insipientem] Puta per Gentiles qui haec non fuerunt Gens mea.

But the Jews might here further object, That they did not know that the Gospel was to be preached to the Gentiles, and that they should be called to a participation of the grace thereof.

He answers, that Moses and Isaiah do both plainly affirm it: As first, Moses, Deut. 32. 21. where he foretells, that because the Jews violated the con-jugal Covenant between God and them, He would cast them off for their wickedness, and bestow their privileges on the Gentiles. As if God should have said, You have chosen another God, even your idols; and I will chuse another people, even the Gentiles; you have angered me by giving my honour to Idols, and I will anger you, by giving your prerogatives to the Gentiles. 2ly, Isaiah affirms the same, who in ch. 65. 12. predicts the conversion and coming in of the Gentiles, by the ministry of the Gospel; and also the rejection of the Jews, declaring boldly and plainly, that God would be sought \* unto, and call'd upon, by those that have not in former times asked any thing of him; that he would manifest himself to them who before inquired not after him, and prevent their seeking of him by sending unto and seeking of them, [ see 2 Cor. 5. 20, Eph. 2. 17 ]. And, that the Jewish Nation, whom he had long labored with, from time to time, to reduce and reclaim them, spreading forth his hands all the long day of their visitation, to invite them, and call them by the preaching of his Prophets, and afterwards of his Apostles, ( but in vain ). He was resolv'd, for their willful obstinacy, to reject them, and to receive the Gentiles in their room. From Ver. 19, to the end.

## Chap. 11.

Having thus spoken of the rejection of the Jews for their refusing Christ, in the 9th and 10th Chapters, and of the calling of the Gentiles; he comes now to shew, That the Gentiles ought not thereupon to insult over the Jews. For their rejection is neither total, nor final. The former he proves from ver. 1, to 11. The latter, from ver. 11, to 33.

1. The first he proves, viz. That God hath not totally rejected all, and every one of the Jews, by these Arguments. For, 1. He himself being a Jew

(a) Scriptura hanc apertè ostendit ad fidem expressè re- fert, 1 Pet. 1. 22. Irredib.

(b) Altaria scilicet in excelsis locis, & collibus Deo vero erecta. Unde hæc altaria vocantur Excelsi in Scriptura. Quæ licet Lege Deut. 16. 2. vetita essent, ac proinde piè ab Hezekiâ, & Josiâ everta sint, tamen impium erat evertere ea, ex odio cultus divini, verique Dei, uti fecerunt Achab & Jezabel.

(c) In which case the prohibition of building private altars is by the learned Jews said to have ceased.

though the generality of the Jews for their refusing of Christ be rejected, yet God had reserved to himself a remnant, according to his free and gratuitous election, whom he will draw to believe in his Son. Hence he infers two Conclusions. 1. If a remnant be reserved, merely by the free and gracious election of God, then 'tis not upon the foresight and consideration of the merit of their own works;

for

for that which is of grace is not of works. Grace and works ( as causes ) mutually destroy each other. Grace is free and \* gratuitous, and gives a favour which is not due; but whatsoever is given for the merit of works, is not freely given, and consequently is not grace. Works challenge a reward as a due debt, else they would lose the nature of works done to merit by. The nature of grace is to be free; but the nature of works is to make indebted. If therefore the Election be merely of grace, God ought to have all the glory; If it be upon the merit of works foreseen, then corrupt flesh will boast.

2ly, His second Inference is this, that though the generality of the Israelites, ( who are so after the flesh ), seeking justification and salvation by their own righteousness, and observance of the Law, ( and not in a right manner ), have not obtain'd it, ( see ch. 9. 31. ); yet the elect among them, seeking it in a Gospel-way, by Faith in Christ have obtain'd it; and the rest ( being left to themselves and the power of the Devil ) by the just judgment of God, are blind and hardened even unto this day ( c ); so that in them is accomplished what the Prophet Isaiah [ ch. 29. 10, & 6. 9. ] long ago prophesied of those Israelites, who having first hardened their own hearts against God, should be after given up by God to a further obduration; inasmuch that the Spirit of slumber ( d ) should fall upon them, and they should have eyes and ears, wherewith ( as the case stood with them ) they could neither see nor hear; that is, such a mind wherewith they could not understand the things that concern'd their peace. And what David said prophetically ( e ) of some in his time, Psal. 69. 22. ( by way of retribution to their wickedness ), that the things that were appointed for their good, ( viz. their necessary food and refreshment ), should turn to their mischief, saying, Let their table ( f ) be made a snare, and a trap, and a stumbling block ( g ) and tend to their hurt; and bow down their back ( h )

alv. 13, that is, let them savour nothing but earthly things, having their minds and hearts intent upon them; who being often warn'd of God, would not mind heavenly things. All this the Apostle applies, and adapts to the incredulous Jews of his time, to whom the very preaching of the Gospel was an occasion of obduration, they growing worse, and not better, by it, and being blinded, discerning nothing of heavenly things. From Ver. 1, to 11.

Alii intelligunt de onere legis servili, & malæ conscientia, quo essent premendi, expertes libertatis Christi. Atque hæc cæcitas, iusto Dei iudicio ita permittente, ob incredulitatem eis infligitur. Et. 13y.

2. Having thus shew'd, that the rejection of the Jews is not total, he comes now to shew, it is not final, and that they shall be generally called before the end of the world, that both Jews and Gentiles may make one sheepfold, and one flock under Christ Jesus the great Shepherd. To prove this point, he brings divers Arguments for the comfort of the poor Jews, and infers an Admonition to the Gentiles, not to insult over them. From Ver. 17, to 23.

1. He shews them, that the Jews have not so stumbled, that they should fall and never rise again; but God in his righteous judgment hath permitted them to fall, that they having obstinately refused the Gospel, it might be preached to the Gentiles; and the calling of the Gentiles, and their receiving of the Gospel, be will in his infinite wisdom make use of, to make the Jews jealous, and emulous, and

\* Gratia non est gratia ullo modo, nisi sit gratuita omni modo. Au-

(c) Cohærent hæc verba cum verbo ἀποσπασθῶν in fine, v. 7.

(d) Spiritum soporis] i. e. animum somnolentum & quasi veterno oppressum adeoque omni sensu privatum.

(e) Paul ties not himself to the very words of the Psalm, but being guided by the same Spirit by which David wrote, adds, and alters some words without diminishing the sense.

(f) i. e. Omnes illorum deliciae vertantur in perniciem.

(g) Metaphoræ tres continuatæ: prima ab arboribus, altera à feris, tertia à saxis, alitè oblitaculis in quæ impingimus.

(h) v. 10. Prædicat eis obscuratorem intellectus, & servilem quandam terrenumque animum, ut nunquam sese erigere, & assurgere possint in altum, ad spirituales verasque sententias, sed semper incurvati, & veluti humi repentes, terrena cogitent, ut sunt terrenum regnum Messæ, &c.

and troubled to see themselves so far out-ripp'd by those whom they so contemned. And so make that emulation a means to bring them to embrace Christ also. So that his Argument lies thus; If the rejection of the Jews occasioned the Calling of the Gentiles, among they shall one day be provoked (1) to emulate and follow, then the Jews shall be called. But the first is true, in the Text, therefore the last.

(i) See ch 10. v. 19.

(k) ἡρμωα.

2. If their calling off were so profitable to the World, much more will their calling home be. If their rejection did further the salvation of the Gentiles, inasmuch that the paucity (k) of Believers among them, proved the riches of the World, that is, occasion'd a numerous and copious conversion of the Gentiles, and spread a rich and abundant knowledge of Christ in the World; how much more shall a general calling and conversion of them confirm the Faith of the believing Gentiles, and be a means to convert those of them that do not believe all over the World.

3. He shews, that he himself is an Apostle of the Gentiles, and did earnestly desire to make his ministry glorious, in converting as many of them as he could, and the rather, that he might provoke his own Nation, not to suffer the Gentiles alone to enjoy the privileges of the Sons of God, but that they would join themselves unto them, that so they also might be saved. Therefore he intimates, that the case of the Jews is not desperate, nor ought to be look'd upon with contempt by the Gentiles.

4. That he might further urge his Argument which he had made use of at v. 12, he shews, That if the calling off of the contumacious Jews be a means of sending the Gospel to the Gentiles, and so of bringing them to Faith in Christ, (whereby they obtain pardon of their sins, and reconciliation with God), What a miracle of mercy will the re-alluming of them again into Gods favour be, (upon their embracing of Christ), even as great, and as fit to work upon the Gentiles, and make them rejoice, as if they should see their dear friends (whom they entirely loved) raised from the dead again (k).

(k) Perinde erit ac si mortuus quis ad vitam revocetur.

ζοδ ἔκ νεκρῶν ] summum gaudium.

5. He uses another Argument, taken from the relation of the Jews to the Covenant made with their Fathers, arguing after this manner: The holy Nation, that is, the Nation which is Gods peculiar people, and federally holy, cannot be cast off for ever; but the Jews are an holy Nation, which he proveth, because they are descended of holy Parents; and if any doubt of that, he proves it by two similitudes, viz. of the first-fruits, and root, which being holy make the lump, and the branches holy. Concerning the first fruits, the Law is set down Lev. 23, by which the people were not permitted to put sickle into their corn till they had offered a sheaf to the Lord, and then it was lawful for them to reap it; and when they had m'd their Corn, they might not eat of it, till they had offered two loaves to the Lord, and then was their whole lump sanctified, and made lawfull for them to eat. Now he shews, that the Patriarchs, Abraham, Isaac, and Jacob were as the first-fruits, and the people of the Jews were as the lump. The Jews therefore being descended from those holy Patriarchs, to whom and their seed the Covenant is made, [I will be thy God, and the God of thy seed], have still a relation to that Covenant made with their Fathers; and so their case is not desperate. And the same is the sense of the other similitude. As the branches follow the nature of the root, so do the Jews the condition of those holy Patriarchs, in regard of the outward privileges of the Covenant; that is, not in respect of personal and inherent, but federal and external holiness, so as they may expect to be owned by God as his visible Church. From Ver. 11, to 17.

But here some Gentile might object, We acknowledge the root of the Jewish Nation

Nation to be holy, but what good doth the holiness of the root to these incredulous branches, that are now broken off, and rejected of God? The Apostle answers, That some of the branches are indeed broken off from the sweet Olive-tree, (that is, from the Church of the holy Patriarchs); and the Gentiles, that are as a wild Olive, and not sprung from that holy root, are by Faith grafted in among the branches that remain in the sweet Olive, and so imitating the Faith of the holy Patriarchs, are made one Church with them, and thereby partake of the root and farness of the sweet Olive, that is, of the Doctrine and grace of Christ, and all the spiritual benefits and privileges which he conferreth on his Church. But yet seeing the Gentiles are, of meer grace, grafted in, (being before in a forlorn condition), they should not disdainfully boast, or insult over the branches that are broken off, viz. the incredulous Jews; for they are natural branches of that body and root, which bears the believing Gentiles, and have an outward fellowship with the Olive; that is, they are the natural Children of Abraham, who in some degree is despised, when his Children are despised; so that if they insult over these branches, they do in a manner lift up themselves against the root, which bore these branches, even against Abraham himself, who is call'd the root of this Olive-tree, in respect, that he is the Parent from which the Jews naturally descend, and in respect of the Covenant that God made with him. And further, they should consider, that this root doth bear the believing Gentiles, and not they the root. The Church of the Jews is our Mother-Church; Salvation is of the Jews, as our Saviour speaks, Joh. 4. 22. The Gentiles are not called to make a several Church by themselves; neither do they so: For there is but one Church; but they are called to be members of the Church of the Jews, as Christ saith, Joh. 10. 16. I have other sheep which are not yet of this fold, (that is, the Elect among the Gentiles), them I must bring into this fold, that there may be one fold, (or Church), and one shepherd. But the Christian Gentile might here again object, that though the Jew be the natural Olive, and the Gentile the wild Olive; yet the Jews are broken off, that the Gentiles might be grafted in. He answers, The proper cause of the breaking off of the Jews, was their infidelity, and not the coming in of the Gentiles; for they came in by accident; and the proper cause of the coming in, and the present standing of the Gentiles, is their Faith: Therefore they should not be high-minded, but fear, and accordingly look to their standing. And as a man that is on the top of a tree brags not of his height, but looks to his hold, so ought they. For if God spared not the natural branches, but proceeded with so much severity against his own people the Jews, the Gentiles have no reason to expect less severity, if they take not heed to themselves. Two things therefore he intimates in this matter, are especially to be considered by them. 1. The severity of God against the incredulous Jews, to whom Christ was a stone of stumbling. 2. His infinite mercy and grace, in effectually calling the Gentiles to Faith in Christ, in which they are to continue (1) and abide; otherwise they also shall be cut off from the Olive, that is, the true Church. So likewise the Jews, if they continue not in their unbelief, shall be grafted in again; for God is able to do it. Yea he shews, the thing is not only possible, but very probable, because God hath grafted in the Gentiles, that are branches of the wild Olive; and 'tis contrary to nature, to graft a wild Olive branch into a right Olive; but natural, to graft into it one of its own kind. If therefore he hath grafted in the Gentiles, 'tis much more likely he will re-ingraft the Jews, that are the natural branches, (naturally descended of Abraham and the holy Patriarchs, with whom he made his Covenant), into their own Olive tree, from which they were cut off for their unbelief. From Ver. 17, to 25.

(1) Si permanserit in benignitate ] i. e. in eo statu in quo te Deus constituit per benignitatem suam, nempe in fide. Meton. efficientis pro effectu, vide v. 31.

Paul here speaks to the whole Church of the Gentiles, among whom there were many hypocrites. He speaks to the Elect, to make them carefully look to their standing, not intimating thereby, that they should finally fall away.

v. 24. Wild by Nature] Understand Nature, not as it was first made, but as it was corrupted in Adam, and so derived from him to his posterity.



Having thus shew'd the possibility and probability of the Calling of the Jews, he now comes to shew, the certainty of it; and takes his argument from the revelation of this mystery or secret made to himself by the Spirit of God, which he was to impart to the Gentiles. And accordingly tells them, he would not have them ignorant of it, Lest they should be tempted, proudly to despise the Jews as utter cast-aways; For he acquaints them, that blindness and obduration is not come upon the Jews universally, but on some of them only, and that for a certain time; namely, till a greater number of the Gentiles, than ever before, shall be brought to believe in Christ, and so enter into the true Church; with the coming in of which great multitude, the Jews shall be provoked to turn to Christ; and so all Israel; that is, the generality of the Israelites shall be brought to embrace Christ, and thereby be put into a way of salvation. When therefore the fulness of the Gentiles is come in, there shall be a famous and universal calling of the Jews. And this he shews, is agreeable to the Prophecy, Isa. 59. 20, 21. where the Prophet, respecting the time of the coming of the Messiah, saith, The deliverer (viz. the Messiah, who was typified by Cyrus) shall come to Sion; but the Apostle looking further, even to those things that were to follow the coming of Christ, by way of accommodation, saith, The Redeemer shall come out of Sion, that is, out of the midst of his Church, where he dwelleth and abideth by his Spirit, and shall effectually call the Jews. The Prophet indeed says, He shall come to them, that return from iniquity in Jacob. But the Apostle (following the Septuagint, which was understood by the Gentiles) saith, he shall turn iniquity from Jacob; and so instead of mentioning Christs coming, he speaketh of a benefit that should follow his Coming, which is, the remission of sin. Now where God forgives sin, he first gives the grace of true conversion, and therefore the Jews shall be converted. And he further shews, that this is Gods Covenant, which he will fulfill unto them, namely, to pardon their sins, and they that shall have their sins pardoned, shall be first effectually called, and so the Jews shall reap the benefit of the Covenant, when they shall feel the efficacy of it, turning their hearts to God, and persuading them to embrace Jesus Christ by Faith. From Ver. 25, to 28.

But some might here object, What! shall the Jews be called and pardoned, that are Gods enemies, whom he hates for rejecting the Gospel? He answers, They are enemies, and yet beloved in divers respects. If we respect the Gospel, they are Gods enemies, and hated by him; namely, because they refuse and persecute it, spurn and kick against it; and do the more persecute and hate it for the Gentiles sake, because they see them love and embrace it, and that thereupon they are admitted into the Church. But if we respect Gods election of this people, above all other Nations, to be his peculiar people, and how they are descended of those holy Patriarchs, Abraham, Isaac, and Jacob, (with whom the Lord entered into Covenant, and promised to be their God, and the God of their seed after them); in this regard they are beloved of God. For Gods special favours to the Jews, and his calling them to be his people, are such things as he will never change, or repent of. From Ver. 28, to 30.

His last argument for the general calling of the Jews, is this; God after a long time of disobedience received the Gentiles to mercy; therefore there is reason to think, that he will at last receive the Jews also. For (according to the rule), Of like things there is the same judgment to be made. Now the Gentiles, who were formerly disobedient, have obtained mercy, by occasion of the Jews infidelity and obduracy; God sending the Gospel to them which the Jews rejected. And as the Gentiles were disobedient, so are the Jews now; as the Gentiles have obtained mercy, so shall the Jews; yet with this difference, The Gentiles obtained mercy by the unbelief of the Jews; but the Jews shall obtain mercy, by the mercy shew'd to the Gentiles, being provo-

ked (m) to emulation by the multitude of converted Gentiles; and shall themselves also be brought to believe in Christ; and shall count it a shame for them, (a people so highly favoured of God), to be out stripp'd by the Gentiles. So that the argument is from the less to the greater. If the inndelity of the Jews was an occasion of mercy to the Gentiles, much more shall the mercy shew'd to the Gentiles, be an occasion of mercy to the Jews. And all this serves to illustrate the grace and mercy of God, both to Jews and Gentiles, that both may obtain salvation, not by their own works, but by his grace, without which neither of them can be saved. For God, as a just Judge, hath suffered (n) both Jews and Gentiles, successively (for some time) to remain under the power of their unbelief and disobedience, that he might in his own time, fulfill the great counsel of his goodness, in shewing undeserv'd mercy upon them all (o), namely, both Jews and Gentiles. From Ver. 30, to 33.

In the Conclusion of this discourse, he falls into an admiration of the depth of the abundant goodness of God, in bearing with the disobedience and contumacy of the Gentiles first, and then of the Jews; and of his wisdom in making the rejection of the Jews, a means of calling the Gentiles; and of his knowledge in knowing how to work upon the obstinate Jews, by his mercy shew'd unto the Gentiles. He shews, his judgments and works are unsearchable, and the ways and methods of his providence past finding out. For no Creature can pierce into the mind of God, nor was ever called to be of his Council; see Isa. 40. 13, 14. 1 Cor. 2. 16. In fine, he shews, That if any shall yet complain of those dispositions of God, which he hath been speaking of, and shall think that God deals hardly with the Jews in rejecting them, and calling the Gentiles; let him remember, No man can challenge God, as if he were indebted to him, or owed him any thing. He asks, Who ever gave any thing to God, that he did not first receive from him? or who can merit any thing at his hands? see Job 41. 2. He owes us nothing, but what he is pleas'd of his own mere goodness, freely to promise us? And if so, who hath cause to complain, if he deal more bountifully with some, than with others (p). For all things are of him, as the first Author: all things are upheld by him, as the Preserver: all things are dispos'd of by him as the supreme Director: all things tend to him, as the ultimate End: therefore all things ought to be subservient to his glory, to whom all praise, honour and glory ought for ever to be ascribed. Amen. From Ver. 33, to the end.

The Apostle having now done with the First part of his Epistle, viz. the doctrinal: He comes to the Second, which is practical; wherein he gives divers precepts of Christian life. From Chap. 12. to Ver. 14, of Chap. 15.

1. He instructs them by those great mercies which God hath vouchsafed to them, to present their bodies\*, (that is, their whole man both Soul and Body), a living sacrifice, (enlivened and quickned by the Spirit of Christ), holy, (in respect both of inward affections, and outward actions), acceptable to God, (through Christ) which is a reasonable service; and far more valuable in his sight, than the offering or sacrificing of unreasonable beasts. He instructs them also, not to conform themselves to the carnal conversation of the world, that lies in wickedness, but to endeavour, to be transformed, and changed by the renewing of their

(m) Ut misericordiaz Gentibus facta exemplo provocati, misericordiam & ipsi. Judai consequantur.

(n) Conclusi i. e. Concludi permittit. Sicut esse sub imperio, & potestate incredulitatis.

(o) Ut omnium misericordiam scilicet non hominum, sed nationum, i. e. tam Gentilium quam Judaeorum. Intelligitur de Generibus singulorum, non de Singulis generum. A. L. p.

(p) Beneficium sui quemque oportet esse arbitrum. Liberalitas a liberare nomen habet. Nulli Deus ullo jure aut titulo obstringitur, quia nihil ab ullo accepit, quod pius non illi dederit. Nulli ergo Deus est debitor, ac proinde non est injustus si Gentem illuminet, Judaeos vero in sua cecitate relinquit.

\* By a Synecdoche of a part for the whole.

their minds and wills, that so they may discern what is the good and perfect will of God, revealed in his word, and may heartily approve it, and willingly conform themselves to it. Ver. 1, 2.

2. By virtue of his Apostolick Office, which he had of grace received, he enjoins those among them, who had any special gifts, or publick office in the Church, that they should not be proud of them, nor pretend to be wise above their capacity and calling, but carrying themselves soberly and modestly, (according to the measure of the gifts and graces of the Spirit conferred on them, upon their believing (a) in Christ, Eph. 4. 7.), should employ them to the best advantage of the Church. For as in the natural body, several members are deputed to several offices; so it is in the Church, where all the faithful are one body under Christ the Head, and members one of another, and on that account, ought mutually to serve one another. Therefore every one should demean himself soberly in the use of the gift given him; as particularly, if any one have the gift of Prophecy, or interpreting the

(a) Quisque se continat intra mensuram doni, gratiae, talenti. officii sibi commissi, quod, per fidem, credendo accipit, nec alia attentat: v. 9. cui datum est ministerium, ille ministrat, non deceat; vicissim cui data est doctrina, ille doceat nec se ingratat ministerio alteri tradito. A Lap.

Scripture, he should prophesie according to the analogy or rule of Faith, that is, conform his interpretations to the rule of the Holy Scriptures, and teach nothing disagreeable thereunto. He likewise that hath any office or ministry in the Church should attend on that; as for instance, He that teacheth, or is employed in laying down sound doctrine, and confuting error (as Professors in the Schools, and Catechists in parochial Congregations now do) should diligently attend on that work. He that hath the office of a Pastor, to exhort the people, and apply the word, he should attend to that. He that hath the office of distributing the Churches stock, should labour to do it with simplicity and good fidelity. He that hath the office of a Ruler in the Church, [1 Cor. 12. 28. 1 Tim. 5. 17.], and is to look to the manners of people, should do it with diligence. Lastly, He that sheweth mercy, viz. that has the particular care of strangers, or the sick, or impotent persons, and Orphans, should do it cheerfully, and with a willing mind. From Ver. 3, to 9.

3. He exhorts to several Christian duties necessary in our conversation. Such as are, 1. Sincere love. 2. Abhorring evil, and embracing that which is good. 3. Brotherly kindness. 4. Giving to others the honour due to them. 5. Sedulity and industry in their particular Callings. 6. Feruency of Spirit in the Lords service. 7. Encouraging themselves under afflictions with hope of deliverance, being patient in tribulation, and continuing instant in prayer. 8. Beneficence and communicating to the poor Saints; hospitality to distressed strangers that come to them. 9. Blessing their persecutors. 10. Sympathizing with one another in prosperity and adversity. 11. Usaninity and mutual concord, [Phil. 2. 2. 4.], wishing the like good unto others as unto themselves. 12. Not minding or pretending to high mysterious things, but following the examples of lowly, modest, and meek Christians; not conceiting themselves wiser than others. 13. Not recompensing injuries with injuries. 14. Taking care by honesty and innocency of life to cut off all occasion from any, of reviling them, 2 Cor. 8. 21. 15. Peaceableness with all men as far as they can. 16. Forbearing private revenge, and to suffer their own, and their adversaries anger to cool, remembering that it belongs to God either immediately by himself, or else by the Magistrate to revenge injuries. Therefore they should do good to their enemies instead of evil, which is the way to heap Coals of fire on their heads, and to melt them and soften them, if there be any ingenuity in them. And, Lastly, Not to suffer themselves to be so far transported or overcome with injuries as to be prompted to revenge them. For to conquer the malice of their enemies with kindness, is the best kind of victory. From Ver. 9, to the end.

5. In the next place, he exhorts them, To yeild due obedience and subjection to Magistrates. For every lawful power, ruling according to righteousness, is Gods ordination; and he that resist and opposeth such a power, sets himself against Gods ordinance, and so brings upon himself punishment (a), as well from God as the Magistrate. For the office of the Magistrate is ordained by God, (and as such he enjoins this conscientious obedience), to restrain and punish wicked conduct, and to encourage what is good and praise-worthy. The Magistrate is the Minister of God for the good of men, and ordain'd for this end, to keep up good order in the world, being arm'd with the sword of power to punish those that are wicked and exorbitant. Therefore, he shews, it is necessary they should be subject, not only that they may avoid the anger of the Magistrate, but in respect of Gods command, who enjoins this subjection. And for this cause, (viz. the avoiding wrath, and to perform their duty towards God), he tells them, they ought to pay tribute to Magistrates, as to the Ministers of God, who are continually employed in the defence of the publick peace and tranquillity, and in maintaining justice, righteousness, and good order among men. And seeing justice requires us to give every one their due, they ought to pay to Magistrates, (whether supream or subordinate), tribute, custom, fear, reverence, and honour, according as their respective places and degrees require. From Ver. 1, to 8.

6. Having exhorted them, to pay every man what they owe him, whether money, service, or respect; he tells them, there is one debt they can never be quit of, but must be always paying, and that is, to love (b) one another; which duty if any man perform abolutely, and in all respects as he ought, he may be said not to have perform'd obedience only to one or two Commandments of the Second Table, but to have fulfilled them all. For all of them (many where of he enumerates, though not in order) are branches, and parts of that great duty of Charity, and loving our Neighbour; so that he that truly loves his Neighbour as he ought, will not injure him in any thing, whether in his life, wife, goods, good name; and so fulfills the Law. From Ver. 8, to 11.

7. This duty of loving one another, he shews, they should the rather perform, seeing they were not unbelievers now, and in the dark night of ignorance as formerly, but the Gospel-light had arisen unto them, and therefore it was high time for them to rouse (c) up, and awaken themselves to a performance of those duties, which that glorious revelation call'd them to; and the rather, because now they were come nearer salvation, (which is the end of their race, 1 Pet. 1. 9.), than when they first believed. As therefore they that run a race, the nearer they come to the stand, the faster they run; so should they increase more and more in holiness, the nearer they come to their end. They should remember that the night of Heathenish ignorance and gross darkness is in great measure past, and the Gospel-light hath dawn'd upon them; therefore they should renounce the works of darkness, and put on the armour of light, that is, all manner of Christian virtues, (which become those that walk in the light, and are both the habit and armour of a Christian), whereby they may be arm'd to combat Satan, and all their spiritual enemies, [1 Thess. 5. 8.], and they should labour to walk piously before God, and honestly and fairly before men, as becomes those to whom the glorious light of the Gospel hath appeared, abstaining from all intemperance, and sulkiness, from all strife and envy, and should put on Christ and his righteousness, by Faith, deriving vertue from him to enable them to all holy walking, and should adorn themselves with an holy imitation of his virtues, not making provision to satisfy or please the inordinate lusts of the flesh. From Ver. 11, to the end.

8. He comes now to give some directions concerning the right use of Christian liberty. It seems, some of the Jews at Rome, (who had given their Names to Christ), thought the observation of the Ceremonial Law, (as to meats and days), was yet to be continued; for the Council at Jerusalem, Act. 15. left them to a free use of those Ceremonies, till the Gospel shining forth more clearly to them, should convince them that they were to be laid aside. But the believing Gentiles being fully persuaded of their freedom from this yoke, and of the liberty given them by Christ, refused communion with those Jews that lived after that manner.

(a) Acerbis altercationibus veritas, fape; Charitas, certè amittitur.

Among these therefore there arose a dissention (a) which hindered the work of the Gospel; the weak causing the strong, as prophane, for using such a liberty; and the strong despising the weak, as over-ferupulous in not

using it. Hereupon the Apostle, that he might obviate this evil, goes in a middle way, admonishing the believing Jews, that they should so follow their own opinion as not to condemn the believing Gentiles, who were otherwise persuaded; and he admonishes the believing Gentiles, that they should not refuse communion with the believing Jews, who still adhered to some of those Ceremonial observances; but though they were weak, as to the knowledge of some points of the Christian Faith, yet they should receive them into their fellowship, and not take

\* Non fumentes vobis dijudicandas ipsorum cogitationes, nempe an legalia ut necessaria usurpent an ut utilia. Grot.

upon them, to judge their thoughts; whether they used those things as necessary, or as things only profitable for the time. He tells them, be understood, that the strong among them, and such as were well-grounded in the liberty Christ hath given under the Gospel, thought

they might freely eat any thing: Others that were weak, rather than eat any meats forbidden by the Law, [see Lev. 11. 8.], contented themselves only with herbs. The case being thus between them, he forbids them both from censuring each other, and that for divers reasons. 1. Because God hath not rejected either of them, but called the one as well as the other to the knowledge and belief of his Son, and so received them into his Family. 2. They are both Servants of Christ; he is Lord of all. And therefore (says he) consider, O man, whether

(b) Solius Domini judicio relinquendum est, bene an male agat servus.

Ad Dominum pertinet judicare, stete an cadat. Unus est omnium Dominus Christus Jesus: Illi stat, si firmus est fide; illi cadit si quid, peccat, ut tu suspicaris. Ille judicandi potestatem in ipsum habet, non tu.

thy Brother stand, and continue firm in the Faith (b), or whether he fall, and sin against God, he standeth or falleth not to thee, but to his own Master. Thou hast no authority to judge him, look thou to thy own standing. Neither do thou, O Jew, who seest the Gentle use his Christian liberty as to meats and days, judge him as prophane, and suspect his Apostacy from the Faith; for God (who is able) will preserve him from such a fall. 3. As to that other matter, [viz. the observation of days] he

advises, that every one should be well satisfied in his own mind, as to the grounds of his doing or omitting those things, that so he may not knowingly offend God. And in this case, they ought not to censure one another, because the Jew by observing these days, intendeth to do honour and service to God thereby. And the Gentle by not observing them, intendeth to do that which he thinketh is agreeable to the mind and will of God in that matter; so that both aiming at the same end, they ought not to condemn one another. And the case also standeth thus, as to that other matter of meats; the strong giveth God thanks for his liberty, and for the meat which he alloweth him freely to eat of; and the weak, though he abstain from meats that were by the Law once forbidden, yet he giveth God thanks, because he hath meat enough that is not forbidden. And if it be the general intention, and design of every faithful Christian, (as certainly it is), so to live, that he may live to Christ; and so to dye, as he may be for ever his; surely he ought so to direct all his particular actions, (and consequently his use of days and meats), as may tend to his glory. And there is great reason he should do so; for Christ hath dyed and rose again for this end, that he might be Lord over his redeemed ours, both living and dying; and having

redeemed

redeemed us with his precious blood, we ought to conform our selves to his will, and not rashly to judge one another, but to leave judging to him before whose tribunal we shall all be judged, and where all (will they, nill they) shall acknowledge subjection to him; as he proves from Isa. 45. 23. where the Prophet saith, God hath sworn; but the Apostle setteth down the form of Gods Oath, who because he hath not a greater to swear by, sweareth by Himself.

And whereas the Prophet saith, every tongue shall swear (c) by me; as the Apostle (following the Septuagint) saith, every tongue shall confess, which is a consequent of the other; for he that sweareth, confesseth God, and calleth him to be a Witness and a Judge; and what is there in the general spoken of God, is here particularly applied to Christ, to whom every one of us must give an account of our selves. From Ver. 1, to 13.

(c) Cultus omnis Dei per unam speciem, i. e. per juramentum exprimi solet. Grot.

9. He advises the strong, to take heed of giving offence to the weak, and to judge it best, and most becoming them, to take heed, that by the unseasonable use of their liberty, they do not lay a stumbling block in their way, [Lev. 19. 14.], which may cause them to fall, that is, either to do a thing doubtfully, or else to take offence, and fall off from Christianity. But some Christian Gentle might here object and say, I am persuaded in my Conscience, that no meat is impure, or prohibited under the Gospel. He answers, that meat that is in itself clean and allowed, is made unclean to him, that think it unlawful. And on the other side, if any one fully satisfied of his liberty, do eat it to the hurt of his weak Brother, in that case he does amiss; for these reasons. 1. 'Tis against Charity to do so in things indifferent, as to induce a weak Brother, who to such things as may afterwards be a great grief and perplexity to him

(d). 2. 'Tis the way to occasion him to sin, and so to do what lies in us to bring destruction upon him, who, (professing Faith in Christ), is in the judgment (e) of Charity to be esteemed such an one for whom Christ dyed, [1 Cor. 8. 11.]. 3. Eating with offence, causeth Christian liberty, purchased by Christ, to be evil spoken of. 4. The spiritual kingdom of Christ consisteth not in such things as meats and drinks, but in righteousness, peace and joy in the Holy Ghost, [1 Cor. 8. 8.]; therefore we may well abstain from an undue use of them, and of other indifferent things, when our Brother is like to be hurt thereby. So that upon the whole matter, he tells them, That they that use these things wisely to the honour of Christ, (taking them with his leave when they may, and abstaining from them at other times, when his work and service may be thereby promoted, and not hindered), do please God, and are acceptable to men. Lastly, he tells them, they ought to follow after peace, and the things whereby they may edifie one another.

Therefore the work (f) of God, viz. the Christianity of a weak Brother ought not to be endangered for such a small matter, as to eat this or that meat is; lest he should thereby be offended, provoked, and fall off from his Christian profession. But here some might urge, that all meats are pure and lawful. He answers, 'Tis true, they are so in themselves, but 'tis evil notwithstanding for us to eat them with offence.

Therefore when our Brother is like to be offended, and made more weak or infirm in his Faith by our using such or such meats and drinks, 'tis best for us to abstain. But some will urge again, I have Faith\*, (that is, I am fully persuaded, 'tis lawful for me to eat), and 'tis necessary that I profess it, and own it, and assert this my liberty. He answers, Thou must enjoy thy persuasion to thy self, but must not use it, or profess it to the hurt of thy Brother; yea thou must so

(d) v. 15. If thy Brother be grieved with thy meat, thou walkest not charitably; that is, Seeing thee eat, he by thy example is induced to do the like, and afterwards is grieved at it.

(e) Omnes, fidem Christi profitentes, pro redemptis habet charitas Christiana. Parens.

(f) v. 20. Noli propter escam destruire opus Dei; i. e. adificium Dei, scil. religionem Christianam in proximo. Vel opus Dei, i. e. proximum ipsum quem, Deus fecit Christianum.

\* Intellegitur fides de rebus mediis, & non quæ ad dogmata pertinet. Nihil hic est persuasio ea, per quam quis credit licitum esse id quod scit.

use it, as one that must give an account of thy self and thy actions to God. And he tells them, that he is a happy man (8), that when he knows a thing to be lawful, doth so use his liberty about it, as to have no reason to accuse, or condemn himself; and who judgeth not in himself, that that ought not to be done, which he doth. Therefore be adviseth those

that are doubtful concerning the lawfulness of using such or such meats, to abstain; because he that doubts whether he should eat, and yet eats, he is condemn'd of himself, because he doth it without being satisfied of its lawfulness. For whatsoever is not done of Faith, that is, with a persuasion that it is lawful, it is to him that does it, sinful. From Ver. 13, to the end.

Chap. 15.

10. He further shews, that those that are strong, and have attain'd to a greater measure of knowledge, should bear with the infirmities of the weak, and labour to keep them from falling, not seeking only to please themselves, but their neighbour, in things tending to his good and edification. This he urges from the example of Christ, who did not seek to please himself, or the inclination of Nature, (which abhorreth pain and suffering); but he so carried himself, that that may truly be apply'd to him, which is written Pal. 69. 9. The reproaches of them that reproach thee are fallen upon me, that is, The sins of men, which in their own nature are injuries against God, and cast reproach upon him, I have taken them upon me, or they are laid upon me to expiate them, [Ia. 53. 4.]. And seeing Christ sought not his own ease, but our benefit, we ought in like manner to seek the good of our Neighbour, and to do that which may tend to the promoting his salvation. And lest any should object, that such passages as those of the Psalmist belonged not to them, he tells them, that those things that were before written, were written for our instruction, that we exercising such patience as the Scripture prescribes, especially in bearing with the infirmities of our weak Christian Brethren, might have the comforts the Scripture promiseth, and particularly be confirm'd in hope of obtaining eternal Salvation by Christ Jesus. He prays, that God who worketh patience and comfort in the hearts of his people by the holy Scriptures, would give them the grace of Unity and Charity, such as Christ commands and expects from them; that all strife and discord being laid aside, they might with one heart and mouth glorify God, who is the Father of our Lord Jesus Christ. Wherefore after the example of Christ, (who came from Heaven, and laid down his life to redeem both Jew and Gentile, and receives both into the arms of his mercy, intending to make them both, upon their Faith in him, to be partakers of the glory of God), he exhorts them, with all love and kindness, to receive one another into their communion, not disdaining, or rejecting, or judging one another. And that the Christian Gentile might not despise the Jewish Believers, he

\* v. 8. *Christi a Minister of the Circumcision*] Metonymia adjuncti pro subiecto. Christus dignatus est ministrare Judæis, ergo non decet ut à Gentibus spernantur. Rursus, Christus assumit ex misericordiâ Gentem; ergo Judæi non debent eas ut extraneas despiciere.

(a) Dicit David se etiam vicinis alienigenis narraturum Dei in se beneficia. Optime autem hæc ad mysticum Davidem, Christum, aptantur. Gros.

(b) David hoc facturus erat per Messiam. *Gjrum.*

tells them, that Christ was appointed a Minister to the circumcised \* Jews, that God might appear to be true in his promises made to the Fathers, of sending the Messias to them. And accordingly Christ preach'd to the Jews in his own person, but to the Gentiles by his Apostles. And on the other side, that the Jewish Christian might not reject the Gentile believer, (who makes use of his lawful liberty), he tells them, that God hath been most wonderfully merciful to the Gentiles, and hath received them according to his promises made in the Old Testament, and they have great cause to glorify God for his mercy, which they would have no reason to do, if they had not been received to mercy. And this he proves by a fourfold testimony. First, from Pal. 18. 49. I will praise thee, and sing unto thee among the Gentiles. Where David who was a Type of Christ, promiseth that he will publish (a) the name of God among the Gentiles (b).

2. From

2ly. From Deut. 32. 43. Where the Gentiles are commanded to rejoice and praise God with the Jews. 3y. From Psal. 117. 1. The Gentiles are commanded to praise God, and that plainly intimates, they shall obtain mercy. Lastly, From Isa. 11. 10. Where the Prophet prophesying of Christ, who was to come of Davids Family, (under the type of Hezekiah literally descended from David), saith, that he shall be for a standard \* to the Gentiles, to whom they shall come and resort, by the preaching of the Gospel, and over whom he shall reign as King, and that they shall trust and rely on him, and believe in him.

\* Quod in Hebræo est דגל in vexillum LXX verterunt ἀπο-  
 ζευ quia Vexillum signum imperii. Locus propheta de Hezekiah agit, sed qui & ipse non obscura  
 ius Christi Imago. Oritur, inquit, ex Jesse domus sabbotes que erigetur Gentibus pro vexillo, nempe in  
 id ut Gentes ei se committant cum bonâ fide. Hæc pertinent non tantum ad ostendendam Genti-  
 bus quid Deo debeant, verum etiam ad retundendam Judæorum ferocitiam, q. d. Quid est? Vul-  
 tis vos agræ terre, si Deus promissâ præterit?

He concludes this discourse concerning their obtaining from the unseasonable use of their Christian liberty with a most ardent prayer, that God, in whom all true Believers repose all their trust, and from whom they expect all good things, would fill them with all joy, and peace in believing, that through the working of the Holy Ghost in them, they may abound in hope of having and enjoying eternal life. From Ver. 1, to 14.

He begins now to conclude his Epistle, excusing himself that he had written The Con-  
 sultation boldly unto them. For though he was persuaded that the Romans (c) clusion.  
 abound in grace, and the knowledge of all things pertaining to Salvation, and (c) Per hanc  
 were able to instruct one another, yet he thought fit to write unto them, and to laudem pro-  
 ficitur them up to the practice of that which they knew already, this being a branch  
 of his Apostolical Office, (conferred on him by the grace of God), as well as  
 that of making known the Gospel. And so by real effects  
 he should prove (d) that he was a Minister of Christ, sent to  
 preach the Gospel to the Gentiles, that they being converted  
 by his ministry, might be offer'd to God as a Sacrifice, sancti-  
 fied by the Spirit, and so acceptable to God. And seeing he had  
 brought so many Gentiles to the Faith by his ministry, he had great matter of rejoy-  
 cing, not in himself, but that through the assistance of Christ, he had been enabled to  
 be faithful in the matters that concern'd the glory and service of God. Neither  
 durst he speak more than Christ had really effected by him, (in the conversion of  
 the Gentiles), namely, by his preaching, and ministry, and the signs, and won-  
 ders which the Holy Ghost had enabled him to do, that the Gentiles might be  
 convinc'd thereby, of the truth of his Doctrine. So that from Jerusalem and  
 the Countries round about unto Illyricum, (now called Slavonia lying on the  
 Adriatick Sea), he had spread the Gospel, his design being to preach Christ in  
 those places where he had not been preach'd before, that he might not build on ano-  
 ther mans foundation. So that in his ministry that Prophecie, Isa. 52. 15. was  
 fulfilled, To whom he was not spoken of, they shall see,  
 (that is, believe (c) in him), and they that have  
 not heard, shall understand. And he tells them, that  
 these his great employments elsewhere in planting the  
 Gospel, had hinder'd him from coming to them hitherto.  
 But now finding no place in these parts where the founda-  
 tion was yet to be laid, and having no more occasion to de-  
 tain him here, (that he foresaw), he gives them hopes  
 of his coming, and tarrying a while with them in his journey, which he intend-  
 ed for Spain, after he had satisfied himself with the pleasure of being among  
 them, and been something refreshed with their company. He tells them, he was  
 now going to Jerusalem, to carry thither the charitable contributions of the Greek  
 Churches, for the relief of the poor Saints in Judæa, which office of love, he inti-  
 mates,

(d) v. 16. εἰς τὸ εὐχαρίστησαι Ἐσθὲ. pro  
 conspicui, q. d. ut factis problem me  
 esse ministrum Christi ad Gentes mi-  
 ssum.

(e) Verba ipsa LXX apud Esai-  
 am, cap. 52. sic se habent. Videbunt res  
 non ante nunciatas, & intelligent non ante  
 audita. Quod primo sensu dictum  
 de iis qui videre eventum Vaticini-  
 orum Jeremias, mystico sensu optimè  
 ad Evangelium referret. Gros.

maters, those Churches were in some sort obliged to perform unto them, because the Gospel came from the Jews to the Gentiles. And seeing the Gentiles had been made partakers of their spiritual things, it was but just they should minister to them in carnal things. When therefore he had finished his journey and service, and had sealed, that is, delivered to them at Jerusalem, safely without diminution, (as a treasure under Seal), this fruit of the Faith, and Love of the aforesaid Churches, he intended to visit them. In the mean time he suggests to them hopes of great spiritual blessings (1) to be conveyed by his ministry upon them at his coming, that so they might more earnestly desire it. Lastly, He beseeches them for Christ's sake, and the love of God wrought in their hearts by the Spirit, that they would be importunate in their prayers to God for him, that he may be delivered from the snares of the unbelieving Jews in Judaea, who vehemently thirsted after his blood: And that the relief be brought to the poor Saints in Judaea might be kindly accepted by them, though it came from the Gentile Churches. And lastly, That he might come to them with joy, (if it be the will of God), and might rejoice together with them, and be refreshed with their company and converse. And so giving them his Apostolical benediction, he desires the God of peace, unity, and concord, and Author of all blessings to be with them, to bless and preserve them. From Ver. 14, to the end.

(f) Veniam cum uberrimis Christi donis, ad vos confirmandos, scilicet veniam cum abundantibus benedictione, i. e. plenè donis. Evangelium annuntiabo ut si quid deficit vobis ad absolutam Evangelii cognitionem id totum à me accipiatis. *Paul.*

to the poor Saints in Judaea might be kindly accepted by them, though it came from the Gentile Churches. And lastly, That he might come to them with joy, (if it be the will of God), and might rejoice together with them, and be refreshed with their company and converse. And so giving them his Apostolical benediction, he desires the God of peace, unity, and concord, and Author of all blessings to be with them, to bless and preserve them. From Ver. 14, to the end.

### Chap. 16.

In the close of his Epistle, He commends to them Phoebe, who served the Church at Cenchrea, (an Haven of Corinth), in receiving and harbouring poor Christians that were driven out of their own Country, and particularly had been a succourer of the Apostle himself. He exhorts them, to receive her in the Lord, (that is, with Christian affection for the Lords sake): And to assist her in her outward affairs, and businesses at Rome as far as they were able. Then he salutes Aquila and Priscilla, who, though private persons, yet keeping themselves within their calling, had vigorously laboured in propagating the Gospel according to their knowledge, with singular zeal, (as appears, Act. 18.), and it seems, they stood up in defence of the Apostle in some dangerous persecution or tumult, and preserved his life with the hazard of their own (a) upon

(a) This might happen while Paul sojourned with Aquila and Priscilla in their house, Act. 18. 6, 7. when he had such an hot bout with the Jews that he was constrain'd to leave them, and go unto the house of one Julia. It seems they with hazard of their lives protected him while he was in their house. Otherwise it were not probable that Priscilla, being a woman should adventure her life for Paul.

which account, he tells them, that not only himself was bound to thank them, but all the Churches of the Gentiles about Corinth, because the preservation of his life redounded to the profit of them all. He salutes also the Church in their house, that is, all the Christians in their family. He salutes Epinetus, who was converted to the Faith among the first in Achaia, [see 1 Cor. 16. 15]. He salutes Mary, who had done many good offices for the faithful, especially the Teachers of the Gospel. He salutes Andronicus, and Junius his Kinsmen, who were highly accounted of among the Apostles, and were converted to the Faith before the Apostle himself, being possibly among those who were at first converted by Peter; and they had also been imprisoned for the sake of the Gospel as well as He, [see Col. 4. 10.]. He greets Amphias whom he dearly loved for the grace of God that appeared in him, and for his holy profession. He salutes Urbanus who seems to be one of the Pastors of the Church at Rome, and so a fellow-labourer with the Apostle in the Gospel. He salutes Apelles, who showed himself a faithful and sincere Christian. He salutes the Christians that were in Aristobulus and Narcissus's house; but the Matters he passes by, they (as it seems) not being Christians. He salutes those approved Matrons Tryphena, and Tryphosa, and Persis, who contributed their labours zealously for the promoting of the Gospel, and did many good offices in the Church. He salutes Rufus a choice (b) person for godliness and virtue, whose Mother very much respected Paul, and was as a Mother to him in love and affection. He salutes some more in particular,

(b) So John writeth to the Elect Lady.

and others in general, under the Titles of Brethren and Saints. He bids them salute one another with a holy kiss, which was among them, (as shaking of hands among us), a sign of mutual love, affection, and concord. He tells them, The Churches among whom he was conversant, who understood his purpose of writing to them, saluted them. From Ver. 1, to 17.

He warns to avoid those who by false Doctrine caused divisions, and by scandalous Living, offences among them. For these, he tells them, serve not the Lord, but themselves, and the more simple are easily deceived by their cunning words. And as for them, though he had already good experience of their obedience to the Gospel, (which was manifest to the world and in which he greatly rejoiced), yet he thought good to admonish them to continue constant, and prudently to resist contrary Doctrines. For as it is not sufficient for a Matron, to have been once chaste, except she so continue, so 'tis not sufficient for them to have been once a pure Church, except they keep themselves from false Doctrine and false Worship.

It seems, he foresaw, that if the Roman Church were once infected with error, it would be dangerous to other Churches. Therefore he would have them wise in discerning true Doctrine from false, and in sticking to it, neither being cunning (c) to sophisticate the truth, nor to propagate error. And though Satan and his instruments will seek to seduce them, and disturb their Church; yet he tells them, that God who is both the Lover and Author of peace, will through Christ, give them victory, when they have a while combated against the Devil and his emissaries. Whereby he seems, either to prophesy of the conversion of the Roman Empire to the Faith, or that the dissensions raised among them by the subtilty and malice of the Devil and his instruments shall be quenched; which possibly was partly effected by this Epistle, and partly by the Apostles after-labours among them. He subjoins the salutations of other Saints with him, to the Christian Romans, particularly of Timothy the Evangelist, Tertius who wrote this Epistle from his mouth, Gaius, (of whom Act. 20. 4.), Erastus, [see 2 Tim. 4. 20.], and of Quartus.

(c) Velim vos ita prudentes ut non fallamini, ita bonos ut non fallatis. Velim vos esse simplices, i. e. sinceris, puros ab omni malo.

He concludes this excellent Epistle, with a solemn doxology, or thanksgiving to God, who is able to establish them in the Faith, according to the Gospel which he had preached, (the great subject whereof is Christ), and according to the Revelation of his secret Counsel concerning the Salvation of mankind, which though it were in some sort made known in the Old Testament, yet not plainly and fully until this present time; but now by the Commandment of God, and the Spirits cleaving the morning of ancient prophecies, is made known to all Nations, to bring them to submit themselves to the Doctrine and Directions of the Gospel: To this only will God be desired all glory and honour should, in and through the mediation of Christ Jesus, be for ever ascribed. Amen. From Ver. 17, to the end.

SECT.

## SECT. XVII.

THE Apostle intending to go directly from *Corinth* into *Syria*, to carry the Alms of the *Macedonian* and *Acbaian* Christians to *Judea*; he was adverted, that the *Jews* (who hated his Doctrine and person, and knew of his purpose) laid wait for him, to intercept the monies he carried, and possibly to take away his life. Whereupon he thought it best, to return into *Macedonia*, (from whence he came), and from thence to pass into *Asia*. *Sopater* of *Berea* went along with him as far as *Asia*, never parting from him; but *Aristarchus*, *Secundus*, *Gaius*, *Tychicus*, *Trophimus*, and *Timothy*, (who it seems upon some occasion or other was come unto him from *Ephesus*), went with him through *Macedonia*, and then leaving him, went before to *Asia*, and expected him and his company at *Troas*; who accordingly came thither, with *Luke* and *Sopater*, not long after from *Philippi*,

(a) Ex hoc loco, item ex 1 Cor. 16. 2, demonstratur quod translatio Sabbathi, quarto legis moralis præcepto facti, ex ultimo in primum diem hebdomadis, non solum fundata sit in consuetudine Christianæ Ecclesie, sed etiam in expressâ ordinatione Apostolicâ; unde & ille dies vocatur Κυριακη Apoc. 1. 10. i. e. in honorem Domini celebratus. Quartum præceptum legis Moralium non est abrogatum, sed etiam Christianos ad observandum Sabbatum hebdomadarium obligat. Authore: hujus mutationis iussit ipse Apostolus: Christi (qui Spiritum infallibilitatis habuerunt) patet ex hoc loco, & loci, mox, allegari. Habuit Sabbatum, & etiam nunc habet, duplices fines. 1. *Moralis*, ut esset tempus Deo sacrum, quod negotiis mundanis substractum, impenderetur Deo laudando, cognoscendo, invocando, &c. 2. *Ceremoniales*, sic Sabbatum Judicum fuit rememoratio illius quietis divine, quæ ab operibus Creationis cessavit; sic fuit signum fœderis quod cum Israelitis pepigit, Exod. 31. 13. Ezek. 20. 12, 20. Item signum quietæ possessionis terræ Canaan, post liberationem ex fervili labore Ægypti, Deut. 5. 15. sic etiam typus æternæ quietis in celo, Isa. 66. 22, 23. ut explicatur, Heb. 4. 9. Sic etiam monitorium quietendi & cessandi à peccatis, Isa. 56. 2. & 8. 13. Præsertim autem erat typus illius quietis, quæ Christus septimo die hebdomadis quietus in sepulchro à laboribus Passionis. Quoniam autem istæ ceremoniales præfigurationes per adventum Christi aliquas ex parte impletae sunt, post adventum Christi Sabbatum caret subus Sacramentalibus, quod in Veteri Testamento habuit, & præcipue non est Typus Christi & mortis ipsius, & propter hanc causam & septimo die hebdomadis in primum transitum est, ut sciremus Christum non expectari, sed venisse, non amplius moriturum, sed mortuum esse, & ex morte resurrexisse. Esti ergo Sabbatum non amplius est figura, & Typus quietis Christi in sepulchro, vel quietis in terrâ Canaan post exitum ex Ægypto, nec amplius est jugum legis ad eundem Spiritum servitutis, tamen etiam nunc est tempus honoris Dei, curanda ac nutrienda anima, reficiendo corpori, exerecanda misericordie & caritatis. Vide plura super hac re apud *Strabonem* in loc.

\* Sic Christus, Mat. 9. 24. *Filioli non est moriturus sed dormit*, i. e. ad tempus tantum recessit anima, & mox re-vertitur. At ubi erat anima? In manu Dei vel Angelorum qui morientium animas dicuntur portare, Luk. 16. 22. est non fuit in caelum asportata, tamen fuit in manu Angeli custodita. Vid. Act. 37. historiam de *Tabitha*.

Act.

- Act. 20. 3. And there abode three months: and when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return thow Macedonia.
- v. 4. And there accompanied him into Asia, Sopater of Berea: and of the Thessalonians, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus: and of Asia, Tychicus, and Trophimus.
- v. 5. These going before, tarried for us at Troas:
- v. 6. And we sailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days.
- v. 7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.
- v. 8. And there were many lights in the upper chamber, where they were gathered together.
- v. 9. And there sat in a window a certain young man, named Eutychus, being fallen into a deep sleep, and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.
- v. 10. And Paul went down, and fell on him, and embracing him, said, Trouble not your selves, for his life is in him.
- v. 11. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.
- v. 12. And they brought the young man alive, and were not a little comforted.

v. 6. Post dies Azymorum ] Paulus vocatorum ex Gentibus libertatem tuebatur; ipse tamen, dies Judæorum festos observabant. Vide Act. 18. 21. 1 Cor. 16. 8.

v. 7. ἐν ἡμέρᾳ τῶν σαββάτων ] ἡμέρα προῖ, πρόπρωτη, & Sabbatum pro Sabbati. Enalage numeri. Unus Sabbatum, est primus hebdomadae dies à Sabbato proximus, qui nobis *Dominicus* dicitur. Is dies conventus, Christianis proprius, 1 Cor. 16. 2. dies κυριακη, Apoc. 1. 10. Iustinus de eadem die Apolog. 2. τῆ τῆ ἡμέρᾳ κυριακῆν ἡμέραν, πάντων κατὰ πόλιν ἢ ἀρχῆς μνήσθησθαι ἵπτι, τὰ αὐτὰ συνέλευσις γίνεται.

## SECT. XVIII.

FROM *Troas* Paul went on foot to *Affos*, a Sea-port-Town in *Asia*, sending his companions by ship thither before him, who when he came thither took him in. Thence they all sailed together to *Mitylene*, and the next day arrived at *Samos*, and having tarried a little at *Troglyium*, the day following they came to *Miletus*, passing by, and not touching at *Ephesus*. For the Apostle being desirous to be at *Jerusalem*, at the Feast of *Pentecost*, (that he might in that concurrence have a larger opportunity of spreading the Gospel), would not now call at *Ephesus*. lest he should be detained too long by the Brethren there. Wherefore he sent for the Elders of that Church to come to him to *Miletus*. They being come, He in a very grave and serious discourse sets before them, in the first place, The uprightnes of his Conversation, and the faithfulness of his Ministry among them, and how he had behaved himself with all humility of mind, and had express'd much tenderness of affection to them, and that amidst many hazzards and dangers from the

Y y y

Jews,

Jews, who conspired against his life; that he kept nothing back from them, that he thought useful for them to know; but had both *publicly* and *privately* preached, both to *Jews* and *Gentiles* the necessity of *Repentance*, and *Conversion to God*, and of *Faith in our Lord Jesus Christ*. He tells them, he was now going to *Jerusalem*, not undertaking that Journey rashly or inconsiderately, but being incited to it by the strong impulse of the Spirit of God (a). Neither knew he what particular sufferings the Lord would there call him to undergo, or what would be the issue of them, whether *life* or *death*. Only this he found, that in every City (through which

(a) *Vindus Spiritus* ] i. e. Ductu, & impulsu Spiritus Sancti ad hoc iter tam efficaciter impulsus, ac si vinculis illuc traheretur. Vid. Act. 16. 6, 7, &c. 19, 21, &c. 13. 4. Mat. 4. 1.

he passed), those that had the gift of Prophecy, (as many in the Churches had at that time), foretold him, that *bonds* and *afflictions* did wait for him, and attend him. But none of these things moved him, no not loss of life it self, if he might serve Christ faithfully in the office which he had intrusted him with, and publish his Gospel, wherein the free grace of God is so eminently manifested. And as for them, his dear friends, (among whom he had so long convers'd, and to whom he had preached the Gospel, by which the Kingdom of God is set up in the hearts of men), he tells them, they were never like to see his face again. And seeing he had faithfully shewed to them the way to salvation, the fault was not in him if any of them perished, see Act. 18. 6. Ezek. 3. 18. He then exhorts them, to have a great regard to their Pastoral charge, and to take heed to themselves, (that

(b) Spiritus Sanctus est vicarius Christi in terris, qui Christi nomine Ecclesiam docet, & regit, Joh. 16. 13, 14. Et ex hac potestate vicariatus Ecclesie ministros vocat, dotat, mittit, praeficit. Ergo Christus est Rex Ecclesie, Spiritus Sanctus vicarius hujus Regis, Pastores, servi, v. s. b. i. l. i. a. ac audibilia instrumenta hujus vicarii. Est argumentum quo & personalitas, & divinitus Spiritus Sancti lucet demonstratur. Sineso.

\* See Act. 13. 2, 3.

See 2 Tim. 1. 3.  
1 Thess. 1. 9.  
2 Thess. 3. 9.

flock was like to be in, after his departure, partly from *Wolves* (that is, false Teachers, or professed persecuting enemies), partly from *subtil crafty Hereticks*, who should arise from among themselves. He exhorts them therefore, to be careful, remembering, how for the space of three years he had taken much pains in preaching the Gospel among them, and had with tears, night and day, (as occasion offered it self\*), warned them to take heed of such *seducers*, and to cleave to the truth. *Lastly*, He takes his solemn leave of them, commending them to the protection and guidance of God, and to the directions delivered in his Gospel, which if they adhered to, he tells them, will be able to instruct and build them up, and bring them to that glorious

glorious inheritance which God hath provided for all his Saints; the promises whereof may abundantly encourage them in their work. In conclusion, he professeth his innocency from that fordid sin of *Covetousness*, and appeals to them, whether by his own manual labour he had not maintained himself, and those that were with him, (see Act. 18. 3.). And thereby he had taught them, that by so labouring as he did, (when the case required it), they should be so far from being chargeable or burdensome to others, that they should support, and relieve the poor and weak in estate; and this much rather, than by exacting wages drive any, that were tenacious, from embracing the Gospel. For according to that saying of our Saviour, (not recorded in the Gospels, though possibly it may be gathered from *Luk. 6. 38. & 16. 9.*), *It is more blessed to give than to receive*. When he had thus spoken, he kneeled down and prayed with them, and when he had so done, they with great expressions of sorrow accompanied him to the ship, being more especially grieved at those words of his, *That they should see his face no more*. From Ver. 13, to the end.

Act. 20. v. 13. And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

v. 14. And when he met with us at Assos, we took him in, and came to Mitylene.

v. 15. And we sailed thence, and came the next day over against Chios, and the next day we arrived at Samos, and tarried at Trogyllium: and the next day we came to Miletus.

v. 16. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hastid, if it were possible for him, to be at Jerusalem the day of Pentecost.

v. 17. And from Miletus he sent to Ephesus, and called the Elders of the Church,

v. 18. And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons.

v. 19. Serving the Lord with all humility of mind, and with many tears and temptations, which beset me by the lying in wait of the Jews:

v. 20. And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,

v. 21. Testifying both to the Jews and also to the Greeks, repentance towards God, and faith toward our Lord Jesus Christ.

v. 22. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

v. 23. Save that the holy Ghost witnesseth in every City, saying, That bonds and afflictions abide me.

v. 24. But none of these things move me, neither count I my life dear unto my self, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.

v. 25. And now behold, I know that ye all among whom I have gone preaching the kingdom of God, shall see my face no more.

v. 26. Where-

- v. 26. Wherefore I take you to record this day, that I am pure from the blood of all men.
- v. 27. For I have not shunned to declare unto you all the counsel of God.
- v. 28. Take heed therefore unto your selves, and to all the flock, over the which the holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.
- v. 29. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.
- v. 30. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.
- v. 31. Therefore watch, and remember that by the space of three years, I ceased not to warn every one night and day with tears.
- v. 32. And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.
- v. 33. I have covered no man silver, or gold, or apparel.
- v. 34. Yea, you your selves know, that these hands have ministered unto my necessities, and to them that were with me.
- v. 35. I have shewed you all things, how that so labouring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give, than to receive.
- v. 36. And when he had thus spoken, he kneeled down and prayed with them all.
- v. 37. And they all wept sore, and fell on Pauls neck, and kissed him,
- v. 38. Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

- v. 14. *Assos* Urbs Troadis. *Mitylene*, *Lesbi* insula: urbs præcipua.
- v. 15. *Chios* insula inter Lesbum & Samum. *Samus*, insulae Joniæ. Trogyllium est Joniæ promontorium non longe à Samo. *Miletus*, Joniæ urbs.
- v. 21. Græcorum nomine Scriptores Novi Testamenti intelligunt qualvis Ethnicorum nationes, quomodo *Onkelos*, & *Syrus* interpretes, omnes Gentiles vocant *Arames* aut *Syras*.
- v. 30. Ex vobis ipsis exsurgunt viri loquentes perversa] h. e. *Nicolaus*, Apoc. 2. 6. docentes ea quæ à recto deflectunt. Nam docebant, Matrimonium institutum esse mere humanum, & tale quod conscientias non obligaret, immolatiis sine distinctione licere vesci. Vide *Trenem*. 1. 27.
- Idem docent carni placentia, ut eos quos Ecclesiæ disciplina offendit, ab Ecclesiâ abductos sibi faciant sectatores. *Grot.*
- v. 33. Præclarior de se prædicatio quam illa Samuelis, 1 Sam. 12. 5. Samuel testificabatur nihil se iudicandi causa accepisse. Paulus nec laboris in docendo assidui repensationem ullam accipere voluerat. Græchus apud Gellium Provinciam dicebatur, *ita versatus sum in Provinciâ ut nemo possit verè dicere, assen, aut eo plus in manerilis me accepisse.* *Pricæus.*
- v. 35. *καταστειν, διδόναι μάλλον ἢ λαμβάνειν*] Descriptio comparativi per particulam *κατα*. Hoc est inter illa quæ Paulus dicitur non ex scripto sed relatu eorum, qui Dominum noverant.

## SECT. XIX.

FROM *Miletus* they came to *Coos*, and the day following to *Rhodes*, and from thence to *Patara*, a Port Town, and the chief City of *Lycia*, and from thence in a ship bound for *Phœnicia*, passing by *Cyprus*, they came to *Tyre*, where finding some *Disciples*, they tarried with them seven days. Here *Paul* was warned by some of the Christians in this place, (who had the Spirit of Prophecy), of the great dangers and perils that attended

attended him, if he went up to *Jerusalem*. Wherefore through humane affection, and zeal for his temporal preservation, (see a like example in *Peter*, *Mat.* 16. 22.), they dissuaded him from going thither. But their counsel nothing prevailing with him, and they seeing he was resolv'd to go on, they all of them, with their Wives and Children (a), (to testify their great respect and affection to him), accompany him out of the City; and he at his departure from them, kneeled down on the shore and prayed with them. Then taking ship from *Tyre*, they came to *Ptolemais*, (a Sea Town of *Palesine* in the Tribe of *Aser*, formerly called *Acco*, *Judg.* 1. 31. but from a King in *Egypt*), where having saluted the next day they came to *Cesarea-Stratonis*, (son foot as 'tis probable), where they stayed many days with *Philip the Evangelist* (b), who was one of the *Seven Deacons*, [*Act.* 6. 5.], and had four *Virgin Daughters* who had the gift of foretelling (c) things to come. During their stay here, a certain Prophet call'd *Agabus*, (the same probably who, *chap.* 11. 27, 28. foretold the famine that happened in the time of *Claudius*), came hither from *Judea*; and after the manner of the old Prophets, (who often prophesied by Symbols (d), and significant expressions, that they might the better imprint their predictions on the hearts of men), took *Pauls* girdle; and bound his own hands and feet with it, declaring, that after that manner the *Jews* would bind *Paul* at *Jerusalem*, and deliver him to the *Gentiles*; viz. first to the *Roman Governour* of *Judea*, and afterwards to *Nero* the *Roman Emperor*. Hereupon both *Pauls* Companions, and the Christians of that place; out of their great affection to him, importun'd him with tears not to go to *Jerusalem*. But the Apostle resolving, *come life or come death*, to be obedient to the Call of Gods Spirit, would not be diverted from his intended journey. When they perceived his resolution to be fixed, they desisted from importuning him any further, and submitted to the will of God. Then lading Mules with the goods they had with them, they began their journey from *Casarea* towards *Jerusalem*. And some of the Disciples also of *Casarea* accompanied them, who brought them to one *Ananion* of *Cyprus* an old Disciple, (who had long ago received the Faith and now lived as it seems at *Jerusalem*), with whom they should lodg.

(a) Non tantum ipsi deducunt Paulum, sed & ipsos liberos tempestivè adsuæfaciunt honorandis Evangelii ministris. Probè hinc dicamus liberis nostris ingenerare ælimum Evangelii & S. ministerii, ne contemptores ejus evadant.

now thus named the Brethren, the

(b) That is, one of them who were sent forth here and there by the Apostles to preach the Gospel, and to confirm the Churches, *Eph.* 4. 11. 2 *Tim.* 4. 5. Munus Evangelicæ inter Apostolos & Pastores erat medium. Evangelium prædicabant nulli certæ Ecclesiæ affixi.

(c) Hoc donum non tantum viris sed & feminis dabatur, ut patet in exemplis *Deboræ* & *Huldæ*, *Jud.* 5. 2 *Reg.* 22. 14. Et *Mariæ* matris *Domini*, *Luc.* 1. 46. Et *Annæ*, *Luc.* 2. 36. Adeoque & his filiabus potuit esse datum.

(d) See *Isa.* 20. 2, 3. *Jer.* 13. 1. & 27. 2. *Ezek.* 12. 5. Imitati hoc & falsi Prophete. Ut apparet, *Jer.* 38. *Mos Dei* est, non tantum per verba audibilia sed etiam per signa visibilia homines docere suam voluntatem, quia homo habet duos disciplinares sensus, & quia quod non tantum auditur sed etiam videtur efficacius movet. Sic etiam doctrinam fœderis per Sacramenta quasi visibilia tacit, ut *Christus* quasi ante oculos nobis crucifigatur, *Gal.* 3. 1.



- Act. 21. v. 1. And it came to pass that after we were gotten from them, and had lanch'd, we came with a straight course unto Choos, and the day following unto Rhodes, and from thence unto Patara.
- v. 2. And finding a ship sailing over unto Phenicia, we went aboard, and set forth.
- v. 3. Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.
- v. 4. And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.
- v. 5. And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives, and children, till we were out of the City: and we kneeled down on the shore, and prayed.
- v. 6. And when we had taken our leave one of another, we took ship, and they returned home again.
- v. 7. And when we had finished our course from Tyre, we came to Ptolemais, and saluted the Brethren, and abode with them one day.
- v. 8. And the next day, we that were of Pauls company departed, and came unto Cesarea, and we went into the house of Philip the Evangelist, (which was one of the Seven), and abode with him.
- v. 9. And the same man had four daughters, virgins, which did prophetic.
- v. 10. And as we tarried there many days, there came down from Judea, a certain Prophet named Agabus.
- v. 11. And when he was come unto us, he took Pauls girdle, and bound his own hands and feet, and said, Thus saith the holy Ghost, So shall the Jews at Jerusalem bind the man that oweth this girdle, and shall deliver him into the hands of the Gentiles.
- v. 12. And when we heard these things, both we and they of that place besought him not to go up to Jerusalem.
- v. 13. Then Paul answered, What mean ye to weep, and to break mine heart? for I am ready, not to be bound only, but also to dye at Jerusalem for the Name of the Lord Jesus.
- v. 14. And when he would not be perswaded, we ceased, saying, The will of the Lord be done.
- v. 15. And after those days we took up our carriages, and went up to Jerusalem.
- v. 16. There went up with us also certain of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodg.

v. 1. *Cous*, insula est inter Cycladas celeberrima, tum Esculapii cultu, tum Junonis &c. *Rhodus*, solis cultu, & Colosso nobilis.

v. 13. *ἑτοιμος ἔγω*] Paratè habeo, i. e. paratum me habeo: eadem locutio, 2. Cor. 12. 14. 1. Pet. 4. 5.

v. 16. *Ἐγὼ οὖν παρ' ὃ ξενισθῶν*] Brevis locutio pro *Ἐγὼ οὖν ἡμᾶς πρὸς τινὰ παρ' ὃ ξενισθῶν*, ducentes, (i. e. ducturi, præsens pro futuro), nos ad eum apud quem diverteremur. Nam *Mnason* ille ex Cypro videtur habitatum ivisse Hierosolyma. Antiquum discipulum] ex eo tempore quo Paulus & Barnabas in Cypro hierant. Vid. cap. 13. 4.

## SECT. XX.

When they were come to Jerusalem, they were very kindly received by the Church there. And the next day, the Elders being met together in the house of James the Apostle, the Son of Alphaeus, (See Mat. 15. 40. Gal. 1. 19. Act. 15. 13.), Paul relates to them, what great things the Lord had wrought by his ministry among the Gentiles. When they heard that, they glorified God for the great success of the Gospel. But then they acquainted him, that several of the converted Jews, (of whom there were many thousands, who, though they had received the Gospel, yet thought the Ceremonial Law must still be observed), were informed concerning him, that he not only permitted the *Gentile-converts* to remain uncircumcised, but perswaded the Jews living among the Gentiles, (whom he had converted to the Faith), to leave off Circumcision, and the other Ceremonies of Moses's Law. This therefore they tell him, in all probability, will be the event of this business. The Jewish Christians will hear of his being come thither, and so will come in multitudes, to see how he behaves himself in that matter, and will expect some satisfaction from him therein. Therefore they advised him, that seeing there were four men there present, who having had a Nazarites Vow upon them, which being now accomplish'd, (See Act. 18. 18.), were to perform the Ceremonies prescribed, Numb. 6. 13. to 22. that he on this occasion would join himself to them, and perform those Ceremonies and Rites with them, and make provision of such Sacrifices for them as the Law enjoins, that so being now freed from their Vow, they may shave their heads; and by this means the believing Jews will be perswaded that they had heard false reports of him, and that he did still observe the Mosaical Rites. As for the believing Gentiles (a), (they tell him), they had made a decree, (which they had sent to Antioch by him and Barnabas, Act. 15.), by which they declared that they are not required to observe any such Rites, or any more than those four Precepts, viz. To abstain from things offered to Idols, from Blood, from things strangled, and from Fornication. Paul hearing this, took their advice, and thought fit thus far to comply with the Judaizing Christians; and accordingly performing all things belonging to the purifying of the Nazarites. He went into the Temple (b) with those four men, and declared unto the Priests, that the time of their Vow was expired, and therefore according to the Law, they were to offer an offering for each person, as in that case is

(a) Utrumque consilium fuit ex Spiritu Sancto, ut Gentiles conversi non cogentur observare Ceremonias, & ut Judæi conversi ad tempus sinnerentur uti Ceremoniis impletis, donec inutilitatem, & non-necessitatem earum cum tempore comprehenderent. Vid. cap. 14. ad Rom. Et si enim Ceremonia legis Mosaicæ, isto tempore, non amplius erant necessariae, tamen erant sicut Judæis, si quando usus earum conduceret ad alios Judæos lucrandos. Synagoga debuit cum honore sepeliri, nec turpiter, & præcipitanter ex Ecclesiâ ejici, sicut superstitiones Ethnicæ, sed sensim in deluetudinem venire. Ante Christum Ceremoniæ erant mortuales, post Christi ascensionem mortuas, post confirmatum Evangelium mortisferæ.

(b) Disputant hæc viri docti utrum Paulus ipse Nazaritis votum vel antea in se habuerit, Act. 18. 18.

## SECT.

prescribed

vel nunc susceperit, & cum his viris deposuerit, & vero tantum inter- fuerit, & præuerit tanquam Patro- nus, & Adjutor horum quatuor vi- torum facris, ut ita aliquam modò communionem haberet cum Judaicis Cæremoniis, quod ad scopum suffici- ebat. Nos hanc non decidi- mus. *Susf.*

prescribed. And when the seven days wherein those Sacrifices were to be offer- ed, were almost at an end, divers *unbe- lieving Jews*, that dwelt in *Asia*, being now come to *Jerusalem*; as soon as they saw *Paul* in the Temple, they brought in the multitude tumultuously upon him, and ap- prehended him, crying out of him, as a person that taught Doctrines derogatory to the prerogative of the *Jewish Nation*, namely, in that he taught, that the partition-wall between *Jew* and *Gentile* was broken down; also, that the *Ceremonial Law* must be abolished, and that a sinner is not justified by the works of the Law; and that the typical Ceremonies which pre- figured Christ were not to be continued now Christ was come in the flesh; and further, that he did inculcate the predictions of Christ concerning the destruction of the *City* and *Temple* of *Jerusalem*, according to *Mat. 23. 37, 38.* & *Luk. 19. 43, 44.* And because they saw *Trophimus* with him in the City, who was a *Gentile-Christian*), they confidently, but *untruly* aver- red, that he carried him into the Temple: which they held a pollution and profanation of it. The people being hereupon exasperated, they laid hands on him, and haled him violently out of the Court of the Temple; and the Priests seeing this, presently shut the doors of the Temple, lest possibly he should run into it again, and lay hold on the Horns of the Altar, and so take Sanctuary, (from which they could not take him, as we read *Adonijah* and *Joab* once did, *1 King. 1. 50.* & *2. 28.* Then they fell a beating of him, and had like to have killed him, had he not been rescued by the chief Officer of the *Roman* Souldiers, (who kept *Garrison* there to prevent *Tumults*), who taking him out of their hands, and supposing him to be some great *Malefactor*, commanded him to be bound with two Chains, possibly putting one on his hands, the other on

(c) Judæi prædicantur vincituri, v. 11, quia ipsi Paulo manus injece- runt, eum comprehenderunt, & sic occasione dederunt quod ab Ethni- cis militibus vincituri est.

his feet, as *Agabus* had foretold, *v. 11, (c).* And not being able to understand from the confused multitude, what his *particular crime* was, (some saying one thing, some another), he commanded he should be brought into the *Fort* or *Castle*, call'd *Arx Antonia*, which was their *Garrison*. And as they were going up the stairs to the *Castle*, the rage of the multitude was so great, that the Souldiers were fain to carry *Paul* in their arms, to secure him from violence. When he was come to the *Castle* gate, he desired the *Colonel* that he would please to permit him to speak unto him. The *Colonel* wondred he spake *Greek*, and thereupon thought he had been that *Egyptian false Prophet*, that had raised a *Sedition* in *Judea* about Three years before, under the government of *Felix*, and had gotten to him about four thousand followers in the wilder- nesses, *vid. Joseph. Antiq. lib. 20. ch. 6, 7.* *Paul* tells him, he was a *Jew*, born at *Tarsus*, the *Metropolis* of *Cilicia*, and therefore desired

desired liberty to speak to the people; which the *Colonel* per- mitting, *Paul* standing on the stairs, near the gate of the *Castle*, made a sign to the people to hold their peace, and give audience; and then began to make his *Apology* to them in the *Hebrew* \* tongue, which procured him the more ready attention from them.

\* The Jews after the *Babylonish* Cap- tivity by

their converse with the *Syrians* and *Assyrians*, had very much mingled the purity of the *Hebrew* with those Tongues, so that the *Syriack* having so great an agreement with the *Hebrew* was reckoned for one Tongue.

- Act. 21. v. 17.* And when we were come to *Jerusalem*, the Brethren re- ceived us gladly.
- v. 18.* And the day following *Paul* went in with us unto *James*, and all the elders were present.
- v. 19.* And when he had saluted them, he declared particularly what things God had wrought among the *Gentiles* by his ministry.
- v. 20.* And when they heard it, they glorified the Lord, and said unto him, Thou sect, brother, how many thousands of *Jews* there are which believe, and they are all zealous of the Law.
- v. 21.* And they are informed of thee, that thou teachest all the *Jews* which are among the *Gentiles*, to forsake *Moses*, saying, That they ought not to circumcise their children, neither to walk after the cus- toms.
- v. 22.* What is it therefore? the multitude must needs come together: for they will hear that thou art come.
- v. 23.* Do therefore this that we say unto thee: We have four men which have a vow on them;
- v. 24.* Them take, and purifie thy self with them, and be at charges with them, that they may shave their heads; and all may know that those things, whereof they were informed concerning him thee, are nothing, but that thou thy self walkest orderly, and keepst the Law.
- v. 25.* As touching the *Gentiles* which believe, we have written and con- cluded, that they observe no such thing, save only that they keep them- selves from things offered to Idols, and from blood, and from strang- led, and from fornication.
- v. 26.* Then *Paul* took the men, and the next day purifying himself with them, entered into the Temple, to signify the accomplishment of the days of purification, untill that an offering should be offered for every one of them.
- v. 27.* And when the seven days were almost ended, the *Jews* which were of *Asia*, when they saw him in the Temple, stirred up all the people, and laid hands on him,
- v. 28.* Crying out, Men of *Israel*, help: this is the man that teacheth all men every where against the people, and the Law, and this place: and farther brought *Greeks* also into the Temple, and hath polluted this holy place.
- v. 29.* (For they had seen before with him in the City, *Trophimus* an *Ephelian*, whom they supposed that *Paul* had brought into the Tem- ple.)
- v. 30.* And all the City was moved, and the people ran together: and they took *Paul*, and drew him out of the Temple: and forthwith the doors were shut.
- v. 31.* And as they went about to kill him, tidings came to the chief Cap- tain of the band, that all *Jerusalem* was in an uproar.
- v. 32.* Who immediately took Souldiers, and Centurions, and ran down

- unto them : and when they saw the chief Captain and the Souldiers, they left beating of Paul.
- v. 33. Then the chief Captain came neer, and took him, and commanded him to be bound with two chains, and demanded who he was, and what he had done.
- v. 34. And some cryed one thing, some another, among the multitude : and when he could not know the certainty for the tumult, he commanded him to be carried into the Castle.
- v. 35. And when he came upon the stairs, so it was that he was born of the Souldiers for the violence of the people.
- v. 36. For the multitude of the people followed after, crying, Away with him.
- v. 37. And as Paul was to be led into the Castle, he said unto the chief Captain, May I speak unto thee? who said, Canst thou speak Greek?
- v. 38. Art not thou that Egyptian which before those days madest an uproar, and leddest in the wilderness four thousand men that were murderers?
- v. 39. But Paul said, I am a man which am a Jew, of Tarsus, a City in Cilicia, a Citizen of no mean City : and I beseech thee suffer me to speak unto the people.
- v. 40. And when he had given him licence, Paul stood on the stairs, and beckned with his hand unto the people : and when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

v. 20. *Vides quot sint milia Judaeorum*] Vide Quomodo auctum fuit granum illud Sinapis intra annos 25. Gros.

*Accens zelo legis*] Intra Judaeam qui erant Judaei *χριστιανίζουτες*, hi ante dispersi onem illam, quae per Adrianum evenit, libertatem ab legis onere non percepere. Et ad tales scripta est Epistola ad Hebraeos.

v. 23. *Votum habentes*] non perpetuum, sed temporarium; & tales Nazaraei dierum vocantur, de quibus Numb. 26. *Joseph. lib. 2. de bello Judaico, c. 15.* Erant alii Nazaraei qui faciebant votum perpetuum, ut Samuel, & Samson, hi dicebantur Nazaraei saeculi, i. e. perpetui. Vid. *Drus.* annot. in Num.

v. 24. Idem valet *ἀγχιθῆναι οὐκ ἀντίθε*, ac *esse Nazaraeus cum illis*, & abstinere à vino rebusque aliis, quae interdixit sancti Nazaraei. Sane Nazaraeatus *ἀγνεία* vocatur, Num. 6. 21.

*Σαρδάνων ἄρ' ἀντίθε*] Sumptus factio propter illos. Non Paulus Nazaraeatus votum concepit, sed quatuor alii viri, comam, quam aluerant à Nazaraeatis voto, deposuerant. Paulus vero sumptus fecit in hanc rem, scilicet ad victimas à Nazaraeis offerendas (paratis voti diebus) quas offerre Deo debebant quatuor isti viri, scilicet agnum, vel agnam, arietem, placentiam, & legumina. An vero Paulus integros sumptus fecerit, necne, dicere non possumus : & hinc dicitur *ἀγχιθῆναι οὐκ ἀντίθε* Nazaraeatus, quia quasi in partem Nazaraeatus venerat, sumptus hos faciendo. Petrus.

Vult autem hoc Paulum facere Jacobus quod plebi abundantius satisfaciatur, & ut illi quatuor raderent caput, h. e. voti liberentur eo facilius. Est Metonym. signi pro signato. Nam sicut obligatio votiva exprimebatur demisso capillo, ita liberatio comae abrafis, Num. 6. 18. quae coma supponebatur urenda ollis in quibus coquebantur carnes de sacro Eucharistico.

v. 25. *χριστιανὸν μὲν ἂν τοῦτον ἡγεῖν ἀντίθε*] Infnitivus pro Gerundio, nihil tale servandum illis, nempe eorum quae Moses praescripsit.

v. 26. Denunciatio expletionem dierum, &c.] Hoc est, omnibus edicens se castimonium suscipere in dies septem, ita ut dies ipsius pariter exirent cum diebus aliorum qui aliquanto ante ac in majus tempus se obligaverant. Licebat enim cuique, cum quem velle votivae obligationi praestituerit terminum, Num. 6. 5. sic Paulus in dierum hebdomada se obligavit (illi alii in duas, tres aut quatuor hebdomadas) usque dum offerenda esset pro unoquoque (scilicet eorum qui se obligaverant) oblatio. Ita tempus impisit ut pariter cum illorum tempore desineret. *ἀντίθε* hic significat rem quae fieri debebat.

v. 28. Qui adversus populum & legem, &c.] eadem accusatio quae in Stephanum intentata supra, cap. 6. 14. *Græci introduxit*] Quod planè non licebat, nempe intra septem illud lapideum quod in tres cubitos attollebatur, & inscriptum columnis habebat, *ἡ δὲν ἀλλόφυλον ἔστιν τὸ ἄνθρωπος παρὰ τὸν Ἰουδαίον* Joseph. belli Jud. 5. 14. Si quis alienigena, etiam Romanus, id septem transgrediretur, is occidi poterat, teste eodem Joseph. belli Jud. 6.

v. 31. τῷ

v. 31. *τῷ χιλιάρχῳ*] Praefecto ejus cohortis, quae temporibus festis, ac proinde etiam in Pentecoste praesidium habebat in portibus Templi ad prohibendos tumultus si qui evenirent : quam cohortem etiam *ἀσπίδων* Johannes dixit, c. 18. 3.

v. 35. Evenit ut portaretur à militibus] Levabatur à militibus ne vim e multitudinis inferret, cui expositioni favent quae infra c. 23. 10. extant.

v. 37. *Græce nosti*] Græca lingua post Macedonum imperium facta erat quasi communis populorum Asiae & Aegyptii.

v. 39. *Loquutus est lingua Hebraea*] i. e. Hierosolymitanâ, magna ex parte Syriaca, qua tum Judaei utebantur.

SECT. XXI.

THE Apostle now beginning to make his defence to the people, He first sets before them what manner of person he was before his conversion. He was a Jew by extraction, born in the noble City of Tarsus, educated at Jerusalem, under that famous Doctor of the Law Gamaliel, (a man of great esteem among them; see *Act. 5. 34.*), being perfectly instructed by him in the Law of the Fathers (a), and imbued with the strictest Judaical Principles, and was a great Zealot for that way, and a bitter enemy to Christianity. And he tells them, that all the Senate, or Sanhedrim, especially the high Priest, could attest the truth of what he said; for, from them he received commission to apprehend all such Christians, as he could find in Syria, and to bring them bound to them to Jerusalem to be scourged, or otherwise punished. 2ly, He declares to them the manner of his conversion (b), [see *Chap. 2. Sect. 1.*], how travelling to Damascus to pursue his persecuting design, when he was come nigh to that City, a great light from Heaven shon round about him; upon which he fell to the ground, and heard these words articulately spoken to him by Christ (c), *Saul, Saul, why persecutest thou me?* And they that were with him heard a voice indeed [ch. 9. 7.], (as the people did, *Job. 12. 19.* when some said it thundered, others said an Angel spake), but understood not distinctly what was said. He further declares how Christ told him, he had provided one Ananias to come unto him, and to shew him what he had designed for him to do, and suffer, for his Name sake. And thus being blinded by the brightness of the glory that shone about him, he was led by those that were with him to Damascus, and there by the Ministry of Ananias he recovered his sight. Ananias also shewed him, how God had chosen him, that he should know his will, and have the

(a) Per *patrum legem* non intelligitur lex quam Patres à Deo per Moysen acceperant, sed *πατριάρχων* quae ipsi à patribus acceperant. Pharisaeorum religionem notat, quae *πατριάρχων παραδεδωκεν* magnam partem constabat, quarum *χριστὸν* se fuisse olim, ait Gal. 1. 14. Cumque *ἀποβάναι* ei religioni attribuit, idem dicit quod infra, c. 26. 5. scilicet se in Pharisaeum esse in Pharisaeum, quae est accuratissima Patriae legis forma. De *Dica.*

Intelligit se in Traditionibus, & Cabalis Judaicis, necnon in glossis falsis supra legem Moysi (quarum tum major inter Judaeos erat autoritas quam ipsius Moysi Math. 5. 21.) probe fuisse institutum, praecipue in praecis observantibus & regulis Pharisaeorum, c. 26. 5.

(b) Paulus non fuit reugitus ante conversionem suam in itinere Damasceno. Fuit enim acerbissimus hostis, & persecutor Christi, & Ecclesiae Christianae ut de se fateatur, Phil. 3. 6. & 1 Tim. 1. 13. Gal. 1. 13. *Simon, Cornelius, &c.* carebant quidem cognitione veri Messiae, sed non in corde gerebant acerbum odium ac amarum hostilitatem contra Christum sicut Paulus. Quod se ait in justitia legis fuisse itreprehensibilem non intelligendum est de vera sanctimonia vitae sed de superficiali & rigida observatione caeremoniarum, & traditionum patrum, ut nemo Pharisaeorum haberet quod reprehenderet, Gal. 1. 14. *Sterfo.*

(c) Probabile est, Paulum ipsis corporalibus suis oculis vidisse ipsum Christi corpus splendore suo in oculis Pauli coruscans. Vidit fulgur corporale ex nubibus; circumfusus est radiis Spiritus Sancti intus in consci-

Gospel

entiâ, sed simul potuit ipsum Christi corpus gloriosum videre. Sicut enim vox quam audivit fuit ex ipsius ore, v. 14. ita probabile est lucem quam vidit fuisse ex ipsius Christi corpore. Et loca superius allegata ex Act. 9. 27. & 22. 14. & 26. 16. & 1 Cor. 9. 1. & 1 Cor. 15. 8. omnino videntur postulare hanc fidem, quod Paulus ipsum Christum hominem viderit corporaliter. Post resurrectionem est visus Dominus à multis, post ascensionem à nemine, præterquam à Stephano & Paulo. Sed inde non sequitur; Christi corpus fuisse in terrâ. Potuit enim virtute Christi, corporalis visus Pauli ita roborari, ut quod in cælis erat in terris conficeret. Sic Stephanus, sublati in cælum oculis, Jesum vidit flantem ad dextram Dei, Act. 7. 55.

(4) Ut esset testis & præco quod Jesus Christus, quem Judæi crucifixerant, vivat in cælis sedeat ad dextram Patris in gloria. Hujus rei ætæ testis, est Apostolus, quâ in re excellit cæteros Apostolos qui Christum quidem idem in carne viderunt, Act. 10. 41. 1 Joh. 1. 1. 2. ut idonei Christi testes essent, sed Paulus vidit ipsum in gloria, & ex cælo audivit loquentem, & sese manifestantem. Ergo ait 1 Cor. 9. 1. Annon sum Apostolus,annon vidi Dominum Jesum? Non tantum vidit Christum exaltatâ, & in visione nocturnâ, Act. 18. 9. & 22. 9. & 23. 11. 2 Cor. 12. fed &, hoc loco, corporaliter, non minus quam cæteri Apostoli.

(5) Paulus Christianus præcatur in Templo Judaico. Faciebant id tum temporis adhuc etiam cæteri Apostoli & Christiani, Act. 3. 1. Non religione & observantiâ præcepti ceremonialis, Deut. 12. 5. 2 Chron. 7. 12. 13. sed quia intempesivum adhuc, & cursivi Evangelii noxium erat, arripere communionem cum Judæis in externis cultis exercitiis. Paulus igitur ascendit Templum ardentemque petiit (ut probabile est) ut sibi apud Judæos liceret prædicare Evangelium, populum suum Christo lucrifacere, & Ecclesiam quam vastaverat iterum edificare: Inter precandam raptus est in Paradisum seu tertium cælum, audivitque verbâ ineffabilia & summas accepit revelati- ones, 2 Cor. 12. 3, 4.

that he was appointed to preach to them, they cried out, he was a Villain, and unworthy to live, and expressing their fury by throwing dust into the air, and casting off their Clothes as if they would presently stone him, the chief Commander of the Guard, bid the Soldiers carry him into the Castle, and commanded, that he should be scourged till he should confess what he had done, that had so enraged the Jews against him. As they

Gospel revealed to him, and should see Jesus, and hear him speak to him from heaven, and should make known to all men (d), the things which Jesus had already and should further make known to him. Ananias also having further instructed him, exhorted him to be baptized, and by Faith in Christs blood to wash away the guilt of all his sins, (of which Baptism is a sign and seal), and earnestly to implore grace from Christ, to sanctifie his nature more and more. Paul having thus opened to them the manner of his Conversion and Call, to be an Apostle; he now further shews them, how at his first coming to Jerusalem after this, (see ch. 9. 26.), as he was in the Temple (e) praying, he fell into an Exstase or Trance, and in that Exstasical Vision saw Christ, who commanded him to get him speedily out of that City, because his former zeal against the Gospel, would hinder his preaching of it now from being successfull. Against this, he humbly argued, that his former zeal against Christianity, (which was so remarkable and notorious, by his imprisoning the Professors thereof, and causing them to be scourged in the Consistories of many Cities, and by his assisting in the stoning of Steven, and keeping the Garments of his accusers whilst they slew him) might be an argument to the Jews, that they were very great and cogent reasons, that had wrought such a strange change in him; and so he might in all likelihood, be a fitter person to publish the Doctrine of Christ now, by how much the more he had opposed it formerly, [see sect. 3. of Chap. 2.]. But this did not prevail for his staying at Jerusalem, but Christ commanded him to depart from thence, telling him he would send him to preach to the Gentiles, who had not that exception against him, and would more readily receive his Doctrine. Hitherto the Jews had patience to hear him, but when he mentioned the Gentiles, and

they were going about to bind him, in order to the scourging of him, the Apostle declares himself a free-born Denizon of Rome, whom the Roman Laws would not permit to be so dealt with, before any sentence was legally passed upon him. When they heard this, they ceased from their design of scourging him; and the Colonel (who had himself purchased the freedom of a Citizen of Rome at a great rate) was afraid he had already done more than he could well answer, in binding him, and putting Chains upon him.

Act. 22. v. 1. Men, brethren, and fathers, hear ye my defence which I make now unto you.

v. 2. (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence; and he saith)

v. 3. I am verily a man which am a Jew, born in Tarsus, a City in Cilicia, yet brought up in this City at the feet of Gamaliel, and taught according to the perfect manner of the Law of the fathers, and was zealous towards God, as ye all are this day.

v. 4. And I persecuted this way unto the death, binding and delivering into prison both men and women,

v. 5. As also the high Priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus to bring them which were there, bound unto Jerusalem, for to be punished.

v. 6. And it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

v. 7. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

v. 8. And I answered, Who art thou, Lord? and he said unto me, I am Jesus of Nazareth whom thou persecutest.

v. 9. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

v. 10. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.

v. 11. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus:

v. 12. And one Ananias, a devout man according to the Law, having a good report of all the Jews, which dwelt there,

v. 13. Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

v. 14. And he said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see that just One, and shouldst hear the voice of his mouth.

v. 15. For thou shalt be his witness unto all men of what thou hast seen and heard.

v. 16. And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

v. 17. And it came to pass, that when I was come again to Jerusalem, even while I prayed in the Temple, I was in a trance,

v. 18. And saw him saying unto me, Make haste and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

v. 19. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee.

- v. 20. And when the blood of thy martyr Stephen was shed, I also was standing by and consenting unto his death, and kept the raiment of them that slew him.
- v. 21. And he said unto me, Depart : for I will send thee far hence unto the Gentiles.
- v. 22. And they gave him audience unto this word, and then lift up their voices, and said, Away with such a fellow from the earth : for it is not fit that he should live.
- v. 23. And as they cryed out, and cast off their clothes, and threw dust into the air.
- v. 24. The chief Captain commanded him to be brought into the castle, and bade that he should be examined by scourging : that he might know wherefore they cryed so against him.
- v. 25. And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned ?
- v. 26. When the centurion heard that, he went and told the chief Captain, saying, Take heed what thou dost, for this man is a Roman.
- v. 27. Then the chief Captain came, and said unto him, Tell me, art thou a Roman ? He said, Yea.
- v. 28. And the chief Captain answered, With a great sum obtained I this freedom. And Paul said, But I was free-born.
- v. 29. Then straitway they departed from him which should have examined him : and the chief Captain also was afraid after he knew that he was a Roman : and because he had bound him.

v. 3. *Natus Tarsii* Tarsus illa, est Ciliciæ Metropolis; quam Romanæ civitatis jure donavit Antonius Triumvir. Et hic, celeberrimam Scholam fuisse Strabo testatur, lib. 14. Ex hac progressus Paulus venit Hierosolymas; ita Græcam literaturam simul, & Hebraicam perfectè didicit, quam multis locis in scriptis suis manifestat. Nutritus ad pedes] Docentes altiori loco positi erant, & Auditores inferiori loco per subellia.

v. 4. *Hanc scilicet persecutus sum usque ad mortem*] quantum scilicet in me erat, Hanc viam funditus deletum & extinctum ivi.

v. 5. *ἦν τὸ συνέδριον*] i. e. Synedrium magnum.

v. 10. Deus jussit Ananiam, quæ ipse jussurus esset Paulo. Et hac jussa erant facienda Paulo.

v. 14. *προσχελεῖσθαι*] Syr. Ar. & Æthiop. Constituit, te Non gravatè verto, sumpsit te ut cognoscas voluntatem ejus. Propriè enim *προσχελεῖσθαι* est, præ manibus sumere id quo uti velis, sive ad rem sive ad personam referatur.

v. 22. *audierunt usque ad verbum hoc*] ut qui pati non possent, Gentes fieri participes communis salutis.

## SECT.

## SECT. XXII.

THE next day *Claudius Lysias* the Colonel, being desirous to know the bottom of the business, called the *Sanhedrim* or Senate of the Jews, and brought out *Paul* to them, to see what they could object against him. The Apostle beginning to speak for himself, declares that both during his continuance in the Jewish religion, and since his conversion to Christianity, he had walked uprightly according to his knowledge, and the light of his Conscience (a).

*Ananias* the high Priest being impatient to hear this, commanded those that stood nigh him to smite him on the mouth. *Paul* hereupon freely reproves him for his injustice, calling him *whited wall* (b), or *Hypocrite*, who sitting there as a Magistrate to judge according to Law, yet openly transgress'd the Law himself, by commanding an *innocent person, unheard, and uncondemned* to be smitten. See *Deut. 25. 1, 2.* He also boldly denounces Gods judgments (c) against him for it, [see 2 *Tim. 4. 14.*]. The standers by reprove *Paul* for this, as one that spake contumelious words against *Gods high Priest*. The Apostle replies, he did not know him, nor acknowledged him to be a lawful high Priest or an *High Priest* of Gods appointing, but look'd upon him as an usurper, and one brought in by the sinister practices, and corruptions of that time; and therefore he might be reprov'd for his faults without breaking Gods command, *Exod. 22. 28.* Besides he could not own any man, to be a lawful high Priest now, seeing that *Function* was disannull'd, by the coming of the great High Priest Jesus, who had accomplished all that was typified thereby. However though he had spoken nothing but what was just, yet because to the standers by, it had a shew of reviling, therefore he declares, he should have avoided this also, had he known him to be, or could have acknowledged him to be, a lawful High Priest. The Apostle now discerning the *Sanhedrim* to consist partly of *Pharisees* (who believe the resurrection of the body, and another life after this, and the real subsistence of Angels, and the Souls and Spirits of men separated from their bodies \*, &c.) and partly of *Sad-*

(a) Conscientia, est judicium hominis de seipso, quo per comparationem sui ipsius cum Legge, & Evangelio, observat, & agnoscit quid in se Legi, & Evangelio sit conforme, vel contrarium; & ex his vel cum gaudio concludit quod Deum amicum, vel cum dolore, quod Deum inimicum habeat.

(b) These words of *Paul* must not be taken for reviling words, *Mat. 5. 22, 29.* or words of revenge or recompencing evil with evil, but for a serious reproving this man, and a bold denunciation of Gods judgment upon him. Loquitur Christus de vindictâ privatâ non de vindictâ propheticâ, & judiciali. Præterea, privatæ vindictæ interdictum non admittit nobis licentiam aliorum erga nos injurias detestandi, reprehendendi, & ob oculos ponendi auctorem, sine irâ & odio personæ, & hoc sensu probabilius sumitur hæc inveciva scilicet iusta reprehensio injuriantis.

(c) Id mihi verisimilius est, audivisse *Paulum* vocem emissam ab aliquo ex his, qui ad judicandum sederant (venisse enim sacerdos est cap. 22.) neque tamen scivisse à quonam illorum vox profecta fuerat. A Pontifice autem profectam non putavit, cum propter eorum auctoritatem, à quâ indignum erat tam præcipitem offensionis significationem edi, tum propter simulatam sanctitatem, à qua tam iniqua vox non videbatur eruptura. Audivit ergo *Paulus* vocem in turbâ, & illi à quo emissâ est, denunciavit paratam esse à Domino penam. Qui autem cum Pontifice venerant, omnes ad judicandum sedebant. *Rivetus* in *Ilagog.* ad Script. Sacr. cap. 21. Sect. 8.

*duces*, (who deny all this), out of a prudent policy declares himself, (as to those points) to adhere to the sect of the *Pharisees*,

\* See Heb. 11. 13, 14. 1 Cor. 15. 19.

rifices, and to be fully of their opinion. And though there were more points in question, yet he shews, that *for holding of these*, the Sadduces chiefly hated and persecuted him. Hereupon there grew a *beat* and *division* between these two parties, the *Doctors of the Law*, (which were generally *Pharisees*), taking his part, and pleading, that 'twas possible he might have had some extraordinary revelation by an Angel or Spirit, and therefore 'twould not become them to resist his Doctrine, left, if it were truly revealed to him from God, they should by opposing it, fight against God himself. These two parties growing thus *hot* one against another, the *Colonel* to prevent further violence and tumult, commanded the Soldiers to take *Paul* away from among them, and to bring him into the Castle. The night following, the Lord appeared to the Apostle in a Vision to comfort and encourage him, and told him, that as he had preached his Gospel, and defended it at *Jerusalem*, so he should do at *Rome* also.

Act. 22. v. 30. On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their Council to appear; and brought Paul down, and set him before them.

Act. 23. v. 1. And Paul earnestly beholding the Council, said, Men and brethren, I have lived in all good Conscience before God untill this day.

- v. 2. And the high Priest Ananias commanded them that stood by him to smite him on the mouth.
- v. 3. Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judg me after the Law, and commandest me to be smitten contrary to the Law.
- v. 4. And they that stood by, said, Revilest thou Gods high Priest?
- v. 5. Then said Paul, I will not, brethren, that he was the high Priest? For it is written, Thou shalt not speak evil of the ruler of thy people.
- v. 6. But when Paul perceived that the one part were Sadduces, and the other Pharisees, he cryed out in the Council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.
- v. 7. And when he had so said, there arose a dissention between the Pharisees and the Sadduces: and the multitude was divided.
- v. 8. For the Sadduces say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both.
- v. 9. And there arose a great cry: and the Scribes that were of the Pharisees part arose, and strove, saying, We find no evil in this man: but if a spirit, or an angel hath spoken to him, let us not fight against God.
- v. 10. And when there arose a great dissention, the chief Captain, fearing lest Paul should have been pulled in pieces of them, commanded the Soldiers to go down, and to take him by force from among them, and to bring him into the Castle.
- v. 11. And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

v. 1. Ego

v. 1. Ego omni conscientia bona servavi Deo ad hunc usque diem] Nunc quidem secundum Christum, ante vero quantum ex Phariseis Magistris haurire poteram. Non quasi omni peccato sit vacuus, sed studium recti profectur se semper habuisse, quicquid alii de se dicant ac sentiant. Nam *μαρτυροῦμαι* magis reiertur ad publicam functionem, aut certe ad actiones in communi ad omnes pertinentes: ut magis hic suam publicam functionem, & actiones, quam privatos mores, contra accusatores tueatur.

v. 2. Percutiet te Deus] Utitur jure Prophetarum. Simile illud Esaiæ 50. 11. & 22. 17. 18. & Jer. 22. 30. *Paries dealbati*] Fregia Similitudo ad exprimendos homines impios qui honoris aut commodi causa suos se simulant. *Inversum turpes, speciosus pelle decori*. Pari comparatione utitur Seneca. *Miseri sunt sordidi, turpes, & ad similitudinem parietum suorum extrinsecus culti*. Sic Christus vocat hypocritam *sepulchrum dealbatum*, Mat. 23. : 8. vid. Ezek. 13. 10.

v. 5. *ὁ ἄστυ* ὄτι ἐστὶν ἀρχιστράτης] Ex calculatione Beza tum præerat Ananias, homo supra modum improbus, qui per vim Pontificatum invaserat nec melius gestit. Vide Antiquit. Joseph. lib 20. c. 6. 7.

Sentus ergo est: Ego non agnosco in hoc homine Pontificem Dei, sed hypocritam, seductorem, & veritatis persecutorem. Alioquin beneficio, Principi maledicendum non esse, Exod. 22. 28. *Hac. Ilyr.*

Non agnovit eum esse Sacerdotem aut Principem Senatus qui eas dignitates pretio comparasset. Dicitur at enim hoc à Gamaliel Paulus, *Judicem, qui honoris suscipiendi causâ pecunias dederit revera neque judicem esse neque honorandum, sed Anni habendam loco*, ut est in titulo Thalmudico de *Synedrio, Gros.*

v. 6. *De spe & resurrectione*] i. e. ob spem resurrectionis in iudicium vocor; *ἢ ἄστυ*. Quia totius religionis caput quam Paulus profitebatur & scopus, erat resurrectio mortuorum. Ecce de eâ se iudicari dicit: nam & Christum docebat ex morte excitatum & eius beneficio omnes fideles aliquando ex morte resuscitandos esse.

v. 10. *τὸ σπῆρμα*] milites. Abstrahum nimirum singulare, pro concreto plurali.

v. 11. Dominus ei apparuit per Angelum, ut supra aliquoties.

### SECT. XXIII.

THE Apostle had soon a notable experience of Gods gracious protection over him, promised unto him in that forementioned Vision. For early the very next morning above *Forty Jews* combin'd together, and bound themselves by an *Oath*, and by a *Curse* and execration on themselves that they would neither *eat* nor *drink* till they had killed him. And they came to the chief Priests and Elders being confident of their assistance, and acquainted them with what they had resolved on, and persuaded them to intreat the *Colonel*, that he would bring *Paul* down on the morrow to them, that they might further examine him, and by the way, before he could come at the Council, they resolv'd to kill him. This conspiracy, by the wonderful providence of God, coming to the knowledge of a *Nephew* of *Pauls*, he is by him acquainted therewith, who thereupon desired one of the Captains of the Guard, to bring that *young man* to *Lysias* their chief Commander: which being done he acquainted him with this wicked conspiracy against the life of his Uncle. Hereupon the *Colonel* presently gave order that a Guard both of Horse and Foot should be made ready against Nine of the Clock that night, and a Horse or Mule provided for *Paul* to ride on, and that they should convey him safe to *Felix* the *Procurator* or *Governour* of *Judea*, under the *Roman* Emperor, who had his ordinary residence at *Cæsarea*. And he wrote a Letter to the Governour concerning the Prisoner, to this sense, *viz.* That he found nothing brought against him, that was punishable either with *death* or *bonds* by

Cccc

the

the Roman Laws, and Imperial Constitutions; (for the Romans had not as yet set out any decrees against the Christians) and therefore he had rescued him out of the hands of the Jews, who had treacherously conspired against his life, and had given order to his accusers to appear before his Excellency, and there to implead him. Felix when he had read the Letter, commanded Paul should be secured in the Hall call'd Herods Hall, and when his Accusers were come, he said, he would hear him.

- Act. 23. v. 12. And when it was day, certain of the Jews banded together, and bounded themselves under a curse, saying, That they would neither eat nor drink till they had killed Paul.
- v. 13. And they were more than forty which had made this conspiracy.
- v. 14. And they came to the chief Priests, and Elders, and said, We have bound our selves under a great curse, that we will eat nothing untill we have slain Paul.
- v. 15. Now therefore ye, with the Council, signifie to the chief Captain, that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come neer, are ready to kill him.
- v. 16. And when Pauls sisters son heard of their laying in wait, he went and entred into the Castle, and told Paul.
- v. 17. Then Paul called one of the Centurions unto him, and said, Bring this young man unto the chief Captain: for he hath a certain thing to tell him.
- v. 18. So he took him, and brought him to the chief Captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.
- v. 19. Then the chief Captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?
- v. 20. And he said, The Jews have agreed to desire thee, that thou wouldst bring down Paul to morrow into the Council, as though they would enquire somewhat of him more perfectly.
- v. 21. But do not thou yeild unto them, for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.
- v. 22. So the chief Captain let the young man depart, and charged him, See thou tell no man, that thou hast shewed these things to me.
- v. 23. And he called unto him two Centurions, saying, Make ready two hundred Soldiers to go to Cesarea, and horsemen threecore and ten, and spearmen two hundred, at the third hour of the night:
- v. 24. And provide them beasts, that they may set Paul on, and bring him safe to Felix the Governour.
- v. 25. And he wrote a Letter after this manner,
- v. 26. Claudius Lyfias, unto the most excellent Governour Felix, sendeth greeting.
- v. 27. This man was taken of the Jews, and should have been killed of them: Then came I with an army, and rescued him, having understood that he was a Roman.
- v. 28. And when I would have known the cause wherefore they accused him, I brought him forth into their Councell.
- v. 29. Whom I perceived to be accused of questions of their Law, but to have nothing laid to his charge worthy of death, or of bonds.
- v. 30. And

- v. 30. And when it was told me, how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell.
- v. 31. Then the Soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.
- v. 32. On the morrow they left the horsemen to go with him, and returned to the Castle.
- v. 33. Who when they came to Cesarea, and delivered the epistle to the Governour, presented Paul also before him.
- v. 34. And when the Governour had read the letter, he asked of what province he was. And when he understood that he was of Cilicia:
- v. 35. I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herods judgment hall.

## SECT. XXIV.

Christ. Nero.  
59.

Five days after, the High Priest and the Elders appear, with Tertullus (a) their Advocate, before Felix (b) at Cesarea; who sitting in judgment to hear the matter, their said Advocate after an insinuating preface to propitiate the Governour, (wherein he magnified his prudence and care for the good of their Nation), accuses Paul of three things, namely, of Sedition, Heresse, and Profanation of the Temple, [see Act. 21. 28.] ; acquainting him, that they intended to have proceeded against him in their own Court, and to have judged him there according to their Law, but were prevented by Colonel Lyfias, who took him out of their hands, and forced them, (who ought to have been his Judges), to come and implead him before his Excellency. And those Jews whom they had brought with them for witnesses, attested this charge, saying, That those things were so.

(a) Tertullus est nomen Italicum; & arguit hunc hominem non esse Judæum sed Italum. Vocatur *Rhetor*, sive *Orator*, quia eloquentia; & Juri Romano studerat ad causas in foro pro pretio dicendas, & ut videtur, linguam suam elocavit ad suscipiendum quarumvis causarum patrocinium. His hominibus quadrat illud, Isa. 1. 20.

(b) Historici tum Ethnici, tum Judæicus Josephus, nos docent hunc *Felicem* fuisse pessimum *presidem*, qui potentia patris Pallantis qui erat in flagranti Cæsaris gratia, subnixus sibi, omnia *malefacta impunere* est, ut ait Tacitus *Annal. lib. 12.* Et Josephus testatur quod promissive infantes cum fontibus vexaverit, crudeliter patravertit lanienas, & summum sacerdotem Jonathanem per sicarios opprimi curaverit.

Paul having now liberty given him to make his defence, he in the first place declares, how much it comforted him, that he was to answer before a Person whose long experience in governing the Jewish Nation, had furnished him with skill and ability to judg the more equally of such things as were now brought before him. Then he answers particularly to the three pretended Crimes laid to his charge. 1. For that of Sedition, he clears himself from it, by shewing, that there were but Twelve days since he came up to Jerusalem; and one end, among others, of his coming thither was, to declare himself a sincere worshipper of the true God. Now these Twelve days were thus spent. The day after he came thither, he visited James, and the Brethren, who perswaded him to purifie himself with those four men who had a Vow on them, [as we have seen Sect. 20. of this Chapter], which he consenting to do, and the day following,

lowing, (*viz.* on the third day, which was towards the end of the Feast, *see ch. 21. v. 27.*), entering into the Temple to perform those, the *Jews* there took him, but he was rescued out of their hands by Colonel *Lysias*. The day after being the fourth day, he pleaded his cause before the Council, [*Act. 23.*] On the fifth day, the *Jews* conspired to take away his life, *Act. 23. 12.* That night the Colonel sent him to *Antipatris*, whither he came on the sixth day in the evening. The next day being the seventh, he came to *Cæsarea*, where he had been now a Prisoner *five days*. So that having been to many of those days in the hands of the *Romans*, it was not imaginable he could raise (if he had had a mind to it) any such Sedition, or tumult at *Jerusalem* as the *Jews* pretended, and charged him with. Nay the contrary was very evident; for he had behaved himself very quietly, neither could any of them prove that he had raised any disturbance, either in the *Temple*, or in any of the *synagogues*, or in the City whilst he was there. As to their *second charge*, *viz.* that of *heresie*, he plainly confesses. *that after the way which they call'd heresie, so he worshipp'd the God of his Fathers.* For that way of worshipping the God of *Abraham* which Christ had taught, and the Christians now practis'd, was the way that he did use: yet therein neither he nor they set up any new Religion quite contrary to what was before owned and profess'd, but had the *same Faith* for substance, that the *Patriarchs* and *Prophets* had before them. And in particular, he declares, that he believed the Doctrine of the *Resurrection*, which the more prudent part of his Adversaries, *viz.* those of the *Pharisees*, profess'd to believe also. And this *firm belief of a resurrection, and a day of judgment* engaged him to endeavour always to keep a good Conscience towards God and man. For the *third thing* charged against him, *viz.* the *Profanation of the Temple*; he shews, he had not been of a long time at *Jerusalem*, before this, and now he came to bring Alms to the poor *Jews* there, that were converted to Christianity. He acknowledg'd indeed, that he went into the Temple at this time, but with no intent to profane it, but to perform those Rites therein, which the Law of the *Jews* required of such as had the *Few* of the *Nazarites* upon them; which some *Ashen Jews* not understanding, but misapprehending his intent, affirmed, that he carried *Trophimus* a *Gentile of Epheesus* into the Temple. But this was utterly false, neither was there any the least ground for it, but only this, that *Trophimus* had been seen with him in the City, *see Act. 21. 29.* As for his being in the Temple, he acknowledg'd, he was there, but not with any such company as could be thought to profane it, or that could bring him under suspicion of any intent to raise a Sedition. And for the truth of these things he appeals to those there present of their own *saxledrim*; and desires them to testify, whether when he was brought before them, he was not dismissed with this testimony from themselves\*, that

\* See Chap. 23. 9.

that there was nothing of moment charged against him, except (which only the *Sadduces* will charge him with) that he profess'd to believe the *Resurrection of the dead*, and *Another life after this*.

When *Felix* discerned how things went, he would not pass any sentence for the present in this case, but put them off saying, When I know more exactly the things that belong to *this way*, (*viz.* whether the Christian Religion be derogatory to the Law of the *Jews*), and when *Lysias* the Commander comes down (whose testimony will decide that matter concerning the tumult), I will determine the business between you. But for the present he commanded the Captain of the Guard to keep *Paul* safe, though *in free custody*, so that any of his friends or acquaintants might have liberty to visit him.

- Act. 24. v. 1.* And after five days Ananias the high Priest descended with the elders, and with a certain Orator named Tertullus, who informed the Governour against Paul.
- v. 2.* And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this Nation by thy providence:
- v. 3.* We accept it always, and in all places, most noble Felix, with all thankfulness.
- v. 4.* Notwithstanding, that I be not further tedious unto thee, I pray thee, that thou wouldst hear us of thy clemency a few words.
- v. 5.* For we have found this man a pestilent fellow, and a mover of sedition among all the *Jews* thorowout the world, and a ring-leader of the sect of the *Nazarens*.
- v. 6.* Who also hath gone about to profane the Temple: whom we took, and would have judged according to our Law.
- v. 7.* But the chief Captain *Lysias* came upon us, and with great violence took him away out of our hands:
- v. 8.* Commanding his accusers to come unto thee, by examining of whom thy self mayest take knowledge of all these things, whereof we accuse him.
- v. 9.* And the *Jews* also assented, saying, That these things were so.
- v. 10.* Then Paul, after that the Governour had beckned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a Judge unto this Nation, I do the more cheerfully answer for my self:
- v. 11.* Because that thou mayest understand, that there are but yet twelve days, since I went up to *Jerusalem* for to worship.
- v. 12.* And they neither found me in the Temple disputing with any man, neither raising up the people neither in the *synagogues*, nor in the City.
- v. 13.* Neither can they prove the things whereof they now accuse me.
- v. 14.* But this confesse I unto thee, that after the way which they call heretic, so worship I the God of my fathers, believing all things which are written in the Law and the Prophets.
- v. 15.* And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.
- v. 16.* And herein do I exercise my self, to have always a Conscience void of offence toward God, and towards men.
- v. 17.* Now



- v. 17. Now after many years, I came to bring alms to my Nation, and offerings :
- v. 18. Whereupon certain Jews from Asia found me purified in the Temple, neither with multitude, nor with tumult.
- v. 19. Who ought to have been here before thee, and object, if they had ought against me.
- v. 20. Or else let these same here say, if they have found any evil doing in me, while I stood before the Council,
- v. 21. Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.
- v. 22. And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lyfias the chief Captain shall come down, I will know the uttermost of your matter.
- v. 23. And he commanded a Centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister, or come unto him.

v. 5. λοιπὸν ] Sic Cicero dixit *postem civitatis*, pro Rabirio; *postem patriæ*, pro Sestio.

v. 15. ἐν τέρῳ ] Hebraismus, ubi: Sæpe valet *propter*, i. e. Propter hanc fiduciam exerceo meipsum, &c. i. e. omni, in id, studio incumbo; hoc unum præ omnibus meditator, ut conscientiam habeam sine offensiculo, ut conscientiam servem eam, qua nec Deum nec homines offendat, vid. 2 Cor. 6. 3. & 2 Cor. 4. 2. Hæc χαυχισίς, illa de qua mentio est, 2 Cor. 11. 2. Hæc παλιτεία, illa de qua supra, cap. 23. 1. Hæc περισσότης, illa de qua ad Hebræos, 13. 18.

v. 18. ἕρπον μὲ ἀγκυριαμένον ] *in casu*: Abstinentem scilicet à vino aliisque rebus à quibus Nazaræi abstinent.

## SECT. XXV.

SOME time after, *Felix* and his Wife *Drusilla*, (who was a *Jewesse*, and Sister of that *Herod Agrippa* who killed *James*, and imprisoned *Peter*, *Act.* 12.) sent for *Paul*, and were willing to hear him discourse concerning the Doctrine of Christ. He applying himself to speak pertinently to *Felix*, insisted on those *great duties* which Christ enjoins all men to observe, if they intend to be saved, *viz.* *Justice* between man and man, *Temperance*, and *Chastity*; *Virtues* that were contrary to those Vices, that *Felix* was particularly guilty of. And withall, he discourses of the *last Judgment*, at which all impenitent persons shall be punished for all their crimes and offences, either in these or other kinds. As the Apostle was pressing this Doctrine, *Felix* finding himself so much concern'd, fell a trembling, and not liking to hear such close and rousing Doctrine, he dismiss'd *Paul* for the present, and told him he would take some other time to hear him again. But being a corrupt Governour, and a taker of bribes, he hoped the Apostle would have given him some considerable bribe, to set him at liberty; and in expectation thereof sent for him, and talked with him the oftner. But after he had kept him Prisoner for the space of two years, he himself was by *Nero* removed from his place, and *Portius Festus* was sent to succeed him in the Government. And though *Felix* had nothing to charge *Paul* with, yet to gratifie the *Jews*, after

after so many injuries which he had done them, and to pacifie them, that they might not follow him with complaints to the Emperour, he left *Paul* in prison.

*Act.* 24. v. 24. And after certain days, when *Felix* came with his wife *Drusilla*, which was a Jew, he sent for *Paul*, and heard him concerning the faith in Christ.

v. 25. And as he reasoned of righteousness, temperance, and judgment to come, *Felix* trembled, and answered, Go thy way for this time, when I have a convenient season, I will call for thee.

v. 26. He hoped also that money should have been given him of *Paul*, that he might loose him: wherefore he sent for him the oftner, and communed with him.

v. 27. But after two years *Portius Festus* came into *Felix* room: and *Felix*, willing to shew the *Jews* a pleasure, left *Paul* bound.

v. 25. τὸ πῦρ ἔρχου, παρόν ] Ut nunc se res habent, abeas; sub audiendum sorte κατά. Beza ad præsens abi. In quo sensu eandem dictionem usurpat *Ælianus* de anim. lib. 2. c. 11. τὸ πῦρ ἔρχου ἐδῆκα ἐπέει, ad præsens statui dicere.

## SECT. XXVI.

*Festus* being come to the Government, and going up to *Jerusalem*, the High Priest and Rulers of the *Jews* quickly began to inform him against *Paul*, and besought him that he might be sent for thither, to answer for himself before his Excellency there, intending to lay some Villains by the way to kill him as he came. But *Festus* (the divine providence so overruling him) would not consent to that, but ordered that the chief Priests, and the rest in authority among them, should come to *Cesarea*, and accuse him, whither he intended after a short stay at *Jerusalem* to go. And accordingly after a few days he went down to *Cesarea*; whither being come, soon after his arrival there, he sat on his Judgment Seat, and commanded *Paul* to be brought before him. The *Jews* now bring in such a kind of charge against him as they did before, namely, that he had offended against the *Mosaical Law*; that he had profaned the Temple; and that he had raised sedition against the *Roman government*. But none of these things could they prove against him, so that *Paul* easily cleared himself of them all. However, *Festus* being willing to gratifie the *Jews*, ask'd *Paul* if he would go to *Jerusalem*, and be tryed there in the *Jewish Court* about these matters. The Apostle perceiving that the Governour inclin'd to send him to *Jerusalem*, (which course might have expos'd him to extreme hazards), he tells him, that he was his prisoner, and that his Excellency was his proper Judge, under the *Roman Emperour*, and not the *Jews*, (whom he had not wronged), and therefore it would be a piece of high injustice, to deliver him up to his enemies to be his Judges. Moreover, he tells him, that he was a *Roman*, and therefore might claim the priviledg of a *Roman*, which accordingly he

Christi Neronis  
60 4

now

(a) Cæsares legem secerant, ut Civibus Romanis ab omnibus tribunalibus

now did, and *appealed unto Cæsar* (a). *Festus* hearing this, (after he had consulted with his Council), admitted *his appeal*, and told him he should accordingly go to *Cæsar*.

- Act.* 25, v. 1. Now when *Festus* was come into the Province, after three days he ascended from *Cæsarea* to *Jerusalem*.
- v. 2. Then the high Priest, and the chief of the Jews informed him against *Paul*, and besought him.
- v. 3. And desired favour against him, that he would send for him to *Jerusalem*, laying wait in the way to kill him.
- v. 4. But *Festus* answered, that *Paul* should be kept at *Cæsarea*, and that he himself would depart shortly thither.
- v. 5. Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.
- v. 6. And when he had tarried among them more than ten days, he went down unto *Cæsarea*, and the next day sitting in the judgment seat, commanded *Paul* to be brought.
- v. 7. And when he was come, the Jews which came down from *Jerusalem*, stood round about, and laid many and grievous complaints against *Paul*, which they could not prove.
- v. 8. While he answered for himself, neither against the Law of the Jews, neither against the Temple, nor yet against *Cæsar*, have I offended any thing at all.
- v. 9. But *Festus* willing to do the Jews a pleasure, answered *Paul*, and said, Wilt thou go up to *Jerusalem*, and there be judged of these things before me?
- v. 10. Then said *Paul*, I stand at *Cæsars* judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.
- v. 11. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto *Cæsar*.
- v. 12. Then *Festus*, when he had conferred with the Council, answered, Hast thou appealed unto *Cæsar*? unto *Cæsar* shalt thou go.

SECT.

SECT. XXVII.

SOME days after, *King Agrippa*, (Son of that *Herod* who slew *James*, *Act.* 12. who was King, not of *Judea*, but some neighbouring Province which the *Romans* had given him), and *Bernice* his Sister, came to *Cæsarea*, to salute the new Governour. *Festus* relates to them *Pauls* case, and acquaints them, how vehemently the Jews accused him, and how earnestly they desired to have had judgment against him. But he told them, he could not do it by the *Roman Laws*, without first hearing the cause, and bringing the accusers and accused face to face. This therefore he had done, and upon hearing of both parties, He found *Paul* absolutely free from all capital Crimes; and the differences between him, and the Jews, he saw, were about matters appertaining to their Religion, (which he contemptuously calls Superstition), in which he acknowledges, he himself had little skill, and therefore had a mind to have refer'd him to the *Jewish sanhedrim*, to be judged there. But the Prisoner declin'd their judgment, and appealed to *Cæsar*. Whereupon he had remanded him to Prison, till he could conveniently send him to the Emperor at *Rome*. *Agrippa* (who was born and bred among the Jews, and in probability understood something concerning the Christian Religion) hearing this, desired that he himself might see *Paul*, and hear him speak for himself. *Festus* readily agrees hereunto. On the morrow therefore, the Governour, with *Agrippa*, and *Bernice*, and several other persons of quality, entered the Court and place of hearing with great pomp; and *Paul* was brought forth before them. *Festus* having made a short speech, wherein he shewed the occasion of their meeting, and wherefore he had brought forth the Prisoner before that illustrious Assembly. *Agrippa* told him he was permitted to speak for himself. Then *Paul* beckning with his hand to the standers by to hold their peace, and give Audience, he particularly addresses his speech to *Agrippa* (a).

(a) Quis non delectetur concionator, concionem

habere propter spem lucrandi Magnates mundi, quorum conversio multum potest ad lucrandos ceteros. Et tamen quando unquam pauciore cum fructu concionatus est Paulus quam coram hoc illustri auditorio? Ratio datur, 1 Cor. 1. 26, 27, 28, 29. Joh. 7. 48, 49. Jacob. 2. 5. Sicut pluvia calens in montes & colles defluit, sed quæ in vales cadit manet & penetrat, ita verbum quod in cor mundanum cadit, & superbum, profuit. Pomposi Phantastæ non sunt discipuli Christi.

And first, he declares how happy he accounted himself, that he was allowed to speak for himself before *King Agrippa*, whom he knew to be well skill'd in the Law, and in the Scriptures, and in all the Questions and Customs of the *Jewish* Religion. Then he shews, that however the Jews reproached him, neither in his Life, nor in his Doctrine, was there any thing repugnant to the truth of the *Jewish* Religion. For the manner of his Life, he appeals to his Accusers own Consciences, (to whom his

E e e

Conver-

Conversation from his Youth was well known); who were able to testify, that

(b) Vide Phil. 3. 4. 5. 6. Non erat irreprehensibilis coram Deo sed coram Judæis & Pharisæis. Vivebat enim ita ut cæci Pharisæi, qui legem Dei sui glossis corrumperant, judicabant esse vivendum, adeoque Judæi & Pharisæi nihil habebant, quod in illo carperent aut quod accusare possent: sed ubi vitam suam cœpit comparare cum vero sensu legis & expositione illius, quam Christus dat, Mar. 5. tum ipsemet vidit, vitam suam non esse irreprensibilem coram Deo.

(c) Non dubium est quin post factum schisma duorum regnorum, plurimi ex decem tribubus habitatum concesserint in Judæam ubi purus erat Dei cultus atque ita cum Judæis sensim coaluerint, & cum iis in Babyloniâ deportati sunt & cum iidem in Judæam vel Samariam redierunt. Vid. 2 Chron. 31. 5. Vide de h. c. re annales Ulerii ad annum mundi 3327. & 3468.

mised to them. And yet for believing, and expecting, and preaching this, he tells the King, he was accused of the Jews.

Then he removes an Objection which might be made against him, viz. If he were brought up a Pharisee, how came he to believe in Jesus of Nazareth, and to hope for a Resurrection by him. Surely the Pharisees never taught him so. To this he answers, He was once as great and sharp an Adversary to Christ, and all that believed in him, as any man whatsoever; and thought himself bound in Conscience to endeavour the suppression of all those that owned him; which accordingly he did, being a principal Actor in the imprisoning of several of them at Jerusalem. And when some of them were by the Jews, tumultuously condemned to die, (as particularly Steven, Act. ch. 7. 57, 58.) he was an approver of the sentence, Act. 8. 1. And in other Cities besides Jerusalem, he brought them into the Jewish Courts, and Consistories, (which were kept in their Synagogues), and with threatenings and tortures compelled them to deny Christ, and (being exceedingly fierce against them) he forced some of them to fly to heathen Cities, and then pursued them thither also. He further declares, that as he was going to Damascus, with authority from the Sanhedrim on this persecuting design, at mid-day a light from Heaven, above the brightness of the Sun, shone round about him, and those that were with him; and when they were all fallen prostrate on the Earth, he heard a voice speaking to him in the Hebrew tongue; *saul, saul, why dost thou thus persecute me? 'Tis hard for thee to kick against the pricks. But arise, stand upon thy feet, for thou art chosen by me to be a Preacher of the Gospel, and to proclaim unto others, what thou hast now, and shalt hereafter see and know. And for thy comfort, be assured, that I will deliver thee*

thee from the persecutions both of Jews and Gentiles. to whom I shall send thee; and will bless thy endeavours to the opening their understandings, and to the turning of them from darkness to light, and from the power of Satan unto God, that they may receive, by Faith in me, remission of sins, and a portion of the heavenly inheritance, among my faithful ones, regenerated by my Spirit (d). He further tells the King, that having had so glorious a Vision, and having heard those words from the mouth of Christ, from Heaven, he could not but yeild obedience thereto, and accordingly had preached at Damascus first, and then through all Judea, and at last among the Gentiles (e) themselves, the Doctrine of Repentance, and had shewed them their misery by sin, and how they should turn to God, and lay hold on his mercy offered in his Son, and should bring forth such fruits of holiness and righteousness in their lives, as are the genuine fruits of true Repentance, and Faith in Christ. And for these things (he shews) it was, that he had like to have been killed by the Jews in the Temple. But being rescued by the merciful providence of God from their fury, he went on still with his work, declaring no other thing concerning Christ, but what Moses and the Prophets did of old foretell of him, namely, that he should be put to death, and should be the first that should rise again, by his own power, and thereby be eminently declared to be the Son of God\*, and should be the Author of our resurrection, 1 Cor. 15. 20. Col. 1. 18. and should send out the light of his Gospel both to Jews and Gentiles. Festus fate still hitherto, but being a Heathen, and not understanding these things, he interrupted the Apostle and told him, he talked like a man that had overstudied himself. But Paul with a great respect replied, that he was not mad, but spake the words of truth and soberness; which he was confident King Agrippa very well perceived; for these things he had been speaking of, viz. the Life, Death, and Resurrection of Christ, were things of very publick fame, and cognizance, and could not be unknown to him who was a Jew born. Then humbly applying himself to Agrippa again, he said, King Agrippa, believest thou the Prophets? doubtless, I am persuaded thou dost believe them, and if so, I pray thee consider, whether those very Prophecies be not exactly fulfilled in the Person of Christ? Agrippa hearing him thus speak, said, Paul, thou dost almost persuade me to be a Christian. The Apostle answered, I heartily wish that both thou, and all here present were as thorough Christians as I myself am (f), only I would not wish any of you in that condition of captivity in which I am at present. When he had thus spoken, the King, and the Governour, and the whole

(d) Paulus hic non tantum refert quæ Christus sibi dixerit in visâ extra urbem cum immediatè ipsam ex cælo alloqueretur; sed etiam quæ postea nunciaverit in urbe per ministerium Ananæ.

then at Jerusalem,

(e) Natio superba Judæorum ferre non potuit, quod beneficia fœderis ad Gentes quoque extenderentur.

\* See Rom. 1. 1.

(f) Non requirit similitudinem se-cum in officio sed in conversione & pietate. Non requirit æqualitatem in gradibus sed similitudinem in essentialibus pietatis.

compa-

company rose up, and departed, acquitting *Paul* in their judgments, from deserving either *death* or *bonds*; yet 'twas not thought fit he should be released, because he had *appealed to Cæsar*.

- Act.** 25. v. 13. And after certain days, King Agrippa, and Bernice came unto Cæsarea, to salute Festus.
- v. 14. And when they had been there many days, Festus declared Pauls cause unto the King, saying, There is a certain man left in bonds by Felix :
- v. 15. About whom when I was at Jerusalem, the chief Priests and the Elders of the Jews informed me, desiring to have judgment against him.
- v. 16. To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accus'd, have the accusers face to face, and have license to answer for himself concerning the crimes laid against him.
- v. 17. Therefore when they were come hither, without any delay, on the morrow I sat on the judgment seat, and commanded the man to be brought forth.
- v. 18. Against whom when the accusers stood up, they brought none accusation of such things as I supposed :
- v. 19. But had certain questions against him of their own superstition, and of one Jesus which was dead, whom Paul affirmed to be alive.
- v. 20. And because I doubted of such manner of questions, I asked him, whether he would go to Jerusalem, and there be judged of these matters.
- v. 21. But when Paul had appealed to be referred unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.
- v. 22. Then Agrippa said unto Festus, I would also hear the man my self. To morrow, said he, thou shalt hear him.
- v. 23. And on the morrow, when Agrippa was come, and Bernice with great pomp, and was entred into the place of hearing, with the chief Captains, and principal men of the City; at Festus commandment Paul was brought forth.
- v. 24. And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying, that he ought not to live any longer.
- v. 25. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.
- v. 26. Of whom I have no certain thing to write unto my Lord: Wherefore I have brought him forth before you, and specially before thee, O King Agrippa, that after examination had, I might have somewhat to write.
- v. 27. For it seemeth to me unreasonable, to send a prisoner, and not withall to signify the crimes laid against him.
- Act.** 26. v. 1. Then Agrippa said unto Paul, Thou art permitted to speak for thy self. Then Paul stretched forth the hand, and answered for himself:
- v. 2. I think my self happy, King Agrippa, because I shall answer for my self this day before thee, touching all the things whereof I am accused of the Jews :

v. 3. Espe-

- v. 3. Especially, because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.
- v. 4. My manner of life from my youth, which was at the first among mine own Nation at Jerusalem, know all the Jews,
- v. 5. Which knew me from the beginning, (if they would testifie), that after the most straitest sect of our religion, I lived a Pharisee.
- v. 6. And now I stand, and am judged for the hope of the promise made of God unto our fathers:
- v. 7. Unto which promise our twelve Tribes instantly serving God day and night, hope to come: for which tribes sake, king Agrippa, I am accused of the Jews.
- v. 8. Why should it be thought a thing incredible with you, that God should raise the dead?
- v. 9. I verily thought with my self, that I ought to do many things contrary to the Name of Nazareth:
- v. 10. Which thing I also did in Jerusalem, and many of the saints did I shut up in prison; having received authority from the chief priests: and when they were put to death, I gave my voice against them:
- v. 11. And I punished them oft in every synagogue, and compelled them to blaspheme, and being exceedingly mad against them, I persecuted them even unto strange Cities.
- v. 12. Whereupon, as I went to Damascus with authority and commission from the chief priests,
- v. 13. At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me.
- v. 14. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.
- v. 15. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.
- v. 16. But arise, and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee.
- v. 17. Delivering thee from the people, and from the Gentiles, unto whom now I send thee,
- v. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.
- v. 19. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:
- v. 20. But shewed first unto them of Damascus, and Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance,
- v. 21. For these causes the Jews caught me in the Temple, and went about to kill me.
- v. 22. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:
- v. 23. That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.
- v. 24. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thy self, much learning doth make thee mad.

F f f f

v. 25. But

- v. 25. But he said, I am not mad, most noble Festus, but speak forth the words of truth and soberness.
- v. 26. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him, for this thing was not done in a corner.
- v. 27. King Agrippa, believest thou the prophets? I know that thou believest.
- v. 28. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.
- v. 29. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.
- v. 30. And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them.
- v. 31. And when they were gone aside, they talked between themselves, saying, This man doth nothing worthy of death or of bonds.
- v. 32. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

v. 13. Et Berenice ] Fuit hæc femina infamis in fratre, ut nos docet Iosephus, 20. 5: eoque referendum illud Juvenalis,

Deinde adamas notissimus, & Berenice  
In digito fæctus prestator: hunc dedit olim  
Barbarus iusticia, dedit hunc Agrippa Sorori.

Ch. 26. v. 3. *μάλιστα γινώσκω ἕστα σὶ* ] Attici pro Genitivis absolutè positis usurpant accusativos.

v. 5. *ἀποδείξω* ] à superiori tempore, à multis hinc retro elapsis annis: *Secundum exquisitissimum illam heresim* ] Loquitur Paulus non ex sua mente, sed ex Advertentiorum hypothesi, qui Pharisæicam habebant pro sanctissimâ & religiosissimâ.

v. 10. *καταθέσειν ἵψον* Calculum apponere simpliciter accipitur pro assentiri & comprobare Hoc dicit: se Stephani interfectionem toto animo, verbis, gestisque approbasse. Atque ex historia apparet nullum alium quam Stephanum fuisse à Judæis ne per tumultum quidem certum ante Pauli conversionem. *Oratio icè* autem hic utitur numero plurali pro singulari.

v. 11. *βλασφημῶν* ] Non enim simplici abnegatione Christianismi contenti fuerunt plerique Tyranni, ut ex his Plinii Minoris verbis ad Trajanum constat, *Omnes & magis tuam & Deorum simulacra venerati sunt, & Christo maledixerunt.*

v. 18. *καίρων* ] i. e. Jus ad vitam æternam cum piis cæteris.

v. 23. *εἰ pro ὄτι*, & hic & v. 8. Christus primus ex resurrectione mortuorum, non temporis respectu, cum multi ante eum resuscitati fuisse leguntur, sed dignitate & virtute, tanquam resurrectionis & vitæ author. Ideo dicitur *πρωτότοκος ἐκ νεκρῶν*.

v. 28. *ἐν ὀλίγο με πείσεις* ] parum abest quin mihi persuadeas ut sim Christianus.

v. 29. *καὶ ἐν ὀλίγο ἔν ἐν ποσσίν* ] Et aliquatenus & valde, & propemodum & admodum, exceptis his vinculis ] Vincula vocat custodias sibi circumdatis.



## CHAP. VII.

Containing Pauls Fifth and Last Journey, from Cæsarea to Rome; which we call, Iter Romanum.

## SECT. I.

**F**estus and his Council determining now to send Paul to Rome, and therein (though acting unjustly, considering the innocence of the Prisoner, who ought to have been acquitted) fulfilling Gods Counsel, [see Act. 23. 11.]. He is delivered to Julius a Centurion, (of the Imperial Band), with some other Prisoners, (who possibly were great Malefactors), to be conveyed thither. Julius having received this charge; put him, and the other Prisoners into a ship of *Adramyttium*, (a Port-Town of *Mysia*), which (being as tis probable a trading ship) was to sail along by the Coasts of *Asia*. *Aristarchus* a *Macedonian*, as also *Luke* and *Timothy* freely accompanied the Apostle in this Voyage. As they sailed along, they touched at *Sidon*, where Julius was very civil to Paul, and permitted him to go on shore, and visit his friends there, and refresh himself. Loosing from thence, they were forced to sail under *Cyprus*, because the winds were contrary; and when they had coasted by *Cilicia*, and *Pamphylia*, they came to *Myra*, a City of *Lycia*, where this Ship finished its Voyage. Thence in a Ship of *Alexandria* bound for *Italy*, they passed between those *Promontories* of *Cnidus*, and *Salvone*, and came at last, with some difficulty, to a part of *Crete*, call'd the *Fair Havens*. This Port being something incommodious to winter in, most of the passengers advise to put out from thence, and to endeavour to gain *Phœnice*, another Haven of *Crete*; but they having been thus long at Sea, (the Summer being now gone, yea the great Fast of expiation, which was on the tenth day of the seventh Month, being past, after which the Sea was not failed in by the An-

cients

cients until the beginning of *March*, because of the shortness of the days, and the tempests which often arise between those two times), *Paul* not only contemplating the danger of the season, but being inspir'd by the Spirit of God, admonish'd them of the danger of the Voyage, if they should now put out to Sea again; shewing them, it would be hazzardous, not only to the Ship, and the goods in it, but even to the lives of the men also. Therefore he advis'd them, to stay and winter where they now were. But his words prevailed nothing, because the *Master* of the ship (who was thought better skill'd in his own Art) advis'd otherwise. The Southwind therefore blowing at first, softly, and seeming to favour their design, they look'd from thence, and sail'd along by *Crete*; but a little after, there arose a tempestuous wind, call'd

(a) Fuit hic ventus conjunctus (ut etiam v. 20.) cum densissimis tenebris adeo ut nec sol interdiu, nec noctu ullum sidus, appareret: id quod tanto gravius fuit navigantibus illo tempore, quo artificium *pisidis nautica* nondum erat inventum, sed navis ex solo siderum conspectu erat dirigenda. Accessit hyemalis pluvia cum nive & grandine, ut solet in hyeme: duravit denique hæc tempestas complures dies, perpetuèque sine interruptione incubuit usque in noctem decimam-quartam.

(b) Hoc Deo solenne ut propter paucos pios parcat impiis in temporalibus judiciis, Gen. 18. 32. 2 Reg. 7. 14. Jer 5. 1. Imo propter paucos pios Deus sæpe procrastinat judicia publica vel etiam avert.

*Euroclydon* (a), by which they were carried to a little Island call'd *Clauda*, and then being caught and toss'd by that great tempest they had much ado to save the Boat, and draw it into the Ship. Which done, they undergirt the Ship, and (fearing lest they should fall into the Quick sands), they struck sail, and so were driven. Then they lighten'd the Ship, by casting some of the goods overboard; and on the third day they were forced to cast into the Sea the furniture of

the Ship: And neither *Sun* nor *Stars* for many days appearing, and the weather being so exceeding tempestuous, they utterly despair'd of escaping. Now they having been for *fourteen days* together thus toss'd with tempests, and under such fear of death, that they had not observ'd ordinary meals, *Paul* at last spake unto them, telling them, they should have harkened unto him, and so they might have prevented, and avoided this hazzard. However he bids them be of good cheer; for no man among them should perish, only the Ship would be lost. For God (whose Servant he is, and who is pleas'd to own him, and protect him) had sent him a message by a holy Angel, that he must be brought before *Nero* the *Roman Emperor*, and that he would, for his sake (b), preserve the lives of all those that were with him in the Ship. The Apostle further declares, how confident he was, that this that was revealed to him from the Lord, should be made good. Yet he telleth them, that for all this, they must expect to be cast upon an Island.

They having therefore for fourteen days together been thus toss'd in the *Adriatick* Sea, (not strictly so call'd, but in a large sense), at last the Mariners thought they drew near some Country, and by letting down their plummet, and sounding, they found it at first twenty fathoms, and trying again, they found it fifteen fathoms, which was an argument to them they were near a shore. But it being night, and they apprehending danger,

ger left they should fall upon selves for want of light to guide them, they durst go no further, but cast four anchors out of the Stern of the Ship, and so earnestly expected the day. But in the mean time, the Mariners let down the Boat into the Sea, (which before they had haled up into the Ship), under colour, as if they would have brought Anchors out of the *Prow*, or foremost part of the Ship, but intended therein to make their escape, fearing a Ship-wrack, and to leave all the rest to shift for themselves. *Paul* perceiving this, he told the *Centurion* and the *souldiers*, that though God had promised to preserve them, yet they must not expect it, without using due means for their own preservation, which was to stay the Mariners in the Ship, whose help and diligence was especially needful to them on such an occasion. Hereupon the *souldiers*, to prevent the *Mariners* design, cut the Ropes of the Boat, and let it fall into the Sea. Then *Paul* while the day was coming on, considering that the company in the Ship having been in so perpetual danger, and fear of being cast away, for so many days together, had eat *no set meals*, or *so little*, that it was in a manner a *continual fasting*, he exhorted them now to refresh themselves by taking some food, which would the better enable them to bear the difficulties they were to grapple with, and (through the help of God) there should not *one hair* (c) fall from the head

of any of them. Having thus spoken, he took bread, and praising God for it, and desiring his blessing upon it, in the presence of them all, he began to eat, and refresh himself; and the rest (being encouraged by his words and example) did the like; so great a comfort and blessing was this poor *despis'd Prisoner* to the whole company. Then taking an account of their number they found they were *two hundred seventy six souls* in all, in the Ship. Which possibly was done upon the motion of *Paul*, that so after their deliverance, it might appear, how exactly his prediction [mentioned v. 22. & 34.] was verified and fulfilled. And when they had eaten what was sufficient for them, they cast out the lading of the Ship which yet remained, (see v. 18. 19.), yea and the *wheat* it self, which hitherto they had spared, being so needful for their sustentation. In the morning they discovered Land, but knew not where they were. However they discovered a certain Creek, into which they resolv'd, if it were possible, to run the Ship. Therefore taking up the Anchors, and loosing the Bands wherewith before they had made fast the Rudder, they committed themselves to Sea, and made towards shore. But falling into a place where two Seas met, they ran the Ship a ground, so that the *fore part* sticking fast, the *hinder-part* was broken with the violence of the waves; nothing now remaining, but that every one should shift for his life, and swim to shore, it he could, the *Souldiers* (shewing a cruel ingratitude to

(c) Modus est loquendi petitus ex V. T. 1 Sam. 14. 45. 2 Sam. 14. 11. 1 Reg. 1. 52. Per quem in N. Testamento Scriptura solet exprimeret arctam Dei vigilantiam & custodiam circa pios. Mat. 10. 28, 29, 30. Luc. 12. 7. & 21. 17, 18.

*Paul*, who had been so great a comfort to them, and for whose sake their lives were spared) advise, that the *Prisoners* should be put to death, lest any of them should by swimming out make his escape from them. But the *Centurion* being willing to save *Paul*, (for whose sake he himself was preserved), diverted them from that barbarous purpose, and commanded that those that could swim should first cast themselves into the Sea, and get to land, that they might be the more helpful to others; and those that could not swim, should make use of boards or planks, or other broken pieces of the Ship. Which they accordingly doing, it pleased God that they came all safe to land. And when they were come thither, they found the *Island* upon which they were cast was *Malta*.

- Act. 27. v. 1. And when it was determined that we should sail into Italy, they delivered *Paul*, and certain other prisoners, unto one named *Julius*, a centurion of Augustus band.
- v. 2. And entering into a ship of Adramyttium, we lanch'd, meaning to sail by the coasts of Asia; one *Aristarchus* a Macedonian of Thessalonica, being with us.
- v. 3. And the next day we touch'd at Sidon: And *Julius* courteously entreated *Paul*, and gave him liberty to go unto his friends to refresh himself.
- v. 4. And when we had lanch'd from thence, we sail'd under Cyprus, because the winds were contrary.
- v. 5. And when we had sail'd over the sea of Cilicia and Pamphylia, we came to Myra a City of Lyfia.
- v. 6. And there the centurion found a ship of Alexandria, sailing into Italy, and he put us therein.
- v. 7. And when we had sail'd slowly many days, and scarce were come over against Gnidus, the wind not suffering us, we sail'd under Crete, over against Salmone,
- v. 8. And hardly passing it, came unto a place, which is called the Fair-havens, nigh whereunto was the city of Lacea.
- v. 9. Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, *Paul* admonish'd them,
- v. 10. And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.
- v. 11. Nevertheless, the centurion believed the master and the owner of the ship, more than those things which were spoken by *Paul*.
- v. 12. And because the haven was not commodious to winter in, the more part advis'd to depart thence also, if by any means they might attain to Phenice, and there to winter, which is an haven of Crete, and lieth toward the south-west, and north-west.
- v. 13. And when the fourth-wind blew softly, supposing that they had obtained their purpose, looking thence, they sail'd close by Crete.
- v. 14. But not long after there arose against it a tempestuous wind, call'd Euroclydon.
- v. 15. And when the ship was caught, and could not bear up into the wind, we let her drive,
- v. 16. And running under a certain Island, which is call'd Claudia, we had much work to come by the boat:
- v. 17. Which when they had taken up, they us'd helps, under-girding the ship: and fearing lest they should fall into the quick-sands, strake sail, and so were driven.
- v. 18. And

- v. 18. And being exceedingly tossed with a tempest, the next day they lighted the ship:
- v. 19. And the third day we cast out with our own hands the tackling of the ship:
- v. 20. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved, was then taken away.
- v. 21. But after long abstinence *Paul* stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gain'd this harm and loss.
- v. 22. And now I exhort you to be of good cheer: for there shall be no loss of any mans life among you, but of the ship.
- v. 23. For there stood by me this night the angel of God, whose I am, and whom I serve.
- v. 24. Saying, Fear not *Paul*, thou must be brought before Cesar, and lo, God hath given thee all them that sail with thee.
- v. 25. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.
- v. 26. Howbeit, we must be cast upon a certain island.
- v. 27. But when the fourteenth night was come, as we were driven up and down in Adria about midnight, the ship-men deem'd that they drew near to some Countrey:
- v. 28. And sound'd, and found it twenty fathoms: and when they had gone a little further, they sound'd again, and found it fifteen fathoms.
- v. 29. Then fearing lest we should have fallen upon rocks, they cast four ankers out of the stern, and wish'd for the day.
- v. 30. And as the ship-men were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast ankers out of the fore-ship.
- v. 31. *Paul* said to the centurion, and to the soldiers, Except these abide in the ship, ye cannot be saved.
- v. 32. Then the souldiers cut off the ropes of the boat, and let her fall off.
- v. 33. And while the day was coming on, *Paul* besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continu'd fasting, having taken nothing.
- v. 34. Wherefore, I pray you to take some meat, for this is for your health: for there shall not an hair fall from the head of any of you.
- v. 35. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat.
- v. 36. Then were they all of good cheer, and they also took some meat.
- v. 37. And we were in all in the ship two hundred threecore and sixteen souls.
- v. 38. And when they had eaten enough, they lighted the ship, and cast out the wheat into the sea.
- v. 39. And when it was day, they knew not the land: but they discover'd a certain creek, with a shore, into the which they were minded, if it were possible, to thrust in the ship.
- v. 40. And when they had taken up the ankers, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the main sail to the wind, and made toward shore.
- v. 41. And falling into a place where two seas met, they ran the ship aground, and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.
- v. 42. And the souldiers counsel was to kill the prisoners, lest any of them should swim out, and escape.

- v. 43. But the Centurion willing to save Paul, kept them from their purpose, and commanded that they which could swim, should cast themselves first into the sea, and get to land:
- v. 44. And the rest, some on boards, and some on broken pieces of the ship, and so it came to pass, that they escaped all safe to land.

Act. 28. v. 1. And when they were escaped, then they knew that the island was called Melita.

v. 1. *αἰτίαι καθάρσις* ] *Sum erat cuique cohorti Romanæ nomen, quo ab aliis discerneretur. Hæc dicta fuit Augusti, forte quod primaria esset, quæ arte Cæsarianæ Monarchiam prætoris dicebatur.*

v. 2. Adramyttium est urbs Troadis maritima ad montis Ida radices. *Ferrarius.*

2. Aristarchus ] Hic Aristarchus Christianus factus, Paulum ex Macedonia in Judæam usque comitatus fuerat. Act. 19. 29. Idem Paulum jam custodiæ datum ex amore in ipsum, & veritatem comitari sponte voluit, Romaque primum adiutor ejus, deinde vinculorum particeps fuit, Col. 4. 10.

v. 9 *ἡμέρας τρεῖς* ] Tempus designat Lucas ex more Judaici populi. De festo expiationis videntur hæc intelligi debere, cujus sit mentio, Lev. 23. 27:

v. 14. *ἀνεμος τυφωτικός* est quavis violentior procella.

v. 25. Credo enim Deo ] Fidem Deus ad consequenda hujus vitæ beneficia sæpe requirit, ut offendat eam multo magis ad consequendam æternam esse necessariam.

v. 33. *ἀσπις* ] Non quasi toto illo tempore omni cibo abstinuerint, sed quod justis, & ordinariis conviviis non vacarent; ut sic jejunii nomen improprie accipiantur de insolita cibi abstinentiâ. Non quod tam diu profusus impassi manserint, sed quod per curas, & negotia non licuerit illis toto illo tempore justum prandium aut justam cænam fumere, aut tantum cibi comedere, quantum naturæ necessitas posceret. *Nihil cibi sumentes* ] scil. quod fatiaret aut naturæ satisfaceret.

## SECT. II.

**I**N this *Island* they were very courteously received by the *Islanders*, who made a great fire for them to warm and refresh them, coming wet, and cold out of the sea. *Paul* having gathered a bundle of sticks, and laying them on the fire, a *Viper* that was in the wood, feeling the heat of the fire, leaped out upon him, and fastned on his hand; which the *Islanders* seeing, they presently concluded that he was certainly some notorious Malefactor, whom divine vengeance followed, though he had now escaped at sea. Thus the very light of nature suggested even to *Barbarians* themselves, that *wickedness would not go unpunished*; see *Rom. 1. 32*. But the Apostle shaking off the venomous beast into the fire, and receiving no harm at all from it, (see *Mark 16. 18.*), they presently chang'd their opinion, and took him for a *God* (a), come to them in the shape of a man. Thus it pleased God by a new miracle to confirm the Apostles authority, and thereby to prepare the hearts of these *Islanders* to receive the Gospel. The landing of these *shipwreck'd persons* being made known to *Publius* the Governor, or chief man of the *Island*; he out of his great compassion and humanity entertained them all three days at his own charge. It so happened, that the *Father of Publius* was at this time sick of a *Feaver*, and *bloody Flux*; which being made known to *Paul*, he went to him, and praying with him, and laying his hands on him, he perfectly healed \* him. This being noised in the *Island*, several

(a) See the like judgment of the men of *Lystra* concerning *Paul* and *Barnabas*, Act. 14. 11, 19.

\* See *Fam. 5. 14, 15.*

several other diseased people were brought to him, and were also healed by him; upon which, *Paul* and his Christian associates were much honoured by the *Islanders*. Having stayed there *three months*, (in which time 'tis like *Paul* made many Converts, and planted a Church in the *Island*, as Ecclesiastical History informs us), at their departure they were furnished by the Inhabitants of the *Island* with all necessaries for their journey. From hence therefore they set sail for *Italy*, in a ship of *Alexandria*, whose sign was *Cassio* and *Pollux*, and sail'd first to *Syracuse* in *Sicily*, thence to *Rhegium* in *Italy*, and thence to *Puteoli* a Port near *Naples*; where they found some Christian (b) Professors, who were very glad of them, and importun'd them to stay a week with them. Thence on foot they travailed towards *Rome* (c), and when they were come as far as *Appii forum*, several Christians that dwelt in *Rome*, hearing of their approach, came thither to meet and welcome them; and others met them at a place call'd the *three Taverns*. When *Paul* saw these Christians, he praised God exceedingly. He knew, there was a *famous Church* there (long ago planted \*), to whom about *three years* before,

he had written a large Epistle, and had of a long time desired to see them; therefore could not but now rejoice, that God had vouchsafed to him such an opportunity. The sight of these Christian-Romans did much revive and comfort him. He was glad they had so much liberty at *Rome*, that they durst come forth, and thus publicly own him, who was in bonds; and he hoped for much comfort and succour from them, against the troubles and dangers he expected at *Rome*.

When they were come to *Rome*, the *Centurion* delivered the Prisoners to the Captain of the Guard who suffered *Paul* (moved thereto possibly by the good testimony given of him by *Julius*) to dwell in a private house which he hired, only with a Soldier to guard him, carrying on his right hand an Iron-Chain (d), which probably he girded about him when he was in the house; but going abroad he was bound with the same to the left hand of the Soldier. After they had been there *three days*, *Paul* desired to speak with the chief of the *Jews* in that City; (his constant love to his own Nation engaging him always to desire to gain them in the first place), and when they came to him, he spake to them to this purpose, *Country men, I have done nothing against my own Nation, or contrary to the Laws or Customs of the Jews* (e); yet was I by the *Jews* at *Jerusalem* apprehended and accused before the Roman Governour, who found no capital

(b) Aded jam dilatata erit Christiana religio, ut in Italia urbibus invenirentur Ecclesie Christianæ. A quo fuerint plantata non constat, nisi quod ex Act. 2. 10. certum est inter eos qui Hierosolymæ, per Petri prædicationem fuerint conversi, etiam fuisse Romanos, qui in patriam reversi, sermonem Domini secum tulerunt, & in patriâ seminaverunt.

(c) Puteoli per septiduum commorati, terrestriter Romam profecti sunt. *Sisto*.

\* See *Rom. 1. 8.*

(d) See v. 20. Act. 12. 6. Eph. 6. 20. 2 Tim. 2. 9.

Custodia Militaris talis erat, ut is qui in noxâ esset catenam manui dextræ alligatam haberet, quæ eadem militis sinistram vinciret. Eadem catena tantum reum, quam militem tenet. *Seneca* lib. 1. de tranquill. animæ.

(e) Recipiendo enim Christianissimum nihil fecit contra mores patris, i. e. contra *Mosis* legem. Christianismus enim, & lex *Mosis*, non pugnant: sed



lex Moſis eſt umbratica repræſentatio futuri Chriſtianismi, quæ Chriſtianifmo credit nec ſe opponit. Corruptelæ legis Moſiſcæ pugnant cum Chriſtianismo, ſed non ipſa lex Moſis.

*Crime laid to my charge, and therefore would have diſmiſſ'd me, had not the importunity of the Jews inclin'd him to deliver me into their power; which that I might avoid, I was neceſſitated to Appeal unto Cæſar. only to clear my ſelf, not intending to lay any thing to the charge of any of my Country-men, or to exaſperate the Emperor againſt them, though I have been ſo ill uſed by them. And for this cauſe I was ſent hither, and now have ſent for you to acquaint you, that for the ſake of Jeſus Chriſt, the true Meſſias, (whom all true Iſraelites long looked for, who is now come in the fleſh, to be their Redeemer, and in whom all the true Iſrael of God reſpoſe all their hope and confidence of ſalvation, and by whom they expect a joyful reſurrection from the dead), I am bound with this chain.*

The Jews replied that they for their part were not poſſeſſ'd with any prejudice againſt his perſon; for they had not received any letters out of Judea concerning him, neither had any of their Brethren that came from thence ſpoken any evil of him. But as for this Profeſſion and Doctrine of *Chriſtianity*, they acknowledged, the Jews their Brethren, as alſo the *Gentiles*, did generally oppoſe it, and ſpoke hardly of it; yet they deſired to hear what he had to ſay for it. Hereupon a day being appointed for that purpoſe, many of the Jews came to his lodging, to whom he opened at large theſe *two points*, 1. *That the Kingdom of the Meſſias promiſed by God to the Fathers was to be a ſpiritual, not an earthly Kingdom.* 2. *That Jeſus of Nazareth was the true Meſſias, in whom all that deſire to be ſaved, ought to truſt and believe.* Both theſe he confirm'd by teſtimonies, out of the

*Law of Moſes*, and out of the *Prophets*; continuing his diſcourſe from morning till night. The effect of which diſcourſe was this, *ſome* believed, and embraced the Goſpel; *others* remained altogether unmoved and unperſwaded; and ſo they parted in ſome difference and diſagreement among themſelves. Paul at their departure, told thoſe that would not be perſwaded, that *this unbelief* of theirs

was a thing which the Prophet *Iſaiab* had long ago punctually foretold, *viz. ch. 6. 9.* wherein he ſhews, that God had bidden him go and tell that people, *that hearing they will hear and not underſtand, and ſeeing they will ſee and not perceive; for their heart was waxed groſs, and they heard heavily with their ears, that is, they had contracted a wiſful hardneſs, deafneſs, and blindneſs;* upon which it follows, that they will not convert, nor hearken to any counſel, that ſhould make them capable of mercy. This being their caſe, he tells them, upon this reſuſal and obduration of theirs, he was to preach the Goſpel (the word of ſalvation), to the *Gentiles*, who would gladly embrace it. See *Rom. 15. 9, 10, 11, 12.*

After

After this, Paul dwelt *two years* in his own hired houſe at Rome, preaching the Goſpel, (the doctrine of Chriſt that tends to the ſetting up the kingdom of God in the ſouls of men, ſee *Mat. 4. 23. & 13. 19.*); to all that came to him, without any diſturbance, he having, as it ſeems, ſome Chriſtian friends even in Nero's family, *Phil. 4. 22.*

- Act. 28. v. 2.** And the barbarous people ſhewed us no little kindneſs; for they kindled a fire, and received us every one becauſe of the preſent rain, and becauſe of the cold.
- v. 3.** And when Paul had gathered a bundle of ſticks, and laid them on the fire, there came a viper out of the heat, and bit on his hand.
- v. 4.** And when the barbarians ſaw the venomous beaſt hang on his hand, they ſaid among themſelves, No doubt this man is a murderer, whom though he hath eſcaped the ſea, yet vengeance ſuſſereth not to live.
- v. 5.** And he ſhook off the beaſt into the fire, and felt no harm.
- v. 6.** Howbeit, they looked when he ſhould have ſwollen, or fallen down dead ſuddenly: but after they had looked a great while, and ſaw no harm come to him, they changed their minds, and ſaid that he was a God.
- v. 7.** In the ſame quarters were poſſeſſions of the chief man of the iſland, whoſe name was Publius, who received us, and lodged us three days courteouſly.
- v. 8.** And it came to paſs, that the father of Publius lay ſick of a fever, and of a bloody flux, to whom Paul entred in, and prayed, and laid his hands on him, and healed him.
- v. 9.** So when this was done, others alſo which had diſeaſes in the iſland, came, and were healed:
- v. 10.** Who alſo honoured us with many honours, and when we departed, they laded us with ſuch things as were neceſſary.
- v. 11.** And after three months we departed in a ſhip of Alexandria, which had wintered in the iſle, whoſe ſign was Caſtor and Pollux.
- v. 12.** And landing at Syracuſe, we tarried there three days.
- v. 13.** And from thence we ſet a compaſs, and came to Rhegium, and alter one day the ſouth-wind blew, and we came the next day to Puteoli:
- v. 14.** Where we found brethren, and were deſired to tarry with them ſeven days: and ſo we went toward Rome.
- v. 15.** And from thence, when the brethren heard of us, they came to meet us as far as Appii-Forum, and the three Taverns: whom when Paul ſaw, he thanked God, and took courage.
- v. 16.** And when we came to Rome, the centurion delivered the priſoners to the captain of the guard: but Paul was ſuffered to dwell by himſelf, with a ſoldier that kept him.
- v. 17.** And it came to paſs that after three days Paul called the chief of the Jews together. And when they were come together, he ſaid unto them, Men and brethren, though I have committed nothing againſt the people, or cuſtoms of our fathers, yet was I delivered priſoner from Jeruſalem into the hands of the Romans.
- v. 18.** Who when they had examined me, would have let me go, becauſe there was no cauſe of death in me.
- v. 19.** But when the Jews ſpoke againſt it, I was conſtrained to appeal unto Cæſar, not that I had ought to accuſe my nation of.
- v. 20.** For this cauſe therefore have I called for you, to ſee you, and to ſpeak

Speak with you : because that for the hope of Israel I am bound with this chain.

- v. 21. And they said unto him, We neither received letters out of Judea, concerning thee, neither any of the brethren that came, shew'd or spake any harm of thee.
- v. 22. But we desire to hear of thee what thou thinkest : for as concerning this sect, we know that every where it is spoken against.
- v. 23. And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the Prophets, from morning till evening.
- v. 24. And some believed the things which were spoken, and some believed not.
- v. 25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the holy Ghost by Elisha the prophet unto our fathers.
- v. 26. Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand, and seeing ye shall see, and not perceive.
- v. 27. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.
- v. 28. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.
- v. 29. And when he had said these words, the Jews departed, and had great reasoning among themselves.
- v. 30. And Paul dwelt two whole years in his own hired house, and received all that came in unto him.
- v. 31. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence ; no man forbidding him.

Ch. 28. v. 6. μηδὲν ἄπορον ] Nihil incommodi ei accidere ] ἄπορον de malo Morali sine culpa usitate dicitur, ut Luc. 22. 41. 2 Thes. 3. 2. tard de malo Physico sine pena. Syrus verit nihil adhibe ipsi saltem esse. i. e. Nullum incommodum turpe & ignominiosum, scil. nihil novum insolitum & admirandum, unde criminis alicujus, prout suspicari fuerant, reus haberi posset.

Μυρτά φεντικία dicebant Deum esse ] Herculem forsitan ἀλαξ[κακον], qui in Meli- ti colebatur.

v. 11. Cujus insigne erant Diocuri ] Solebant olim, naves hujusmodi insignibus ornare, & inde appellare, quomodo etiam hodie-nun usitatum est. Virgilius dixit, Centauros insculptur magna.

Diocuri, sunt Caïtor & Pollux, Jovis ex Ladā filii qui mari imperabant : unde horum praefido & tutela navis hęc erat commissa atque dicata ab iis, qui eam possidebant. Et invaluit apud Nautas hæc superstitio, exhalationes igneas quę in tempestatibus conspiciuntur, esse hos ipsos Deos scil. Castorem & Pollucem. Et si exhalatio solitaria appareat, triste esse presagium ; si autem gemina, prosperę navigationis prænuncium, ut testis est Plinius. Ovid. 1 Trist. Eleg. 3. & pilles verberat unda Deos.

v. 15. Alii obvium viderunt ad forum Appii, alii ad tres Tabernas ; illi prius, hi ferius. Nam tres Taberna: propriores erant Roma.

v. 16. καθ' ἑαυτῶν, scorsim sine aliis. Cum milite qui ipsam custodiret ] Intellige ita ut eadem catena & militem confringeret. Sen. Epist. 5. quemadmodum callem catenā & militem & custodiam cepit, sic ista quę tam dissimilia sunt, pariter vincuntur. Hęc est catena cujus mox meminit eam monstrans Paulus v. 20. & Eph. 6. 20. Col. 4. 18. Phil. 1. 7. 2 Tim. 2. 9. Philem. 10. 13.

v. 20. Propter spem Israelis ] i. e. Propter Messiam ab Israele speratum ac desideratum, vel propter bona à Messia sperata. vid. 1 Tim. 1. 1.

SECT.

SECT. III.

**O** Neseiphorus a Citizen of Ephesus, coming to Rome at this time, very diligently sought out Paul there, and often refreshed him, and was not ashamed to own him notwithstanding his bonds, 2 Tim. 1. 16, 17.

SECT. IV.

**T**His year, 'tis probable, Paul was brought to his trial at Rome, though Luke makes no mention of it. For that his trial was something early, may appear by his own words in his *Second Epistle to Timothy*, written some time after, where he speaks of his *first answer*, (at which all his friends forsook him, through fear of suffering), that is, possibly, all such of his friends as had power at Rome, or might by their Testimonies have stood him instead ; which he prays God may not be laid to their charge, 2 Tim. 4. 16, 17, 18.

SECT. V.

**F**estus, the Roman Procurator dying in Judea, Nero sends Albinus to succeed him in that Province. In the mean time the High-Priesthood, by the means of King Agrippa, being taken away from Joseph, and given to Ananias a Saducee, (the Son of Annas), this new High-Priest taking his opportunity, before the arrival of Albinus, called a Council of the Jews, and brought James \* Son of Alphaeus, before them, and caused him to be condemned to be stoned ; see Joseph. lib. 20. ch. 8. Eusebius in his Eccles. Hist. lib. 2. ch. 22. says, he was thrown down from a Pinacle of the Temple, and then his brains were knocked out with a Fullers Club. Vide Annales Vsserii.

This James, the Son of Alphaeus and Mary \*, (Sister to the blessed Virgin), called James the less, [Mark 15. 40.], and the Lords Brother, [Gal. 1. 19.], that is, (after the Jewish manner of speaking), his Cousin-German, being an Apostle, and so of an unlimited Commission, thought it suitable to his office, to take care of all converted to the Faith among the Twelve Tribes, scattered

abroad in divers Countries, and accordingly he addresses this Epistle to them. 'Tis probable, he wrote it not long before his martyrdom, because he seems to intimates, that the vengeance that was to fall on Jerusalem was drawing nigh ; see Jam. 5. 8, 9. The general occasion of which, seemeth to be, the great degeneracy, both as to Faith, and Manners, and the growth

Iiii

of

Christ. Neronia  
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\* Brother of Joses, Mat. 13. 55. surnamed the less, Mark 15. 40. called the Brother, that is, the Kinsman of the Lord, Gal. 1. 9. being the Son of Mary, the Sister of the Lords Mother, see Mat. 15. 13.

\* She is called Mary of Cleophas, Joh. 19. 25. either because her Husband had two Names, Alphaeus and Cleophas, (as was usual with the Hebrews), or else because he had had two Husbands, first Alphaeus, by whom she had had James and Joses, and after his death Cleophas, by whom she had Judas and Simon.

of *Libertinism*, which he understood to be among them. Which evils that he might obviate, he writes this Epistle to them, wherein he gives them many serious Admonitions.

Epistle of James.

1. Concerning the right bearing of afflictions, or outward temptations; He tells them, they are to account it matter of great and solid joy, when they meet with divers troubles and afflictions for the profession of the Gospel; by which afflictions, they may be proved, whether they will, even in adversity, stick close to Christ, or no. For they should consider, that those temptations are trials of their Faith; and the trial of their Faith worketh patience, through the operation of the Spirit of God. And they should learn to be patient to the end, (Mat. 10. 22.), that so nothing may be wanting to them, for the perfecting and making up all the parts of holiness in them. And because 'tis a hard matter to bear afflictions aright, and a great deal of heavenly wisdom is requisite thereunto, he advises, that when any of them, in such times of pressure as those were, do find themselves to want this wisdom and skill to manage themselves aright, that then they should humbly beg it of God, who giveth liberally, and upbraideth not. But then (he tells them) they must ask in Faith, and with a fixed dependance on God, not wavering, or doubting either concerning his power, goodness, or faithfulness. For doubting or wavering keeps men in a perpetual disquiet, and agitation of mind, not knowing what to depend on. Besides, this is the way to have their prayers blasted, God not being wont to hear them, that do not sincerely depend on him. And he further tells them, that 'tis not only in prayer, that this fluctuation, or wavering of spirit, produces such ill effects; but he shows them, that such a person hath the infelicity of never knowing in other occasions, where to fix or what course to take. And having given them this caution concerning prayer, he returns to his purpose again, of comforting the afflicted under their trials. And in order hereunto, he counsels the poor Christian, who is through afflictions or the Cross, humbled by the Lord, and brought low, to comfort himself, yea to glory in this, that he is exalted to the high dignity of being an adopted Child of God. And the rich man he counsels, not to rejoice in his riches; but if God have given him an humble frame of mind, and a preparedness to bear the Cross, and to be brought low, to rejoice in that frame of spirit. For all his glory (as he is a rich man) is very fading. As the Sun when it is risen scorseth the green grass, and maketh the florid part of it presently to wither; so a rich man (when God permits it) soon fadeth in his estate, and cometh to nothing, notwithstanding all his counsels and endeavours to the contrary. He concludes this admonition, declaring that Christiana to be blessed, who patiently endureth the afflictions which he shall meet with in the way of his duty; for when he shall be tried, and found faithful, he shall at length obtain the crown of eternal life, which the Lord hath graciously promised to them that love him, and that testify their love to him, by a patient enduring tribulations for his sake. From Ver. 1, to 13.

2. Having thus spoken of outward temptations, (or afflictions), he comes now, to speak of inward, namely, such as solicit to sin, and which consist in evil inclinations. And he advises them, to take heed of that Blasphemy that casts the blame of these temptations upon God. For God is of so pure and holy a nature that he cannot be tempted or stirred up to sin by any means whatsoever; neither doth he sollicite or stir up any one to it. But a man is tempted, or stirred up to evil, by the inward lust, or original corruption of his own heart; the gradual motions whereof are these. 1. By the instigation of this inward lust, or concupiscence, a man is drawn aside from true good, and allur'd to evil. 2. This inward lust solliciting, and enticing, gets at length the consent of the will, and so is said to conceive. 3. Then a man actually sins, and so sin brings

bringeth forth. 4. Sin being committed, by its desert bringeth forth or procureth death. Therefore they should take heed of permitting themselves so far to be deceived, as to ascribe the cause of their impurity unto God. For He is immutably the Author of all good, and from him descends every good gift. God is the Father of lights, and spiritual illumination, and (says he), of his own free mercy and good will, he hath regenerated and converted us (who are believers among the Jews) by the word of his Gospel, that as the first fruits (a) were under the Law consecrated to God, so we might be consecrated to him before any other people, and so be hath allowed us the favour of being the first that have been called to this dignity, [see Eph. 1. 12.], therefore we ought to be far from admitting any such blasphemous thought concerning God, as if we were moved at any time by him to sin or evil. From Ver. 13, to 19.

3. Having mentioned their regeneration by the preaching of the Gospel, he takes occasion to shew them, how the Word ought to be heard and received. In particular, that they should be swift and ready to hear it, but slow to speak or evil against it, and slow to wrath, not being soon offended, and angry at the convictions or reproofs of it. For mans just anger doth not put men upon doing those things, that are just and righteous in Gods account. And because wrath is such a hindrance to the righteousness which God requireth, be advised, that all filthy, and evil speaking, and overflowing of malice, all coasts, and railing, &c. should be laid aside, and that with meekness they should receive the word, which God by his Spirit does, as it were, graft and implant in the soul, that it may bring forth fruits acceptable unto Him, and which being accompanied by his divine grace, is his power unto salvation. He further shows, how they should not only be hearers of the Word, but doers of it. And he declares the vanity and unprofitableness of bare hearing, by a similitude taken from a man looking his face in a Glass, who soon forgetteth the fashion of his own countenance, having only a slight view thereof: So the preaching of the Word usually maketh but slight impressions on carnals hearers. But they that look narrowly, and diligently inquire into the whole Doctrine of the Gospel, (which is a perfect Law, teaching the way to true liberty, and freedom from sin, wrath, and eternal death, and brings us into a free state, a state of Sonship) and abide, and remain in the knowledge and belief thereof, and obedience thereto, not being forgetful bearers, but mindful of the duties, and work (b) the Gospel prescribes, such persons shall be blessed in this course. And list any should challenge a share in this blessedness to whom it does not belong, he shews, who are hearers only, and not doers of the Word, namely, such as allow themselves in any known sin, and particularly in the sins of the tongue. For he tells them, that that man miserably deceives his own heart, who thinketh himself truly religious, yet bridleteth not his tongue (c). Such a mans profession of the Christian Faith, he assures them, is but vain. But they that would manifest their profession to be sincere, and immaculate, and such as God (who is the Father of Christ, and of all true Believers in him) approveth, must manifest it by works of Charity, and Purity, keeping themselves from the wickedness and desilements that prevail in the World, wherewith so many are polluted. From Ver. 19, to the end.

He comes now to admonish them of another Evil, that it seems was too common among them, which was this, They over-esteemed the rich (a), giving them all the respect and observance they could devise, in their Synagogues, and Courts of Judicature; yea they went so far, as to esteem the Wicked-rich above the Godly-poor, honouring and observing those that were apt to hale them to the Judge-  
 Chap. 2.

(a) Jacobus cum intellexit morem invalescere dandi respectum ex opibus, non ex virtutibus, huic malo, multa post se mala tracturo, occurrit. Gros.

ment Seats, despising and disesteeming the poor, and not regarding them according to their excellency in grace: Yea they were prone to favour the cause of the rich against the poor in judgment. The Apostle shews them the evil of this practise, by putting this

(b) The Jews used to keep Courts in their Synagogues. Therefore Mat. 10. 17. We read, they shall scourge you in their Synagogues. Akt. 22. 19. Beat in every Synagogue: Because where Sentence was given, there Judgment was executed. And 'tis probable, that being now converted to Christianity they still held the same course.

(c) Atimonides Sauced. cap. 21. says, It is expressly provided by the constitutions of the Jews, that when a poor man and a rich plead together, the rich shall not be bidden to sit down, and the poor to stand, or fit in a worse place, but both to sit, or both to stand. See Horndick, of the right of the Church in a Christian State. pag. 38, 32.

you before the judgment seats? It seems, many of the rich men among whom they lived were bitter enemies, and reproachers of Christianity; and therefore be intimates, that wealth was not to be such a motive to them to favour the cause of the rich, when it came to be tried before them. Indeed, if they did despise their respects aright, giving the rich men only, what is just, and meet, and did not deprive their poorer Brethren, of what is due to them, and in all things carried themselves according to that Royal Law of the King of kings, contained in the Scripture, (which enjoins us to love our Neighbour as our selves, and to do to others what we would judge fit to be done to us), then they did well; but this partial respecting of the rich, with contempt of the poor, plainly shewed them to be transgressors, and not fulfillers of this Law. For the Law, Lev. 19. 15. (to which place 'tis probable he pointeth), saith, Thou shalt do no unrighteousness in judgment: Thou shalt not respect the person of the poor, nor the person of the mighty; but in righteousness shalt thou judge thy neighbour. But here they might object this, that which he reprov'd in them was a small offence, and might be easily excus'd, and their obedience in other things might make amends for such a small failing as this was. To this he answers, that, Suppose a man should be an exact observer of all other points of the Law (which yet is impossible) and willingly offend in one particular, he is guilty of breaking the whole Law. Not that all sins concur in one, but because a contempt of the same Law and Lawgiver is manifest in the breach of one Command as well as of all. For obedience to Gods will is required universally to all that he commands, and be that offends in one command, though he keep all the rest, fails of the obedience which is due from him, and so is punishable as well as if he had offended in all. And that he may make this matter the more clear, he instances in the Sixth and Seventh Commandments, shewing that in the violation of either, the authority of the Lawgiver, and of him that commanded both, is violated. But they might again object, that they shall not ultimately be judged by the Law, as given by Moses, (which requires perfect obedience in every respect, and pronounces a Curse upon every one that in the least transgresseth), but by the Gospel, [see ch. 1. 25.]. He answers, that he would have them so speak, and act, and carry themselves in those matters, as those that shall be judged by the Gospel, which is a Law of Liberty indeed, but not of licentiousness; of liberty from sin, but not of liberty to sin. And if they would not come under the rigour of the Law of Moses, they must not be cruel and injurious to their poor Brethren. For the equity of that Law requireth, that those persons should find no mercy, who will

show

show none. Therefore mercy is not to be hoped for, by those that only honour rich men, but by those that are full of Bowls, and bounty to the poor. For as the mercy of God rejoiceth over his justice; so mercy exercis'd by man, gives him occasion to hope, yea to rejoice in the mercy of God, and exceedingly supports him against the fear of his justice and judgement. From Ver. 1. to 14.

5. Having spoken of the Gospel, as a Law of Liberty, v. 12. lest this expression should encourage some Hypocrites to live as they list, provided they did but profess Faith in Christ, he admonishes them to take heed of such a vain, unprofitable Faith (a), because such a Faith, as is void of good works, cannot save. So that in this whole discourse, the Apostles intent and drift is, to shew, not what justifieth, but who is justified; not what Faith doth, but what Faith is. He that hath a true Faith, is sure of Salvation; but not always he that saith he hath Faith. His drift therefore is, not to shew, that Faith without works doth not justify, but that a bare assent to the truths of the Gospel, which is not accompanied with good works, is not Faith; and the Justification he here speaketh of, is not so much of the Person, as of the Faith. For as professions of love to those that are indigent, and in want, without performance, are vain; so such a Faith, which is but a naked assent to the Gospel, or a bare profession of it, without producing good fruits, is unprofitable and dead. He further urges his present Argument, by framing a Dialogue, between a true Believer, that can manifest his Faith by his works, and a boasting Hypocrite, that can produce no works, to evidence or demonstrate the truth of his Faith. The true Believer may say to such a person thus; Thou boastest with thy tongue, and saist, thou hast Faith. I shall not boast, but humbly produce the real testimony of my works; (see Mat. 11. 4, 5.), as an evidence of my Faith. Thy Faith is not productive of good works. Now shew me thy Faith without works, and make it appear to me by any Scripture-ground, (if thou canst), to be a sincere and true Faith; and if thou canst not, I will shew thee my Faith, accompanied with good works, and demonstrate it to be sincere by my works, seeing they are a real evidence and proof of it. But thou wilt say, thou hast a true Faith, for thou believest there is one God. Thou dost well in so believing; yet if this Faith of thine consist in a bare knowledge, or assent of thy mind, and do not produce in thee a real love to God, and assiance in him, and a serious endeavour to please him, what advantage hast thou thereby above the Devils? For they believe this truth as well as thou, but are far enough from having any true Faith; for instead of conceiving any hope thereby of salvation, they are fill'd with unexcusable horror, upon the apprehension of his justice. All knowledge of God, out of Christ, is very uncomfortable to sinners. But wilt thou rightly understand and consider, (O vain Professor (b)!), what may be said against thy Faith, and to prove to thee, that Faith without works is dead? seeing good works are a proper and inseparable effect of true and saving Faith? I say, they are such effects, as do not give life to it, but declare it, and manifest it, as Apples do not give life to the tree, but they and demonstrate life to be in it. I shall further prove this point to thee, by the examples of persons justified of old, and shall shew, that they were not justified by a dead and fruitless Faith, but by a Faith bringing forth good works. And I shall instance only in two, Abraham and Kithab. As for Abraham, I demand, whether he were not justified by works, (particularly, that eminent work, when he really

(a) Faith doth save in that way of concurrence in which any act of the creature can be said to save; see Ep. 2. 8. But Faith which is only in the tongue and lips, which is alone, and by it self, such a Faith as the Devils may have, such a Faith is dead, and can no more be accounted Faith than a dead man can be accounted a man; such a Faith doth not save.

Sola fides justificat, sed non fides quæ est sola.

(b) The Apostle doth not direct this to any one person, but to such an order or sort of men. Hypocrites must be routed with some asperity & sharpness.

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purposed.

purpose'd, and had God continued the command, would actually have offered up his Son Isaac on the Altar \* ), I demand, Whether by that, and his other works, he did not shew, that he had a true and lively

(c) So that James doth not take Justification here in that sense, that Paul doth when he speaks of mans Justification before God; but for a shewing forth of his justification before men. Paul speaks of the justification of a sinner, from the curse of his natural condition, and the accusations of the Law. James, of the justification and approbation of that Faith by which we are thus accepted with God. Paul shews how a sinner is absolv'd; James how a Believer is approved. Also by the word Faith, when he denieth that we are justified thereby only, v. 24. he understandeth a naked assent and profession of the Christian Faith, which is not accompanied with good works, as the true saving Faith is. Paul disputeth how we are justified, and James how we shall evidence our selves to be justified. The one taketh justification for acquittance from sin, and the other for acquittance from hypocricie. The one for the imputation of righteousness, the other for the declaration of righteousness. Paul speaketh of the office of Faith: James of the quality of Faith. Paul pleadeth for saving Faith, James pleadeth against naked assent. The one speaketh of the justifying of the person; the other of the Faith. Paul having to do with Pharisaical Justifications proveth invincibly, Justification by Faith, without works. James having to deal with carnal Professors, proveth as strongly, That a Profession of Faith, without Works, is dead.

is so far from justifying, that it is not properly Faith. I come now to my other instance, viz. that of Rahab, which I rather make use of, because some might say, that indeed Abrahams Faith (the great pattern of Believers) might produce good works, but every Believers Faith cannot arise to the strength of Abrahams. For answer to this, I shall shew, that the weakest Faith, that is true, and saving must produce good works. And for the proof of this, I shall instance in Rahab an Harlot (d), and an Heathen, when God first wrought upon her, yet after the she was converted, her Faith, how weak soever, expres'd it self in a very self-denying act. Had the said to the Messengers of the Children of Israel, I believe the God of Heaven and Earth hath given you this whole Land for a Possession, yet I dare not shew you any kindness in this City; it had been such a dead barren Faith, as we have been speaking of: but her Faith prevailed so far with her, that she perform'd a grateful office to them, though she

(d) ἡ πόρνη meretrix ] Videtur vox etiam canopum significare: plerumque canopum talem etiam quæsum laciebant. Dicitur meretrix, scilicet quæ talis fuerat antequam ad verum Deum (ab hospitibus Hebræis docta) se converteret. Sic v. 21. 31. Meretrices dicuntur intrare in regnum caelestium. Optime Rahab figuram gerit eorum, qui ex gentibus extraneis in Christum crediderunt: Nam & horum salutis vita prior flagitiosa nihil obstitit.

ran a great hazzard thereby, and expos'd her self to the rage of the people of her City, for harbouring spies, and sending them out by another way, to escape the great danger they were in. See Josh. 2.

He

He concludeth this whole dispute, shewing, how little is to be ascribed to an empty profession of Faith without works: such a Faith, he tells them, 'tis but as the body without the vital spirit, which every body knows to be no more than a meer carcase. From Ver. 14, to the end.

6. He resumes the discourse he had been upon before in the end of the first Chapter, admonishing them to take heed of offending with their tongues, and particularly, not to arrogate to themselves a supercilious Maltership over others, (taking upon them to censure them at pleasure), because such heavy censures draw down upon themselves very great and heavy judgments; see 1 Cor. 11, 31. Mat. 7. 2.

And he dissuades there from, 1. Upon consideration of the common frailty, incident to all men; telling them, that In many things we offend all. And 2ly, Because bridling the tongue is a sign of some good progress and growth in grace. He that can govern his tongue \* aright doth thereby manifest himself to be a sincere, and grown, and well improv'd Christian, and able to bridle the whole body, that is, able to govern all his other actions aright, which are acted by the members of the body. This he further illustrates, by two Similitudes. 1. Of a Bridle-bit. 2. Of a Rudder, or Helm of a Ship.

If we guide the Bridle well, we rule the Horse; if we rule the Stern aright, we guide the Ship: So the Tongue, though but a small member, yet well order'd, and govern'd, directs (a) great things. But great inconveniences arise where this small member is not well-govern'd.

For as a little fire kindleth much wood, so an evil Tongue is a fire, (there is a world (b) of sin in it), 'tis a powerful means to kindle great fires and divisions. An evil Tongue is of so cursed an influence, that it often defiles the whole body, that is, involves the other members in guilt, and defiles them, by drawing them to act, and commit sin, [see Eccles. 5, 6.]. It sets on fire the whole World \*, or, (as some render it), the whole course and revolution of our life (c) from youth to manhood, from manhood to old age. The evils of the tongue diffuse themselves into all the parts of mans life, and it sets on fire, with its wickedness, the wheel and course of all our natural faculties, being it self set on fire by the Devil, and kindled with that fire that comes from Hell, And having thus shew'd the cursed influence of the Tongue, he comes now to shew, how difficult the cure is. He tells them, there are no kind of Beasts but may be tam'd by humane art and skill; nothing in nature so violent and burlesque, but humane art and industry, hath made it serviceable to the use of men. But the Tongue is harder to be tam'd than any of these. 'Tis such an indisciplinable member, that no mans reason, or skill, can tame another (d) mans unruly tongue; nor can be tame his own of himself, without the assistance of divine grace. An evil Tongue is an unrestrainable evil, full of deadly poison, spitting forth the venom of railing, backbiting, reproaching, cursing, and many other evils.

But some might here object, With our tongues we praise God; therefore the Tongue is not so full of venom as you suggest.

For answer, he shews, What a foul sin it is in any Christian to use this member to so distant offices as some do, namely, therein in the publick congregation to bless God, and afterwards to judg and rail at their Christian Brethren, who, for that Image of God they bear upon them, are to be regarded, and

\* Prov. 13. 3. He that keepeth his mouth, keepeth his life.

Prov. 22. 23. Who so keepeth his mouth and his tongue, keepeth his soul from troubles.

(a) ἡ ἀρχαυχία ἐστὶν magna se facta i. e. res magna effect.

(b) Mundus iniquitatis, id est, res plenissima iniquitatis.

\* Quidam circulum seu orbem conditum, (ut sit ἡ ἀρχαυχία ἡ τὴν ἀρχαυχίαν, & τὴν ἀρχαυχίαν ἡ τὴν ἀρχαυχίαν), reddunt, ut significetur, linguam perverfam totum orbem mundi, velut infernali igne inflammare. Glass.

(c) Accendi a lingua rotam nationis nostræ ] Humana vitæ cursus rotæ comparat. Quam alia vitæ vel etate vel temporis successu corrigitur, vel saltem non occupat totum hominem, vitium lingue spargi ac grassari per omnes vitæ partes asserit. Calv.

ἡ ἀρχαυχία τὴν ἀρχαυχίαν ] Rota nationis vitæ cursum aut revolutionem significat.

(d) v. 8. Linguam, nempe alienam, nemo domare potest, sicut animalis tera mansuetiscimus. Grai.

and used with kindness. What, says he, shall two such contrary things, as blessing and cursing, proceed out of the same mouth? This, he tells them, ought not to be. And if they would further understand the monstrousness of this practice, he will represent it unto them, by three Similitudes. Can a fountain (says he) send forth two sorts of waters, of so different a nature, as bitter and sweet? or can the Sea send out salt water and fresh? Can a Fig-tree bear Figs and Olive-berries too? Can a Vine bear Grapes and Figs, the fruit that belongs to another Tree? And as these things are impossible in the ordinary course of Nature; so he shows them, 'tis absurd in manners, that the same Tongue should bring forth good and evil, should bless and curse, pray and revile. Therefore the tongue should be employed to those good uses to which God has appointed it, and not to the contrary. From Ver. 1, to 13.

7. He comes now to show, what is one of the prime causes of the unruliness, and intemperance of the Tongue, namely, A false persuasion, which is in some, of their own wisdom and knowledge, whereas there is no true wisdom in them. He tells them, that if any will approve himself to be a truly wise and understanding man, he must by the goodness of his conversation and works, testify that there is in him, such a wisdom as is accompanied with meekness. But if he nourish bitter envying, and strife in his heart, and vent it by his Tongue, he hath no reason to glory and boast of his wisdom; for he does plainly lye against the truth in such vain brags and boasts. Such wisdom as that, he may assure himself, descendeth not from heaven, but is earthly, carnal, devilish. For the effects of envy and strife, are contention and all manner of evil. But the wisdom that is from above is first pure, it will not allow or brook any filthiness, either of sin or error; then peaceable, not rigid, but gentle, mild, equitable, proceeding from its own strict right in order to peace; 'Tis also gentle, and moderate, and persuasible, full of compassions, and mercy, being fruitful in good works, without judging (c), or too severely censuring the actions of others, and without hypocrisy. He concludes this whole discourse, shewing the happiness of those that have this wisdom, that dispose to peace; for the fruit of righteousness, which consists in peace (f), (comprehending in it, all true blessings) is sown for them that have that meek wisdom, and are of a peaceable disposition themselves, and endeavor to make peace among others. From Ver. 13, to the end.

(c) εὐδαιμονίας, sine dijudicatione. Jacobus hic dijudicationis verbo nimis anxiam, ac scrupulosam inquisitionem notat, qualem terè in hypocritis cernere licet, qui dum nimis exactè inquirent in fratrum dicta, & facta, nihil non in finitram partem rapiunt. Calv.

(f) εὐαγέλιον τῆς δικαιοσύνης ἐστὶν εὐαγέλιον. Ut sensus sit. Pax (h. e. vera felicitas) quæ quasi fructus & justitia nascitur, feritur illi qui operam dant paci. Pifs.

## Chap. 4.

8. Having shewed, in the foregoing Chapter, that a false persuasion of their own wisdom and knowledge, was one great cause of the dissensions among them, (which were so violent, that they resembled, as it were, wars and fightings) he comes now to show other causes of their contentions and quarrellings, which were their carnal and pleasing lusts, viz. their covetousness, envy, and pride, which war'd in their members, (that is, in their wills and affections, see Rom. 7. 23.), against the motions of the Spirit of God. He tells them, they eagerly and passionately coveted the honors and riches of this world; but yet could not obtain what they desired. They envied (a) and grudged their Neighbours the good things God had given them, yet could not attain to their happiness. They coveted them eagerly, but it nothing availed them: They strove and quarrell'd with

(a) φθονεῖτε ἵνα ἐνvid, non covideat. R. stell. sic Calv. Beza, Cajetan, &c. Vous envie vous & jalousie l'un à l'autre, &c. amant.

one another about them, yet obtain'd them not, because they sought them not of God by prayer, who is the alone Author and Giver of all blessings. Or if they did sometimes seek to the Lord for them, yet they sought them not in a right manner,

manner, nor for a right end, namely, that they might serve him with them; but they sought them, that they might consume and waste them upon their lusts.

Herupon, he calls them, Adulterers (b), and Adulterelles, in a spiritual sense; because, the love of the world had alienated and changed their hearts from the Lord [Mat. 12. 39.]. He tells them, that to give up, or engage their affections to the pleasures, profits, and honours of the World, or to seek to gratify worldly men, or worldly lusts, is reckoned by God as hostility against himself. For friendship with the World\*, \* See 1 Job. and conformity to the vices which reign in it, is that which renders a man barren full to God, it being a plain siding with his Adversaries. From Ver. 1, to 5.

(b) Adulteros appellat metaphorice, ad Deo ornaturus, atq; adulteratur, quia quis amorem, quem Deo debet, ad mundum transfert. Estius.

9. He exhorts from Pride and Envy. He shows them, that 'tis not for nothing that the Scripture speaks to this sense and purpose, though not in express words. The Holy Spirit (c) that dwelleth in us, doth it incite or move to envy? No, that is impossible; for he is liberal in his communications of Grace, which forms mens hearts to Humility and Charity, that are contrary therunto. Therefore the Scripture saith, [Prov. 3. 34. according to the Septuagint], God resisteth the proud, and giveth grace to the humble. He advises them therefore, to submit themselves to the guidance and direction of the Spirit of God, and to resist the Devil when he tempts them to any of those sinful lusts, and he shall flee from them. He advises them, to seek unto the Lord, and to employ his aid against these lusts by fervent prayer, and to draw nigh to him by true Repentance and Faith; and he will draw nigh to them by his grace, blessing, and help; see Zach. 1. 3. Mal. 3. 7. He advises them, to cleanse their hands, which were full of violence, and extortions; and to purify their hearts, which were fill'd with malice, and envy; that is, to look to the reforming both of their inward and outward man. And those of them especially should take care of this, who have been double-minded, and have had their hearts as it were divided between God and the world.

Lastly, he exhorts these envious, proud, ambitious, covetous persons, to exercise a deep penitential mourning before the Lord for their sins; and to turn their carnal rejoicing in their possessions, into weeping, and mourning at the sad apprehension of the approaching judgments, and to humble themselves in the sight of God, deprecating his displeasure, and earnestly imploring his pardon in Christs name, that so he may, by giving them a sense of his pardoning mercy, raise up their hearts again, and revive and comfort them. From Ver. 5, to 11.

(c) By Spirit, we understand here the Spirit of God, because that phrase, the Spirit which dwelleth in us, is most properly, and most usually applied to the Spirit of God, who is given to us, that he may dwell in us, Rom. 8. 9, 11. 1 Cor. 3. 15.

An putatis quod inaniter Scriptura dicat, Ad invidiam concupiscit Spiritus, qui habitat in vobis! Quæ verba quidam deducta esse arbitrantur ex Num. 11. 29. Dixit autem Moyses illis, Au invidios mei causæ? O si daretur, totum populum Jethoe prophetas esse! q. d. communis est ille Spiritus, qui in utroque nostrum, & in illis Dei servus habitat. Immeritò igitur illis prophetantibus, (Eldad & Medad), invidios; quia sine omni invidiâ ego expecto, ut omnes & singuli in populo, Spiritu Dei instructi, prophetare possint. Ad hypothetici ergo ad thesin prægreditur Apollolus, & eromaticè ait, Ad invidiam concupiscit spiritus qui habitat in vobis? Quâ interrogatione idem sensu exprimitur, quod in paraphrasi verborum Moysi dictum modò est. Glass.

Cap. 4. v. 5. Ego de Spiritu Dei accipio, & interrogativè lego hanc sententiam. Probare vult Apollolus, ex quo invident non regi eos Dei Spiritu, quoniam ipse alter fideles instituit. Negat Jacobus regnare Dei Spiritum ubi viget pravæ cupiditates, quæ nos ad mutuum contentiorem irritant. Calv.

10. He comes now to dissuade them from another sin, and that is detraction, or speaking evil of one another. For he tells them, he that detracts from, or censures his Brother, detracts from the Law, and judges, or condemns the Law, which commands us to love our Brother, and condemneth rash judging, Lev. 19. 16. Mt. 7. 1. He therefore that judgeth his Brother, is not an obedient observer of the Law, but foolishly arrogates to himself, as it were, a power to judg and controut the Law, as if it had forbidden some things without just cause. But they are to know, there is but one Law-giver, who can give Laws to the Conscience, who is God the Lord, (IIa. 33. 22.); into whose

place, they arrogantly put themselves, who rashly judge their Neighbour, and consequently condemn his Law, that forbids it. Now he tells them, this Law giveth is the only Judge, who hath power to save those that obey him, and to destroy those that resist him. What is man therefore, that he should dare to usurp his office by judging his Brother.

11. Having reprehended those that contemned the Law, he now comes to reprove those that contemned providence, promising to themselves a long time in this world, and an happy accomplishment of their carnal projects, without any sense or apprehension of their own frailty, or the sudden strokes of God. He therefore here personates them, and gives an accurate representation of their thoughts, showing how vain their peremptory carnal confidence of success in their affairs, is, seeing no man can foresee, what will be on the morrow; our life being like a vapour appearing for a little time, and oft times on the sudden vanishing away. Therefore there should be a continual acknowledgment of divine providence in their hearts, and such an outward profession of it in their words, as may distinguish them from profane men, who have no sense thereof. But you, says he, glory in these your insolent boastings, and presumptions, by which you openly publish the wicked stupidity of your hearts. And for you, that are Christians, to be guilty of this, (who have received so much light, and knowledge, to the contrary), this will render you the more inexcusable, and make you more liable to punishment than that account. From Ver. 12, to the end.

Chap. 5.

12. He now sharply reprehends the carnal rich men among them, and denounces the judgment of God against them, for their Injustice, Intemperance, and Cruelty. He bids them, weep and bowl in contemplation of the calamities that hung over their heads, which they could not escape, except they seriously repented. He tells them they had hoarded up riches, viz. Corn, Wine, and Oyl, and such like perishable commodities, till they were corrupted; and had laid up Garments, that is, Silks, wearing Clothes, and Linnen, and such kind of Wares till they were moth-eaten. Their Gold and Silver, they let lye useles by them, and as it were, canker and rust in their Chests; and their Garments they suffered to be moth-eaten, rather than they would employ those their riches to good uses. And he tells them, this moth, and this rust will at the day of Judgment be witnesses against them, and of their avarice and covetousness. And these witnesses shall be turned into tortures, after the last Judgment, when they shall be punished in Hell, wherein their miserable souls, and bodies, shall be preyed on by worms, as by fire; and these cutting reflections upon the rust and moth, will be bitter and terrible, and gnaw upon their Consciences with a sharp and bitter anguish. And that he may further intimate their folly, he tells them, they had hoarded and heaped up wealth against the last days, viz. those scattering and fatal days to the Jewish Commonwealth, which were now approaching. All that treasure which with so much wrong to others, and violation of their Consciences, they had heaped together, was but heaped up for the Spoiler, and the violence of the Romans. And that he may further aggravate their heinous guiltiness, he tells them, that they were not only inhumane to the poor, and backward to help them, but they were oppressors of them, and that oppression of their poor servants, and labourers in defrauding them of their wages, cried for vengeance against them, in the ears of the Lord of Hosts; see Deut. 24. 14, 15. But this was not all, he tells them, of another crime they were guilty of, viz. their sensuality, charging them for living like luxurious Gluttons (a), making every day a Festival (b), or a day of slaughter, wherein many Beasts were killed for Sacrifice and Food, and a great part of which was reserved for the use of the worshipper, which he was to carry home, and eat with his friends; see Prov. 17. 1. Prov. 7. 14. Lastly, He reproves them, for their tyrannical and oppressing cruelty,

(a) Ennitire corda, significat indulgere sibi, non modo ad naturæ fatietatem, sed quantum fert cupiditas. (b) Ita vos pavitis quotidie sicut fieri solent in diebus solenniorum conviviorum polli victimas carnifices. Grot. Ut in die festo in quo solent mactari victimæ in epulum. Vatabl.

living like luxurious Gluttons (a), making every day a Festival (b), or a day of slaughter, wherein many Beasts were killed for Sacrifice and Food, and a great part of which was reserved for the use of the worshipper, which he was to carry home, and eat with his friends; see Prov. 17. 1. Prov. 7. 14. Lastly, He reproves them, for their tyrannical and oppressing cruelty,

in procuring, by their power and authority, the condemnation and destruction of the Jew (c), they not resisting them, nor having any means to defend themselves against their violence (d). From Ver. 1, to 7.

(c) Taxatur hic crudelitas divitum in pauperes.

quod eos in iudicio iniquè opprimerent. Quæ expressio Metaphoricè mors dicitur, quod ut iis vitam acerbissimam redderent. Iustum autem vocat non Christum (iustum nam est) ut alii expendant, sed pauperes innocentes, justitie addictos, per knallagen numeri usitatum, Isa. 3. 11. 1 Tim. 1. 9. ut in illo exemplo: Romanus fratio vester. Genua.

(d) v. 6. Non resistitur vobis] i. e. licetis pro arbitrio nec quisquam vobis resistit.

13. Having thus shewed, how the wicked rich men shall be punished for their wickedness, and oppression; he comes now to comfort the poor faithful Brethren that were oppressed by them, and to exhort them to exercise patience under their sufferings, not Christi should come to execute vengeance on the odious Jews in the destruction of their City Joh. 21. 22. This he presses from the examples of the husbandmen waiting for the fruit of the earth, and from his patient expiring, in order to that, both the showrs that come in the Seed-time to sit the ground, and for those that come before Harvest, or Reaping, to plump the Corn. So, he tells them, they should be patient, and encourage their hearts, because that Coming of Christ before mentioned, was near at hand. He further exhorts them, not only to bear those injuries patiently, which they receiv'd from wicked rich men, but those also which they suffered from divers of their Brethren, who together with them did profess the holy Faith. He advises them, that they should not in a gloaming (e) manner require vengeance against them from the hand of God, but forgive them; otherwise they had great reason to expect to be judged, and punished by Christ the Judge, whose coming was so nigh, that they might as it were say, He was at the gate. And that he may yet further persuade them to patience, he sets before them, the example of the Prophets, who, though dear to God, and employed to speak to the people from him, (and so might seem selfred under the buckler of their special Commission), yet were exercised with many and sharp afflictions; and therefore, why should they promise themselves freedom and exemption? He assures them, that himself, and the other Apostles, did them and look upon those, as blessed persons, who did patiently bear those trials and afflictions, the Lord was pleased to exercise them with. And to confirm what he had said, he sets before them the instance of Job, who having patiently endured very sore afflictions, at last God made a very gracious end with him, giving him double to all that he had lost, Job 42. 10. From whence it appears, that God is far from despising us in our afflictions, and that he is a God of tender bowels and compassions. From Ver. 7, to 12.

(e) ut speretis eorum.

14. In the next place, he seriously exhorts them from rash and unnecessary swearing, or swearing by Creatures, which (it seems) was too common among the Jews at that time. He forbids them to use any unlawful or unnecessary Oath; but in their ordinary converse, barely to affirm, or deny, without adding any Oath thereto, lest they bring upon themselves the judgment (f) of God. Ver. 12.

v. 12. πρὸ ἀδύνατον] Quæ valde cavendum est dicere soleamus cavenda ante omnia.

ὁμοῦ ἀφ' ἑαυτῶν. Alia exemplaria habent ἢ αὐτὸ ἐπὶ ὑπόθεσιν πᾶσι. Ne in simulationem incidatis; quia multum utentes juramentis, multa mentiuntur. Receptissima lectio est, ἢ αὐτὸ ἐπὶ ἑαυτῶν, i. e. κατ' ἑαυτῶν, ne in condemnationem incidatis. Iridl.

15. He comes now to direct them, how to behave themselves, both in an afflicted and in a prosperous condition, and especially in time of prayer. In affliction, he tells them, their duty is to cry; in prosperity, their duty is giving of thanks, or singing to Gods praise. And when any of them are sick, he advises them, to send for the

\* v. 13. ἠδουμά τις? the effect is put for the state, gladness for prosperity, which is wont to make the heart glad and merry.

Elders

(g) The term *Elder* is given to all the Offices and Administrations in the Church, from the Apostle to the Deacon.

(h) Hoc intelligendum est de iis Senioribus, qui temporario illo sanctorum dono erant praediti, sicut praecipit Christus, Mat. 10. 8. *infirmos curate*; & Apostoli paruerunt, Mar. 6. 13. & *uxerunt oleo multos infirmos, & curarunt*, & 1. Cor. 12. 18. *Posuit Deus in Ecclesia, primum Apostolos, &c. dona sanctorum, & v. 30. Num omnes habent donum sanctorum?* q. d. *minime.* *Cor. 12. 18.*

\* *Oleum apud Hebraeos divinam gratiam significabat.*

of the sick person. He further adds, that if any special sin hath drawn down this disease upon this sick person, it shall, upon the earnest prayers of the Elders, and the Repentance, and Faith of the sick person, be remitted; so that his disease shall be removed. Therefore he advises them, in such cases, to connect their sins one to another, that they might more particularly, and pertinently pray one for another, mutually succouring one another by their counsel, and prayers, under the wounds and burdens of Conscience, that so both the wounds of their Consciences, and the maladies of their bodies may be healed. And for their encouragement, he tells them, that the effectual fervent (i) prayer of a righteous man availeth much, that is, the prayer wrought, and excited in him by the Spirit of God, and which proceeds from the vehemency of an earnest spirit, and fervent affections. This he further proves to them, by instancing in Elias, who was a man subject to like passions with us; and if he obtained so much of God by prayer, that he shut and opened the Heavens\*, that is, the Clouds, [see Luc. 4. 25. Deut. 11. 17.], surely our fervent prayers shall not be in vain. From Ver. 13, to 19.

(i) *Genius*  
*εὐεργετικόν.*

\* 'Tis true we have no such thing in the History

(which we have at large, 1 King. 17. & 18. ch.) that he prayed it might not rain. The Scripture only expresseth, that he foretold a drought. But it seems, the worship of Baal being every where received in that kingdom, extorted from that good man, (so full of zeal for God), an earnest prayer to the Lord for drought, as a punishment upon that wicked people: by which judgment the people being corrected, he prayed again for rain, and obtain'd it, 1 King. 18. 42. For 'tis usual in Scripture to give us the substance of an history in one place, and in another the circumstances of it. See 2 Tim. 3. 8. Psal. 105: 11. Heb. 12, 21.

Lustly, From Prayer, he passes to another Christian office, viz. Admonition, exhorting them, to do what they can to reduce and convert an erring Brother, viz. that errs either in Faith or Manners; whereby they will be instruments in Gods hand of saving a soul from eternal death; and procure that God may cover and hide his sins, that is, remove them out of the sight of his justice (k), and not impute them to his condemnation. From Ver. 19, to the end.

(k) *Peccata sic velantur ut in iudicio non revelentur.*

## SECT. VI.

THE *Philippians* about this time, send *Epaphroditus*, one of their Teachers, to *Rome*, to visit *Paul*, and to carry him some moneys which they had gathered for his maintenance. He being come, joined himself to the Apostle, both as an Helper, and a fellow-Soldier in the cause of Christ. Whilst he was there, he fell into a grievous sickness, so that he was nigh unto death. See *Philip. 2. 25, 26, 27, 30.* and *Philip. 4. 10, 14, 18.*

## SECT. VII.

PAUL being now aged, and still a Prisoner, converts, and gains to Christ, *Onesimus*, a Servant that had run away from his Master *Philemon*, at *Colosse*. By which *Onesimus*, he writes an Epistle to *Philemon* at *Colosse*, a City not far from *Laodicea* in *Phrygia*.

The occasion of the Epistle was this. *Philemon*, one of the *Colossian* Pastors, had a Servant, (*Onesimus* by name), who not abiding his Masters service any longer, watched his time, and ran away; and as it seems, did not run away empty, but also purloined something. Having run up and down from place to place, at last, by the special providence of God, he comes to *Rome*, where now *Paul* was a Prisoner for Christ, and preached the Gospel in bonds. Among other Fish, that that great Fisher of men caught, with the spreading Net of the Gospel, this poor fugitive was one; who being converted, and brought to a saving-knowledge of Christ, he for some time ministr'd to *Paul* in Prison. But the Apostle, because he was another mans servant, (and particularly, his dear friend *Philemon's*), and of right belonged to him, being his lawful possession, and as it were his money, (as the Law speaks, *Exod. 21. 21.*), he would not detain him from him, without his free consent. He therefore sends him back to his Master, earnestly desiring him to pardon him, and to receive him into favour again. And because the Holy Ghost in this matter gives a remarkable instance of Gods free-grace to sinners; and intimates our duty towards those that are penitent, therefore, for the perpetual edification of the Church, he would have this be received among the other Canonical Epistles.



The Epistle to Philemon.

In the Epistle there are three parts,

1. The Preface.
2. The Matter of the Epistle.
3. The Conclusion.

**I**N the Preface, the Apostle joins his Brother Timothy with him, as one that concurred with him in his request to Philemon.

He also salutes Apphia, (probably the Wife of Philemon), and Archippus, one of the Pastors of the Church, [Col. 4. 17.], whom he calls, his fellow-Soldier in the spiritual warfare of the Gospel. He salutes also the Saints in Philemon's Family. To all these, he wishes abundance of grace and peace from God the Father, the Fountain of all Blessings; and from Jesus the Mediator, who is the Conduit-pipe, by whom they are conveyed. And in the first place, he tells them, how he rejoiced and blessed God for the report he heard of his Faith in Christ, and love to all his Saints; and he daily prayed for him, that his liberality, and readiness to communicate to such as are in want, being a fruit of his Faith, and springing from it, might be an effectual means to induce others to take notice of, and acknowledge (to the praise of God) those good things that were in him, and his Family; namely, their kindness and love towards Christ\*, and his Members. And he assures him, he was much comforted by the report of that great Love and Charity of his, whereby the bowels of the poor Saints were refreshed. From Ver. 1, to 8.

\* εἰς Χριστόν.

2. He comes to the Matter of the Epistle, in which he requests Philemon to take Onesimus his fugitive Servant into favour again; whom he had, during his imprisonment, through the assistance of grace, converted to Christ. He tells him, that though he might by virtue of his Apostleship received from Christ, in-join him, and other Christians, what he judged convenient; yet he rather chose to request this of him, upon the score of love; and he doubted not, but that he would do that for Paul now aged, and in bonds for Christ, which he understood would be acceptable unto him. He intreats him therefore, to receive Onesimus again, whom (since his conversion) he loved as if he were his own Son. I acknowledge, says he, that formerly, Onesimus was not Onesimus, that is, profitable to thee, as his name signifies; but now he will approve himself a useful and diligent servant to thee, as he hath been to me. Therefore I have sent him back again to thee, and intreat thee to receive him, as my own bowels, that is, to entertain him with all kindness, as one very dearly beloved by me. Indeed I would gladly have kept him here still with me, that he might have done all those good offices and services for me, (while I am here in Prison for the cause of Christ), which I know thou wouldst willingly do, if thou wert here. But without thy consent I would not do it, that thy kindness in affording him to me, may be perfectly free, and not, as it were, extorted from thee. And for his leaving of thee so injuriously, thou oughtest to pass that over, because there may come great advantage to thee thereby. For it seems, he was by the special providence of God permitted thus to run away from thee, for a little while, that by the conversion wrought on him, (to which his flight gave occasion), he might be an useful Servant to thee afterwards, all his life long\*. Receive him

\* εἰς τὸν Χριστόν  
ita hic detum  
quomodo a-  
pud Horati-  
um servus a-  
termin.

him therefore now, not as a Servant only, but more than so, receive him as a faithful Brother in Christ, and as one that is very dear to me, and therefore he ought to be much more so to thee, and that not only in respect of those outward and bodily services which he may perform for thee, but because he believes in Christ. If therefore thou account me thy companion in the Faith, and in the Ministry of the Word; deny me not this request, but receive Onesimus as thou wouldst do my self, if I should come unto thee. If thou hast sustained any loss by him, or if he owe thee any thing, put that on my account. I hereby engage to thee, under my own hand, that I will satisfy thee for it. Yet I may tell thee, it is easier more to me (being converted by my Ministry) than all this amounts to; I say, thou owest to me (under God) thy conversion, and so oughtest to look upon me as a prime instrument of thy eternal well-being, and salvation. Therefore (dear Brother) let me obtain this kindness from thee (for the Lords sake), which will much rejoice me; yea indeed, in a matter so agreeable to the mind of the Lord, refuse not to refresh my bowels, and comfort me. I have written to thee, being confident thou wilt hearken to me, and grant me my request, yea that thou wilt show more favour to Onesimus than I have desired of thee.

To Conclude, I am in hope\*, that through your prayers, and the intercessions of other Christians for me, I shall be delivered out of these bonds, and shall be going to you again. Therefore prepare me a lodging against that time. My Companions here salute thee. The grace of Jesus Christ (both as to the effect, and sense of it) reside in your souls and spirits\*. Amen. From Ver. 18, to the end.

\* Spes Pauli hoc loco non nititur revelatione divina, sed precibus angelium; quarum exaultationis, eventus probabilis quidem erat, sed incertus. vii. Phil. 2. 24. Gomarus.

\* See Gal. 6. 16.

S E C T.

## SECT. VIII.

**E**paphroditus having now recovered his health, and being to return to the *Philippians*, by him *Paul* in his own and *Timothy's* name writes an Epistle to them. For having understood by *Epaphroditus* their spiritual state and condition, he thought fit to write to them, (which he does in a most affectionate manner).

1. To confirm them in the Faith, and to prevent their being offended at his sufferings for the Gospel.
  2. To encourage them to walk worthy of the Gospel, especially in *unity*, and *lowliness of mind*.
  3. To warn them against *seducers* who mingled works with Faith in the matter of Justification.
  4. To quicken them to divers Christian duties.
- And Lastly, To Testify his exceeding thankfulness to them for the relief they had now sent him.

In the Epistle there are these three parts,

1. The Preface.
2. The Body of the Epistle.
3. The Conclusion.

**I**N the Preface, He joins Timothy with him in this his address, because he was his Companion, when he came formerly to them, and had assisted in the instructing of them, and was a person much valued by them. He tells them, that they both sent this Epistle to all the Saints that compos'd the Church at Philippi, (who were called to believe in Christ, and by their union with him derived grace and holiness from him), and in particular to the Pastors and Overseers of their Church, and to the Deacons, that is, such who being join'd to the Pastors were to inspect the manners of the Church-members, and to serve the Church in taking care of the poor. To all these he wishes abundance of grace and peace, from God the Father, who is the Fountain

and Source of all grace and spiritual blessings, and from Jesus Christ the Mediator, by whose merits and intercession we obtain them. Ver. 1, 2.

2. He comes to the body of the Epistle, wherein in the first place, that he might shew, how dear they were unto him, he informs them, that when ever they came to his remembrance, especially in prayer, he could not but bless God for them, and make mention of them with joy. The reasons of which were,
  1. That they had been brought to a participation of the Gospel, (whereby they were brought into fellowship with Christ and his Church), and they had

\* Potest bifariam accipi hoc nomen vel pro *Ministris* & *caritatibus Pauperum*, vel pro *Senioribus* qui constituuntur ad mores regendos. *Calo* in loc.

been constant in the profession of it from the first day of their vocation even until now. 2. Because he was confident, that God who had begun a work of grace in them would carry it on, and perfect it more and more until the day (a) wherein Christ shall come, and take them to himself out of this world. 3. He shews, that it was but reasonable, that he should have this good opinion and hope of them, for he had them in his heart, and remembered (b) them both in his bonds, and all his suffering, for the defence and maintenance of the Gospel, as those that were ready to suffer for Christ as he was (c): And therefore solemnly protests, that he bears a most entire love (d) and affection to them, wrought in him by Christ, and such as is like unto that (as to its fervency and sincerity) which Christ Jesus himself bears to those that are his members. And he earnestly prays that their love to God, and to one another, may more and more abound, together with a more full knowledge of spiritual things, and a sense (e) and taste of Gods love in Christ towards themselves. And that they may be endued with a spirit of discerning, and be able to try things that differ, and discern truth from error, good from evil, and may chuse and approve that which is most excellent; and further, that they may be sincere and walk inoffensively, till the day of Christ, in which he shall take them to himself out of this world. And Lastly, that they may be full of good works, and may bring forth all those fruits of righteousness, which spring from Faith in Christ, and tend to the glory of God, as their main aim and end. From Ver. 3, to

Ver. 12.

3. He removes the scandal they might take at his present sufferings, which he shews, tended rather to the furtherance than the hinderance of the Gospel.

For first, his bonds for Christ were famous in Nero's Court, and several other places in and near Rome, and people inquiring into the cause of his sufferings did learn somewhat of Christ and the Gospel by that means.

2. Many of the Brethren in the Ministry of Christ, having heard of his constancy under his sufferings, were encouraged to shake off all fear, and to preach Christ more boldly than ever. This true, he acknowledges, that some did preach Christ out of a spirit of envy \* against him, envying the success God gave to his ministry, and endeavoured to get that glory to themselves, and to draw people from approving him, to applaud them; supposing to gall and grieve him thereby. And some preached Christ out of a pious intent, desiring sincerely to maintain, and confirm what he had preached, and out of true love to Christ, and to himself his prisoner, knowing that Christ had appointed him an Apostle, and that for the defence of the Gospel he now lay in prison. Yet notwithstanding by both ways, Christ was preached and made known; by some in pretence, by others in truth, and that was it which comforted him and made him rejoice.

3. These afflictions he met with, he was confident would tend to the furtherance of his salvation, through the help of their prayers, and the supply of grace from the Spirit of Christ. And (he tells them) he trusts, that according to his former expectation and hope, no terror should ever make him ashamed to own the truth of Christ, but with all boldness he should avow it, and that Christ should be magnified by him in the body, whether his life be further prolonged, or should be magnified by martyrdom. For the case stood thus with him, If he lived, Christ should be the scope of his life, and he intended to live to his service; if

Nnnn

(a) Usque in diem mortis vestrae, qui à Christo visitabimini, & particulare iudicium sustinebitis. *Dionys. Carthusianus* in loc.

(b) *Labere in cordis hoc loco significat habere in memoria.* A Lap. (c) Ego opinor sensum esse, Eum ipso ubique etiam in vinculis suis, totaque illa confessione, in animo inculpato habere, ut pote suos contortas gratiae Christi, aut contrates in Christo. *Flac. Iby.*

(d) *ὡς ἐκρωσθὸς οὐκ ἐκρωσθία.* ἐκρωσθὸν Phivorin. Sic 2 Cor. 9. 14. ἐκρωσθὸν οὐκ ἐκρωσθία. Beza vertit, maximo amore voc. completentium.

(e) *Ἰψα vocat affectionem animi: addidit. Ipsi Christi ut declarat hunc affectum esse pietatis, non humanum.* *Erasm.*

In i. e. instar viscerum h. e. amoris visceralis Iesu Christi.

(e) *ἰν πᾶσι διδόνον* ἀιδονος est experientia interior animae, seu interioris Spiritus Sancti testimonium de gratia & adoptionem ad salutem, de quo Rom. 5. 1, 5. & c. 8. 16, 17. *Clas.*

\* *p* obabile est, hos contentiosos predicatores fuisse Christianos oriundos ex Iudeis, sed ambitiosos mercenarios, improbos, utpote qui Pauli æmulii ex evangelio non illud quoniam suam gloriam & lucrum quaerebant. Tales luerunt illi contra quos agit Paulus, 2 Cor. 11.

be

(d) Mihi enim Christus est, & in vita & in morte, lucrum: ut sit ellipsis vocis κατά προ κατά τὸ ἴδιον, & κατά τὸ ἀπολαύειν.

(e) τίς ἀναλίσσει pro ἀναλίσσει, seu ἀναλίσθηται, dissolvi, ut vulg. vertit. Sed potest activa significatio commode retineri. Cupio ἀναλίσσει migrare ad Christum.

(f) καὶ τὸ τεροδοξὸν δὲ. Scio me hoc sperare.

be dyed, death would be an unspeakable advantage to him (d) but if he lived longer in this mortal body, he foresaw this would be the fruit of his labours, viz. The gaining of Souls to Christ. Yet what to Christ be known not. For he was in a strait, whether he should dye to dye (e), and be with Christ, which was bitter for him; or to live longer, which was more needful for them. And being satisfied of the great need they had of him, and the benefit they might reap from

his life, he tells them, that this is the thing that he is sure he desires; and hopes, and upon probable conjecture was confident (f) of, that he should yet be permitted to live, and to pass some part of his life among them, for the furtherance of their Faith, and augmentation of their joy and comfort, that they might have more abundant matter of rejoicing in Christ, having received a new proof of his power, and good-will towards them, in delivering him, their Apostle, from death, and sending him to them again. From Ver. 12, to 27.

4. He exhorts them, that whatever should befall him, they would mind their duty, and behave themselves as becometh the Gospel, ordering their conversation according to the Precepts of Christ, and jointly contending the best they can, with perfect unity, and joint steadfastness of mind, to maintain and defend the Faith of Christ, which would be matter of great joy to him, whether he came and saw it, (as he had be should), or only heard of it, being absent. And whatever opposition or persecutions they met with in this course, he bids them not suffer themselves to be discouraged or affrighted at them, seeing they were great signs, that their adversaries (who brought them upon them) were in the way of perdition, and that they who suffered such things patiently for Christ's sake, and the Gospel, were in the way of salvation; they provided distraction to their adversaries, but through Gods gracious disposing, they should promote their salvation.

And this should further encourage them, that as grace to believe in Christ, so also grace to suffer courageously for him and his truth, was a part of Christs purchase for them, and for his sake given unto them: And hereby they had communion and co-partnership with him (their Apostle) in afflictions, who suffered many hard things at Philippi, and elsewhere, as they themselves had seen, and at this present suffered bonds at Rome. From Ver. 27, to the end.

Chap. 2

5. He comes now to exhort these Philippians to unity and concord among themselves; and that he might more effectually persuade them therunto, he conjures them that if ever they had found any consolation in Christ, if any comfort of mutual love, if any fellowship with God by the communication of the graces of his Spirit, if they had any pity or compassion on him, a Prisoner for Christ; He entreats and objects them by all these, and as they would give proof of all these, that to all the other matter of rejoicing which he had concerning them, they would add this also, (and so make his joy complete), namely, to live in unity among themselves, having as it were the same mind and judgment, the same will and affections, and minding and carrying on the same design. He exhorts them, not to do any thing out of opposition or contention one against another, nor out of vain glory or ambition; but to carry themselves with all humility and lowliness of mind, as if they had every one a better opinion of anothers wisdom, and goodness than of his own; and to this end they should not look so intently on those gifts and abilities which they discern in themselves, but with all, and much rather, should consider the gifts and abilities of others more eminent than themselves. And if they would but esteem others more, and themselves less, this would tend to frame their minds to humility. And that he might press them effectually to the practice of this virtue, he sets before them the example

of

of Christ, who being from all eternity true God, and being in the form, that is, having the form or essence of God, and the natural properties of the Deity, so that he thought it an encroachment or usurpation to reckon himself in equality with his Father, (the same glory and majesty justly belonging to him); yet did He empty himself of that divine glory, which before he had, not by ceasing to be what he was, but by assuming something to himself which before he had not, to wit, the humane Nature. In which respect, being now God-man and Man-diator, he is less than the Father, Joh. 14. 28. And therefore on this account he emptied himself, and divested himself of the Robes of his Majesty, and from being Lord of all, he became and humbled himself to the condition of an ordinary man, yea of a servant; and He was made in the likeness of man, that is, like to one of us in the essential parts of humane Nature, to wit, of Soul and body; and was found in fashion as a man, the truth and reality of his humane Nature being evidently known unto those who did converse with him, by the fashion and proportion of his body, and the whole train of his carriage and actions. And besides the humbling himself thus low in his incarnation, he humbled himself yet lower afterwards, even to suffer the vilest and most cruel death, (which was in use among the Romans, and inflicted only on their Slaves), to wit, the death of the Cross. And because he humbled himself so low, God hath highly exalted him in his Resurrection, Ascension, and placing him at his right hand in Heaven; and hath given him a Name, that is, hath exalted him to a Dignity which is above all other Names and Dignities, to wit, he hath made him King and Head of his Church, and given him all power in Heaven and Earth, and installed him in the possession and administration of his heavenly Kingdom, (wherein his divine Majesty, which had been eclipsed before, doth now shine forth in full glory), and hath appointed that the divine honour, due to God only, should be given to him, (Compare Isa 47. 23 with Rom. 14. 10, 11.), and that all reasonable Creatures, in whatsoever place of the created World they be, whether in Heaven, Earth, or Hell; yea and all men which are dead and in the graves, should at the Resurrection, and day of Judgment, worship him as the true God, and express and testify their subjection to him, (some willingly, others by constraint), when they come to stand at his Tribunal, to receive their doom; and that all Nations and people should confess Christ crucified to be Lord and Judge of the World, acknowledging his dominion and sovereignty, and that to the honour of the Father, who hath sent him, and who will be glorified in the glory of his Son. Therefore seeing Christ thus humbled himself, to make peace for lost man with God, and afterwards was highly exalted by God, and crown'd with glory; so proportionably may they expect to be exalted and rewarded by God, if they humble themselves, that they may maintain and preserve the Churches peace and concord. From Ver. 1, to 12.

6. He exhorts them, that they would still show themselves obedient to his Precepts and not only as they had done \* when he was present with them, but now much more in his absence, that it may appear, that love to the truths of Christ sway'd them, and not any other respect. And particularly, he exhorts them to work out their own salvation with fear and trembling, that is, with a conscientiously and diligently to practise all those means that God hath appointed for the accomplishing their salvation, shaking off security, and carnal confidence, and not trusting in their own strength and power, but humbly imploring the assistance of Gods grace. For 'tis he alone who works in us both to will that which is good, and enable us to perform it. And because the nature of man, (as 'tis now corrupt) is prone to murmur against the providence of God, and to dispute his will and command, He exhorts them, to do all their actions so as those that do acquiesce in the good will of God, and to take heed of it

\* Ut per terrestres homines in terra, vivi; sic per factos mortuos, qui in terra conditi sunt, intelliguntur. Alii per factos vivos, homines intelligent, quod infernus illi potissimum puniendus sit delinatus, Mat. 25. 41. unde ab ejus ingressu adeo abhorrent, Luc. 8. 31. Gomar.

\* v. 12. Si non magis more in his absence, that it may appear, that love to the truths of Christ sway'd them, and not any other respect. And particularly, he exhorts them to work out their own salvation with fear and trembling, that is, with a conscientiously and diligently to practise all those means that God hath appointed for the accomplishing their salvation, shaking off security, and carnal confidence, and not trusting in their own strength and power, but humbly imploring the assistance of Gods grace. For 'tis he alone who works in us both to will that which is good, and enable us to perform it. And because the nature of man, (as 'tis now corrupt) is prone to murmur against the providence of God, and to dispute his will and command, He exhorts them, to do all their actions so as those that do acquiesce in the good will of God, and to take heed of it

and



it was, that he had for *ſake* Friends, Country, and all things that could be dear to him in this World, when he firſt betook himſelf to the preaching of the Goſpel, and ſtill counted them as dung, in compariſon of gaining the favour of Chriſt, and of being found at the day of Judgment ingrafted into him by Faith, and a real member of him, and one that did not rely on his own rightcoulineſs, ( ſuch as men endeavour to acquire by the obſervation of the Commandments of the Law ), but on that rightcoulineſs which men are made partakers of by Faith, when they believe in Chriſt, and which reſults from his active and paſſive obedience, and which God freely and graciously imputes to all true believers for their Juſtification. And he intimates, how eaſily he could bear thoſe fore-mentioned Liſes for an experimental knowledge and uſe of Chriſts grace working in him; particularly, that he might feel in himſelf, that power whereby Chriſt was raiſed from death to life; raiſing him daily more and more to newneſs of life, and that he might taſte the comfort that ariſeth from fellowſhip with him in his ſufferings, ſuffering for him and with him in his myſtical Body, ( Col. 1. 24. ), being made thereby conformable to his death, by mortifying inward corruptions, and bearing the Croſs for him. And he tells them, he ſhall not grudge at that, if he may by any means ( though with ſome difficulty ), attain unto the reſurrection of the dead \*, that is, unto that perfection of holineſs, which accompanies and attends the reſurrection of the juſt, 1 Theſ. 4. 14. He acknowledg'd he had not as yet attained to that degree of holineſs, nor look'd upon himſelf as already perfect, or as one that had already won the prize and rich reward, which is given at the end of the race. But he was in his Chriſtian race, and purſued after that prize with great deſire and diligence, and hop'd aſſuredly to obtain it, not by his own ſtrength, but by the aſſiſtance of Chriſt, who for that end laid hold on him, ( as he was in the way going to Daulcalus to perſecute the Chriſtians ), and eſpecially call'd and converted him, and brought him into the way of Salvation. He ſays again, that he dare not affirm, that he had attained to the ſtate of perfection, but he was as the Racer running his race, not caſting his eye back, or being ſatisfied with what he had done, or with ſo much of the way as he had overcome, but ſtretching as hard as he could to get the goal, or end of the race, that ſo he may obtain the prize, viz. the prize of eternal Glory, which ſhall be given to them to whom God vouchſafes that high favour eſpecially to call them to a participation of the merits and rightcoulineſs of his Son Jeſus Chriſt. From Ver. 4. to 15.

10. He exhorts thoſe who were more grown Chriſtians, ( and being compar'd with others leſs knowing, might be called perfect ), to agree, and be alike minded in his propoſed Doctrine, namely, to renounce all carnal concupiſcences, and to reſt in Chriſts Rightcoulineſs alone, and by virtue derived from him, to labour to grow daily more and more in grace and holineſs. And if any among them, being ſeduc'd by falſe Teachers, were of a contrary mind in ſome things, ( as namely, that the Ceremonial Law was not wholly abrogated, &c. ), he gives ground of hope ( c ), that God ( who had brought them to the knowledge of the Goſpel ) would reclaim them from this their error, and diſcover unto them the danger of it. However he exhorts all lovers of truth and peace among them to an orderly walking, according to the rule of the Scriptures, in thoſe things wherein they were agreed, preſerving mutual love, and avoiding ſtrife rents and diſſentions. He exhorts them alſo, to be followers of him, and to obſerve thoſe that did ſo, taking them for their patterns and examples. For he tells them, there were many falſe Teachers who walk'd otherwiſe, whoſe example was not to be followed; of whom he had often warn'd them, and could not but now again ( though with grief of heart ) acquaint them, that by their preſſing, beſides Faith in Chriſt, the obſervation of the Levitical Ceremonies, and the works of the Law, as neceſſary to Salvation, they undermin'd the Doctrine of the Croſs, and really oppos'd the virtue, power, and merit of Chriſts paſſion, [ ſee Gal. 5. 2. ]. But the end of thoſe Impollors, without repentance, be ſhew'd, will be very ſad, who

\* a Metonymy of the Subject for the Adjunct.

\* *Teſtibus* ] appellat in rous divinis optime verſatos, ut 1 Cor. 2. 6. & 14. 20. ( c ) Loquitur pro ſpe quam ex prioribus conceptam. Sic & Gal. 5. 10.

mind'd nothing ſo much as pleaſing their ſenſual appetites ( d ), boaiſing of thoſe things whereof they ought to be aſhamed, ( viz. their corrupting the Goſpel ), ( d ) Quorum *Dens venter* ] id pro Deo habemus cui omnia cauſa omnia lacrimis. Vid. Eph. 5. 5. \* v. 21. Corrupta ſing. per plur. From Ver. 15, to the end.

11. He comes now, towards the cloſe of his Epistle, to exhort them to the practice of ſeveral Chriſtian virtues. And, 1. having teſtified how affectionately he lov'd them, and how much he deſir'd and long'd after their ſpiritual welfare, ( and how their Faith and Converſion was matter of great joy and comfort unto him, yea the crown and honour of his Miniſtry ); he exhorts them, ( in the general ), to continue and ſtand faſt in the Doctrine of Chriſt, according as he had taught them.

2. He particularly exhorts Euodias and Syntyche, two eminent women in that Church, ( who, as it ſeems, in ſome matters relating to Religion diſagreed ), to concord and agreement between themſelves, it being a thing very agreeable to the will of the Lord. And he intreats one that was ſometime his fellow-labourer in that Church, to help thoſe fore-mentioned women to accord their difference, and to agree; and he rather becauſe they had been uſeful to him, ( in their places ), whilſt he was preaching the Goſpel, and planting a Church there; \* as Clement, and ſome other private Chriſtians had alſo been, whom he judged to be truly gracious perſons, and ſuch as were to be reckon'd in the number of Gods Elect ( a ), they giving ſuch evident ſigns and teſtimonies thereof.

3. He exhorts them, To rejoice in Chriſt at all times, and in all conditions, raiſing up their hearts to a due conſideration of his excellencies and benefits, and ſeeking upon the ſenſe and ſweetneſs of them. For a Believer hath always ground of rejoicing in Chriſt, though not in the world, nor in himſelf.

4. He exhorts them, To exerciſe moderation, equity, and mildneſs, in their dealings with all men, becauſe the Lord is nigh and preſent to judge all our actions, and his coming to judgment is not far off, at which time he will render to every one according to their works.

5. He exhorts them, To beware of anxious, heart-cutting, diſtruſtful care about worldly things, or the ſucceſs of what they undertake in their lawful callings; and for prevention of that, to diſburden all their cares and troubles into the boſom of the Lord, by humble prayer, not forgetting alſo to praife him for all his benefits. And that, he tells them, is the way to have that ſweet peace, which is wrought by the Spirit of God, to dwell in their hearts, ( which none can conceive who have not experienced and felt, and thoſe who have, cannot ſufficiently expreſs it ), which will ( through the aſſiſtance of Chriſt ) guard and keep them from being overcome with inordinate cares, or ſuch paſſions as the apprehenſion of Liſes and injuries uſually ſtir up in men.

6. He exhorts them, that whatever things had truth, candor, and ſincerity ſhining in them; whatever things were honeſt, juſt, pure, and of good report; whatever virtues, or praiſe-worthy qualities they obſerv'd among thoſe, with whom they convers'd: they ſhould ſeriouſly think of them, and propoſe them to themſelves, for their imitation.

And laſtly, That all thoſe things which he himſelf had by his Doctrine and Life commended unto them, they ſhould carefully obſerve and imitate, and ſo they might expect, that the God of peace would be with them with his gracious bleſſing. From Ver. 1. to 10.

Chap. 4.

\* See Act. 18. 26. Rom. 16. 3. ( a ) Quod dicitur nomina illorum eſſe Scripta in libro vite, metaphorice eſt a rebus humanis ad Deum tranſlata quod ſignificatur illos computari inter filios Dei, & haredes vite aeternae.

12. He declares, how much he rejoiced, even with a motion of spiritual joy wrought in him by Christ, that their liberality towards him (which seem'd to have been for some time in the decay) had now receiv'd and flourish'd again. But he readily excuses their delay herein, which he assures himself proceed'd, not from want of love to him, but of an opportunity of sending to him. Yet he would not have them think, that he rejoiced so much in their bounty towards him, because he could not bear want, or a strait condition. For he had learn'd, (being instructed by the Spirit of God), in whatever state he was therewith to be content. He could contentedly bear a low condition: Yet the plenty their liberality had furnish'd him with, he could make use of to the glory of God. He could do all these things, which consist in the exercise of Christian moderation under a prosperous condition, and of patience and contentation under an adverse condition, through Christ enabling of him. However they had done well in finding him that supply by Epaphroditus, when he was in some straits, and thereby testifying by their Christian commiseration, that they shared with him in his afflictions and sufferings for Christ. And he acknowledges, that this was no new thing in them: For after he had finish'd his first preaching of the Gospel among them, and was departing out of their Country, they were so mindful of him as to send him contributions; and having receiv'd of him spiritual things, they were willing to communicate to him some of their temporals, which no other Church but they had then done. Nay, when he was at Thessalonica, and since he came thence, more than once, they made a Collection, and sent it to him. Yet he would not have them think, that he thus commended them, because he desir'd to draw something more from them, but he desir'd that their Faith might be still more and more productive of such good fruits, as liberality was; which God would recompence at the day of judgment, and the benefit whereof would redound to themselves, though not of merit, yet of grace. He tells them, that he had receiv'd all that they had sent him by Epaphroditus, and the sum he acknowledges was large, and made him full and to abound, and hereby they had done an acceptable service to God, and which under the Gospel he accepts, and receiveth in the place both of Incense, and Sacrifice, which were offer'd under the Law. And they will have no reason to repent of this their liberality. For God who looks on it as given to him, is able and willing to supply all their wants, and that not for any merit of theirs, but out of his own rich and glorious grace, which he dispenses through the merits and intercession of his Son Christ Jesus. Now unto this glorions God, who is the Father of all true Believers in Christ, he desires all honour and glory may be ascribed for ever and ever, Amen. From Ver. 10, to 21,

He concludes with Salutations, and particularly sends Salutations to them from the Saints in Nero's house, some of his Servants, and Courtiers (it seems) being Converts, and Christians. He shuts up all with his Apostolical Benediction. From Ver. 21, to the end.

SECT.

## SECT. IX.

ABOUT this time, the Apostle, by Onesimus and Tychicus, sent also an Epistle to the Colossians, whom he had never seen, [Col. 2. 1.], they having been instructed in the Doctrine of Christ by Epaphras [Col. 1. 7. 8.], whom they had now sent to visit and comfort Paul, (as the Philippians had sent Epaphroditus), who it seems was now become Paul's fellow-prisoner; see Philem. v. 23. The Apostle understanding by Epaphras, how things went with them, and what was the present state and condition of their Church, and how they were infested with false Teachers of two sorts, viz. with some, who being converted out of Judaism to embrace the Faith of Christ, sought to impose upon them Circumcision, and certain Rites of the Ceremonial Law, abolished by Christ. And, 2ly, with others, who being converted from Gentilism, yet obtuded upon them their Philosophical Speculations with some of their Heathenish Practices, as worshipping Angels, and other superstitious Observances, grounded only upon humane Authority and Tradition: The Apostle therefore being desirous to establish them in the true Doctrine of the Gospel, taught them by Epaphras, against all impostures of false Teachers whatsoever, and to incite them to the study and practice of Holiness, both in the general, and in the special duties that concern the particular conditions of men, he writes this Epistle to them.

In the Epistle there are these three parts,

The Epistle to Colossians.

1. The Preface.
2. The Body of the Epistle.
3. The Conclusion.

1. THE Preface in which joining Timothy with him, (whom he calls his Brother in the ministry of Christ), he directs this Epistle to the Saints and faithful, who being implanted into Christ by Faith, composed the Church at Colosse: wishing them abundance of grace and peace from God the Father, the Fountain of all blessings; and from Jesus Christ the Conduit-pipe, through whom they are convey'd. And in the first place, he tells them, that himself and Timothy, since they heard of their conversion, did give solemn thanks to God for it, and for their Faith in Christ, and sincere love to all the Saints, and did remember them continually in their prayers. And they rejoic'd that they persever'd in that course, being thereunto mov'd by the hope for reward (a) of glory reserved for them in heaven, which was first made known unto them, and the hope thereof wrought in them by the word of

(a) v. 5. Spe hic ponitur pro rebus operatis, quemadmodum fides (sape capitur pro) ipsi rebus que creduntur. Dovesant.

Pppp

trust,

truth, that is, the Gospel, which Gospel was come unto them, (being preached to them by Epaphras), as the same was preached by the Apostles in the most eminent places of the World (b. [ see Rom. 1. 8. Mat. 24. 14. ], and it brought forth the good fruits of a holy life among others, as it had done among them, ever since they came to have a true and effectual sense and knowledge of the good will and grace of God, which he hath manifested and revealed there- remember, that they were brought to the knowledge of this Gospel by Epaphras, who had faithfully discharged his duty towards them, and also had given him an account of their truly spiritual \*, and Christian love, and affection unto himself. Having thus shewed, how he praised God for them, he mentions now how he prayed for them, viz. that they might be filled with the knowledge of Gods will, and furnished with all

\* v. 8. Charitatem ejus auctor est Spiritus sanctus, & quæ manat à corde Spirituali, i. e. renovato & regenerato. Dav.

wisdom requisite for a clear discerning, and knowledge of all the mysteries of Christianity, and with spiritual order and wisdom, wrought in them by the Spirit of God, to order, and regulate their lives according to the rules of it, Phil. 1. 9. That their conversation might be such as is worthy of the Lord,

\* Ut per omnia Deo placeatis, verbis, operibus, etiam & opinionibus.

aiming in all things to please him \*, being fruitful in good works, and growing more and more in the saving knowledge of God. Lastly, he prays, that such a measure of heavenly strength may be vouchsafed to them, out of the rich treasury of Gods glorious power, that they may be able to bear any afflictions, or persecutions they shall meet with in their Christian course, and that not only patiently, but cheerfully. From Ver. 1, to 12.

2. He comes now to the Body of the Epistle, and being to enter upon a summary declaration of the Doctrine of Salvation, he begins with a solemn thanksgiving to God the Father, who by regeneration, and true conversion, doth make all true Believers meet and fit to partake of Heaven, the bright, and glorious, and joyful inheritance of the Saints. He further explains, How God doth this, namely, by drawing them (by effectual vocation) out of the corrupt state of nature, and set them under the rule of Satan the Prince of darkness (who ruleth by sin in the Children of disobedience), and translating them into a state of grace, under the government of Christ. In whom they have redemption from sin, Satan, and death, by virtue of a price paid by him to the Fathers justice, when he suffered on the Cross; one principal part of which redemption, is the remission of all their sins. And intending more fully to describe Christ, and to shew, That he is true God, and so a most perfect, and an all-sufficient Redeemer. He first, speaks of the dignity of his person, declaring, that he is the Image of the invisible God, both as he is his eternal Son, of the same Essence with the Father [ Heb. 1. 3. ], and also as he is God manifested in the flesh [ 1 Tim. 3. 16. ], by whom the invisible God doth manifest his glorious wisdom, power, and mercy. In the next place, he shews, that he is the first born \* of every Creature, as being from all eternity begotten of the Father, before any Creature was made or created, and his Lord and Heir of all the Creatures, as the first born was among his brethren, Gen. 49. 3.

\* Primogenitus omnis creaturæ ] h. e. Principes, & Dominus præsummionum creaturarum. Deceptæ appellatio ex d. descriptione. Legit d. gnitatis primogenituræ, Gen. 4. 3. Aliquid ad alicuiam ex Patre generi ionem referunt. Primogenitus omnis creaturæ, h. e. Prout a parte generis quædam ultra creaturæ ferretur: non autem omnem creaturam significat, simpliciter æternum est. Phil. 2. 2. Glass.

(c) v. 14. Et dicitur idem vult quod dicitur

and the manifestation of his divine power and glory. And he is not only before all

all Creatures, and their Creator, but also (together with the Father and the Holy Ghost) their Upholder, and powerful Preserver. 5. He comes now to describe Christ in relation to his Church, declaring that he is the Head of that spiritual Body, and by him the Church being called, it hath its beginning and original from him. And further, to set out the dignity of his person, he declares, that he is the first-born \* of the dead: that is, the most excellent person that ever rose from the dead, and the first and only one who rose by his own power, and the first who rose from death to immortal life, and who by virtue of his resurrection, will raise again to life all his members. So that justly he hath the pre-eminence

\* Primogenitus ex mortuis ] h. e. præstantissimus inter omnes qui resurgunt ex mortuis. Ut primogenitus in V. T. erat princeps fratrum suorum.

above all, and (by all Titles) the right of Dominion and Rule over all, [ see Rom. 14. 9. ]. And further, that he may prove that Christ is an all sufficient Saviour, he shews, that it was the Fathers will, that this our Redeemer should be a person filled with all graces, both of the Godhead dwelling in him ( see ch. 2. 9. ), and of grace and merit [ Joh. 1. 14. 16. Joh. 3. 34 ], that he might be perfectly furnished to perform that great work of mediation, and to reconcile all things both in Heaven and Earth unto a provoked God. ( which he hath appointed to be reconcil'd ), by the merit of his death and passion, whether they be blessed mens Spirits already gathered into heavenly glory, or believers here yet living upon the Earth. For seeing by sin, Heaven and Earth were set at variance, it was the Fathers will, by him, to make peace, not only betwixt God and man, but also betwixt the Angels (d) in Heaven, as (b) the Devils on Earth. And what he had spoken in the general, concerning Christ our work of reconciliation; he now applies particularly to the believing Christians, telling them, that though before their conversion they were at Strangers unto God, yet as Enemies, such as did hate God, and were hated of him ( because their minds were set on evil works ), yet now Christ had reconciled them unto God, by taking on him a true humane Body of flesh and blood, like unto ours in all things, sin only excepted, and by suffering death in it; and all this that they might be presented pure and holy \* before God, and free from all guilt and sin, at the last day. From Ver. 12, to 23.

\* The word Holy doth here signify pure, clean, & from all spot or sin.

3. He tells them, if they expected to be thus presented holy and unblemish before God at the last day, they must continually and justly adhere to the Doctrine of the Gospel, not quitting their hope of eternal life and glory, which was begotten in them by it; which Gospel they had been preached unto them by Epaphras, and was no other than that which at Christs command was taught through

(c) v. 23. To every Creature ] that is, to some of all sorts of men, not in Judea only, but among the Gentiles. compare Mar. 16. 15. with Mar. 28. 19. Illi Synecdoche generis hyperbolica.

the World (c) by the Apostles, and which he himself was called by God to preach among the Gentiles. And as for his sufferings, he sheweth, that he had no reason to be scandalized at them, for he himself underwent them joyfully, considering that they tended to the good and benefit of the Colossians, namely, to confirm them in the Doctrine of the Gospel, and to encourage them to suffer for it, if called to it, and also because thereby he filled up the measure and share of those sufferings allotted to be suffered by him in his Body, ( as a member of Christ and in conforming to him ), which are appointed by the dispensation of God, and remain to be suffered and undergone by Christ mystical, namely, the Church; which sufferings and afflictions of particular members redound to the great benefit of the whole Church, and tend to edifie them in patience, and to confirm them in the truth; of which Church, he tells them, he was called to be a Minister by the appointment of God, and chiefly among the Gentiles, ( of whom himself & his brethren were a part and his commission to extended them ), that God by his Ministry might fulfill his word of prophesy, and promise of calling the Gentiles in the days of the Gospel, [ see Isa. 65. 1. Zach. 2. 11. ]. Now the subject matter of this Gospel, ( whereof he was appointed a Minister ), he shews, was in sum-

past a mystery, and in all former ages and generations hid, (from the Gentiles simply, from the Jews comparatively), being kept under dark shadows, and mystical representations [Rom. 16. 26.], but now was clearly manifested and revealed to the holy Apostles, and by them to the faithful. And to them God is pleas'd to manifest the exceeding great and glorious excellency of this mystery, which is, Christ preached among (1) the Gentiles,

(f) *in vobis, inter vos. Ingens oraculum Dei patuit, cum Christus, i. e. Doctrina Christi, Gentibus sonuit in spem vite eterne. Est ergo hic duplex metonymia. Christum pro Doctrina Christi: Et spes pro causa spei. Gr.*

and through whom, hope of pardon and bliss is vouchsafed to them. And this Christ, says he, we preach, exhorting and teaching every man that will hear, whether he be Jew or Gentile, (with all the spiritual wisdom afforded to us) to believe in Him, that being pardoned through his merits, and received by his Spirit, we may present them before the Judgment Seat of God perfectly righteous in him. And in this work, he tells them, he faithfully labour'd and travel'd, having found great and corroborating strength from God, carrying him on in it. From Ver. 23, to the end.

## Chap. 2.

4. Having thus declared the Doctrine delivered to them to be true, and perswaded them to continue steadfast in it; he now comes to shew them, that they ought to avoid all corrupt Doctrines contrary thereunto, which false Teachers would obtrude upon them. And in the first place, he desires they should know what great care and sollicitude he had for them in his mind, and how he strove in his prayers with God, not only for those Churches which he himself had planted, and among whom he had familiarly conversed, but for them also, though not converted by him, and their neighbor Church of Laodicea, (to whom he willeth his Epistle should be read, ch. 4. 16.), and for all other Churches who had never seen his face. And his great desire and endeavour was, that their hearts might be comforted, and encouraged against all the troubles they met with, and that they might be knit together by the bond of love, as the members of the natural body are by the nerves and sinews, that so instructing and edifying one another, they might attain to a large measure of certain and assur'd knowledge and understanding, in the mystery of the Gospel, which may justly be call'd the mystery of God, being hid from the eye of natural reason, and made known only by him, and in which God is reveal'd and manifested to be the Father of Christ, and Christ to be the eternal Son of God. In which mystery (a), or divine

(a) *v. 3. in quo mysterio.*

revelation concerning God the Father and Christ, all the treasures of wisdom, and knowledge (to wit, that are necessary to salvation) are hid, and wrapt up. And this he testifieth unto them, to prevent their seducement by false Teachers, who by false arguments, and insinuating persuasions sought to beguile them. And he was the more solicitous concerning them, because though he was absent from them in the body, yet he was present with them in Spirit, that is, not in bare conceit or phantasie or affection only, but so as he was well acquainted with their state, and had knowledg of their affairs (either through the information of Epaphras, or through extraordinary revelation, [see 2 King. 5. 26.]), and rejoic'd exceedingly to see and behold, in the apprehension and vision of his mind, the good order and government of their Church, and the steadfastness of their Faith in Christ, which he would gladly have them continue in. He exhorts them, therefore, that as they had received the true Doctrine of Christ Jesus our Lord and Saviour, taught them by Epaphras, and had embraced him by Faith, so they would constantly adhere to that Doctrine (b), conforming their lives thereunto, and endeavouring to walk worthily of Christ, being like trees well and deeply rooted in him, or like a house firmly built on him, as the only sure foundation,

(b) *In hac Doctrina permanent, quia hac recepti, Ipse Christus Dominus recipiatur. Daven.*

that being established and settled in the Faith, (as they had been taught), they might grow in that grace with thanksgiving to God for so great and wonderful mercy of revealing his Son to them. From Ver. 1, to 8.

5. He comes now to caution them against those things whereby seducers sought to draw them away from Christ; and those he reduces to three heads. 1. The Speculations of the Gentilish Philosophy. 2. The Traditions of Men. 3. The Rudiments of the World. 1. He cautions them, to take heed lest any make a prey of them, and seduce them from the sound Doctrine of Christ, by amming them with the sublime speculations of their mysterious Philosophy, which flies as high as Angels and Intelligences; and teaches (though very fallaciously) that they are Mediators between God and man; and so ought to be the objects of humane adoration, [see v. 18. 2ly, He cautions them against walking after the Traditions of Men, that is, the superstitious Rites invented by men, and obtruded as parts of Divine Worship, having no authority from the Word of God, nor other warrant than Antiquity, Custom, or Humane Institution. 3. He warns them, to take heed of them, who would persuade them, to observe Circumcision, and the Levitical Rites, which were Rudiments, or Elements (-) fitted for the infancy of the Church, and by which God thought fit to instruct the former Ages of the World [Gal. 4. 3.], and his people under the Old Testament; the following of which things, he tells them, was not according to the Institution or Injunction of Christ, but did draw away the heart from him. He shews them, that Christ alone is a most perfect Sacrifice; for in his person the fulness of the Godhead dwelleth bodily, that is, personally, and substantially, in opposition to the Shadows and Types of the Old Testament. For God is said, in the Old Testament, to dwell in the Tabernacle, Ark of the Covenant, and Temple, as in the Shadows and Figures of Christ's humane Nature, which he was to take on him, in the fulness of time; which he having now taken on him, God now dwells in the same, really, personally, and substantially, with all his fulness; so that 'tis folly to seek salvation any where else but in him alone. 2. He acquaints them, that all that are united to him by Faith, are compleat in him, as having from him all things necessary to Salvation. 3. He declares, that He is above all Principalities and Powers, that is, all the holy Angels, (whom God doth execute many great and mighty works, as it were, by Princes and Potentates), as being their Head and Lord, and upholding and ruling them as his Creatures. And they being his Servants, and so our fellow-servants, ought not to be worshipp'd by us, [see Rev. 22. 8, 9.], nor are they Mediators between God and us; that being an honour due to him only who is their Head, [1 Tim. 2. 5.]. From Ver. 8, to 11.

\* See Mr. Meles Apostolice of the latter times.

(c) Sic Davenant in loc. Elementa mundi, v. 8. h. e. rudimenta in prisca Ecclesia Judaice.

6. He begins here by a Figure call'd Hysteresis, to oppose himself against the third sort of errors, which he had caution'd them against, v. 8. namely, urging the Mosaicall Rites, and Elements of the former Ages of the World, as necessary to salvation.

And first, He answers an Objection which he foresaw the Colossians might make against what he had before said. He had said, v. 10. Believers were compleat in Christ. But possibly they might say, That some Teachers among them taught them, That they, being Gentiles, and wanting Circumcision, were unclear, and so not perfect in Christ.

The Apostle answers, that they, being Believers, and united to Christ, need not be outwardly Circumcised; for they had by him, the thing signified by Circumcision, namely, the spiritual Circumcision of the heart, which consists in casting off, and putting away the body of manifold sins, form'd, and compell'd of our innate corruption, whereof particular sins are the members. And the means of this their renovation is Baptism, (which succeeds in the place of Circumcision), and which (as it was anciently administr'd to adult and grown persons) was a clear representation of the death, burial, and resurrection of Christ, and by proportion represented also how Christians ought to dye into sin, and rise unto newness of life. Which new life they live by Faith in Christ, and that Faith, God who raised Jesus Christ from the dead, works in them by his own Spirit.



Spirit. He uses also another Argument against the necessity of Circumcision, namely, that when they, in the time of their natural state and condition, were dead in sin, and without Circumcision in their Flesh, (as being Gentiles, Eph. 2. 11.), God had quicken'd them, as he did Christ, infusing into them the new life of grace, and giving them a right to the life of Glory, having pardon'd all their sins, both original and actual, freely for his sake, upon their believing in him. Yea Christ hath by his death, blotted out, and abolished the hand-writing of the Ordinances, and those Legal Ceremonial Injunctions, touching Circumcision, and the observation of Days, and several Walkings, and Sacrifices, Eph. 2. 15. in the observance of which, the Jews testified against themselves, their own guiltiness and liableness to punishment. For, by killing a Beast they testified they deserved to dye themselves. But now Christ, having by his death

(d) Chirographum τῶν δογμα-  
σῶν: pro iis dogmatibus quod in  
decretis positum erat. Nonnulli re-  
ferunt ad præscripta Judæica (quo-  
rum caput erat Circumcisio) seu ad  
Legales Ceremonias, cum continua  
illarum repetitio nihil aliud fuerit,  
quam perpetua peccatorum confessio,  
Heb. 10. 1, 2, 3, 4.

justified the Justice of God for our sins, hath thereby cancell'd those Ordinances (d) which testified our guiltiness, and bound us over, and declar'd us liable to wrath and vengeance. Now seeing the debt is paid, and the obligation to wrath which we were under, (by reason of our sins) cancell'd, to revoke this hand-writing of ordinances, (which testified so much against us), and to seek to bring it in force again, as false Teachers labour'd to do, (by urging Circumcision, and the Legal Observances), must needs be, not only a great folly, but very pernicious. Nay further, Christ by his death hath not only cancell'd this hand-writing that was against us, and taken it out of the way, and nailed to his Cross, but thereby also hath vanquish'd, and disarm'd his and our enemies, the Devil, and all the powers of Hell, and hath carried them, as it were, in triumph, and made a show of them openly, making them a spectacle of shame and scorn in the eyes of God and good Angels, as the Roman Generals us'd in their Triumphs to have their Captives carried disarm'd, and bound, after their Triumphal Chariots. From Ver. 8, to 16.

He draws now a Conclusion from the former Argument, namely, That seeing the Ceremonial Law was abolished, therefore none should presume to condemn them, or lay sin to their charge, for using any of the Meats or Drinks prohibited by that Law, or for not observing the Jewish Festivals, whether anniversary, or monthly, or weekly, or to wit, the Seventh-day-Sabbath. If any did so, they should not regard their censures. For these things were but shadows (e) of good things to come, and were to remain only untill the coming of Christ, who is the truth, body, and substance of them. Some of them pointed at Moral Sanctity, this Christ in his own person clearly taught

(e) Ceremonia fuerunt umbra  
rerum futurarum, cujus umbræ cor-  
pus, h. e. complementum adumbra-  
tum, est Christus.

and perfectly fulfill'd; some pointed at the expiation of sin, and this Christ truly wrought by his active and passive obedience; some signified that eternal Rest which true Believers shall partake of hereafter. 'Tis not imaginable, that those Seducers, the Apostle here bends himself against, ever pleaded for or strove to maintain the Christian-Sabbath, the first day of the week. Therefore 'tis not probable, that in opposing them, he should implead that day. Besides, the Sabbaths, here mentioned, were a shadow of things to come, whereas the Lords day is a memorial of some thing past, namely, the glorious Resurrection of Christ. The old Seventh day Sabbath might shadow out something of Christ; and the Ancients generally understood it, to shadow out his Rest that day in the grave\*. So that the Apostles Argument runs thus, Seeing the Ceremonial Ordinances were but shadows and representations of good things to come, and to last only till Christ came; to observe them now under the Gospel, is in effect to say, That Christ the body, or substance is not yet come. Ver. 16, 16.

\* Concerning the morality of the Christian-Sabbath, see the body, or substance is not yet come. Ver. 16, 16.

7. He comes now to argue against the first sort of those errors he mention'd, v. 8. namely, worshipping of Angels, which tended to make Christians lose the reward (f) provided for them in Heaven, by departing out of the way leading thither, though they that persuad'd them into it, cover'd their error with a plausible show of humility, pretending, it was presumption to go to God without the mediation of those excellent Creatures. But thereby they boldly intrud (g) into things they knew nothing of, being vainly puff'd up with a conceit of their own corrupt minds. He shows, that these Angel-worshippers do not acknowledg Christ for the Head of the Church while they apply themselves to Angels to be their Mediators to God; whereas He alone doth discharge the office of the Head, completely giving life, and growth to his whole Church, and to every member thereof. Which members being furnish'd with spiritual life from him, and knit to him, and to one another by the nerves and sinews of one common Spirit, they grow and encrease with such an encrease of grace, and holiness, as is from God and tends to his glory. From Ver. 18, to 20.

(f) ἡ μισθὸς ὧν ἐὰν καταβραβεύω-  
νται.  
Nemo velit vos culpabiles reddere.  
Let no man arrogate to himself  
an impetuous power over you, to de-  
termine what he pleases, as the Bra-  
zeus were wont in the Olympick  
Games. Nemo vos καταβραβεύτω  
pro libidine.  
(g) Penetrans in ea quæ non vi-  
dit, i. e. quæ non novit, jus sibi fa-  
ciens loquendi de incognitis.

8. He argues now against the second sort of errors which he mention'd, v. 8. namely, superstitious Rites, humane Traditions, and Doctrines of men. His Argument against them is to this purpose, that seeing they professed in their Bap- tism to be spiritually dead with Christ, and to be freed by his death from the Levitical Ordinances, [those Rudiments or Elements appointed by God to instruct the former World], why should they submit to superstitious Rites and Ordinances (of the like kind) invented by men? Could they think, that God would abrogate the Ceremonies of his own Institution, that men might appoint theirs? Why as if they lived in the Old World, should they be under the Decrees and Traditions of men, which draw them to the Observation of things of the like nature? And be particularly instances, in one of those Traditions, or injunctions, namely, concerning abstinence from meats. Touch not, taste not, handle not, that is, such or such meats; whereas all kind of meats are appointed by God for the use of men, and are to perish in the using. Those observances, he acknowledg'd, were set off with a specious show of wisdom, as if they were voluntary services, and free will offerings to God, giving him more than he required. They had also a show of Humility, and submissive obedience to the Injunctions of Superiors. Lastly, they had a show of Mortification, and Austerity to the body; they that practis'd them, not seeming to have those things in any esteem, which God hath made for the necessary satisfying of nature, but rather despising them. From Ver. 20, to the end.

Capellus, sic  
παράσπονδον.  
[ὅτι ἐν τῷ  
τῶν ἐχθρῶν]

μᾶλλον δὲ ἀτιμάζοντες τὰ πρὸς πληροσύνῃ σαρκὸς.]  
Culpat apostolus quod honorem Corpori nullum habeant, ad carnis exploitationem, h. e. ad fa-  
tietatem necessarium, quemadmodum cum jejuniis, & aliis modis, superstitiosis se affligunt. Gomar.

9. Having thus dispatched the Doctrinal part of his Epistle, he comes now to the Practical. And in the first place, he gives some general exhortations, such as concern all Believers, and thus some special, which belong to certain and particular conditions of men.

And first, Seeing they were risen with Christ, as he had intimated, v. 12, 13. of ch. 2. he exhorts them, that they should set their affections on things above, and that, because Christ their Head was above. And further, they had in their Baptism professed themselves dead to Sin and the World, and therefore ought really so to be, and to have their thoughts often upon their eternal life and bliss, which though it was hid from the eyes of the World, yet it was reserved for them in Heaven, (where Christ was), in the safe keeping of God, [see

CHAP. 3.  
1 Pet.

1 Pet. 1, 4, 5: ] And when Christ, who is the Author and Procureur of this blissful and eternal life for them, shall appear to judge the World, then they shall appear also with him in glory. Next, he prisseth them, particularly, To mortifie their corrupt Lusts, such as Uncleannets, inordinate Affection, evil Concupiscence, and Covetousness, which he calls Idolatry, because it draweth away our Love, Truth, and Joy from God, and placeth them upon Wealth and Riches. These Lusts, he sheweth, are the severall Members \*

\* Those Lusts may be called Members, because the Reason and Will of corrupt man doth produce Operations by them as the Body doth by the Member.

of the Body of Sin; and are said to be upon the earth, because they draw the Soul down towards the earth, and are exercised upon earthly things as their proper Objects. Now that he might further press them to a serious endeavour to mortifie these Lusts, he tells them, that the wrath of God, with its dreadful effects, cometh upon those who go on contumaciously and impatiently in such ways. And they should remember how they themselves formerly li'd in those sinful courses when they were moved and led by such vile affections, and therefore now they ought more carefully to mortifie them. 2. He exhorts them, to put away from them, that is, to mortifie their more spiritual Corruptions, influencing in anger, wrath, malice, (sins of the heart), and disgracefull contumelious speaking against their Neighbours, as also all filthy communication, and lying, or saying, or suggesting any false thing, to the injury of others, which are sins of the Tongue. This he urges from the present spiritual estate of all true Believers among them, who had (as they profess'd in their Baptism) begun to put off (a) the old man, that is, the corruption of Nature, with manifold actual transgressions proceeding therefrom; and put on the new man, that is, new and spiritual qualities, whereby their corrupt Nature is renewed, being illuminated with a saving and transforming knowledge, and so conform'd to the Image of God, in such a manner, that in this new man, as in a Glass, Gods Will'dom, Righteousness, and Holiness may be clearly seen and discovered. And let any should think, that God regards not this inward spiritual renovation, but accepts men according to their external privileges and conditions, he tells them, that now under the Gospel, neither the having of those things helps, nor does the want of them hinder any man, but whatsoever believers in Christ, and is renewed by his Spirit, is accepted of God; He being an All sufficient Saviour to all such, and that in all respects whatsoever. From Ver. 1, to 12.

(a) There were many Ceremonies in Baptism, us'd in the Primitive Church, viz. Putting off old Cloaths, dressing in water so as to seem to be buried in it, putting on new Cloaths at their coming out, to which Paul alludes in several places, as Ch. 2. 11. 2. Col. 3, 9, 10. Rom. 6, 4, 5. Thordike of the Rights of the Church, ch. 4.

regards not this inward spiritual renovation, but accepts men according to their external privileges and conditions, he tells them, that now under the Gospel, neither the having of those things helps, nor does the want of them hinder any man, but whatsoever believers in Christ, and is renewed by his Spirit, is accepted of God; He being an All sufficient Saviour to all such, and that in all respects whatsoever. From Ver. 1, to 12.

10. Having ended his exhortation to mortification, and putting off the old man, he comes now to exhort them, That as they had begun to put on the new, so they would put on all the parts and particular virtues belonging thereunto, as became such as were selected from the World, and effectually called to the knowledge of Christ, and to believe in him. And the excellent virtues, he exhorts them to put on, are these, namely, bowels of mercy, kindness, humbleness of mind, meekness, long suffering, forbearance, and freely forgiving one another, (if any of them have just cause of complaint against another), even as Christ hath freely forgiven them. And above all these graces before-mention'd, he exhorts them, especially to put on Charity, which is the most perfect bond \*

\* Charitas, vinculum perfectissimum, animosum, conjugens. (b) Et quecct being all members of one body, under one head, Christ Jesus. And that they may the better entertain and continue this peace among themselves, he exhorts them, to be thankful one to another for the benefits they receive'd one from another; and to cherish inclinations in themselves, not only of requiring, but of conferring benefits. And seeing 'tis the word of Christ, or the Doctrine of the

the Scriptures, that teaches them all these divine Lessons; he advises them to read it diligently, and frequently to meditate on it, that it may dwell in them richly and copiously, and that they may be furnished thereby with all true and sound wisdom; so that their minds and hearts being filled with those divine documents, they may be able to instruct and admonish one another, and stir up one another's affections, by singing of these holy Psalms, Hymns, and Spiritual Songs, therein contained; or compos'd agreeably therunto, by the direction of the Spirit of God. Yet they must be careful they sing with affections rightly compos'd (according to the measure of grace given them) that they may praise and glorifie God, not with their mouths only, but with their hearts. Lastly, He sheweth up this Discourse with giving them one general Rule, viz. That what our business they enterprize or enter upon, whether it be by way of speech, or action, they should do it with invocation and calling upon God in the Name of Christ; through whose mediation also they should render praises to God (our gracious Father in Christ) for any success afforded to them in any of their businesses, and for all his other mercies also. From Ver. 12, to 18.

11. He comes now to exhort them to the duties that concern particular Relations: 1. He exhorts Wives willingly to submit themselves to their own Husbands (as is comely and decent) in all things lawful and agreeable to the will of the Lord. 2. He enjoins Husbands to love their Wives, and to be as harsh and rigorous towards them in word or deed. 3. He exhorts Children to obey their Parents in all honest and lawful things, agreeable to the word of God (see Eph. 6. 1.); for such obedience is highly pleasing to the Lord. 4. He enjoins Parents to use their authority moderately over their Children, not irritating or exasperating them by too much severity and rigorous dealing. 5. That Servants be obedient in all lawful things to their own Masters (who according to the Laws of men, and in things temporal, belonging to the flesh, or body, have the rule over them, though not over their Consciences); and that they should not do their duties only when their Masters are present (as if they only took care to please them, and look'd no further); but with singleness of heart should shew all fidelity and diligence in their absence also, as those that fear the all-seeing eye of God. And whatever service they do for their Masters, they should do it heartily, and with good will (Eph. 6. 7.), as aiming to please God, and serve him therein, and not only and merely to please and serve their Masters. And if they do so, they may assure themselves, that this their fidelity (being in conjunction with other graces) shall be rewarded with the inheritance of eternal life; because in thus serving their Masters, they serve their Lord and Saviour Jesus Christ; and he takes their service as done to him, and accordingly will give them the reward which he hath promised to all his faithful servants. And if any of them do meet with wrongs, and injuries, and hard usage from their Masters, he tells them (for their comfort) that there is a day coming when their wrongs shall be considered, and they righted, and the Lord will punish the wrong doer, and give him his just desert. For God is a righteous Judge, and there is no respect of persons with him. From Ver. 18, to the end.

Lastly, He exhorts Masters to give to their Servants that which is just and equal, either by strict Law or Contract, or by the Law of Charity; remembering that they have a Master above them in Heaven, to whom they must give an account of their dealings with their Servants. Ver. 1.

11. Having thus finished his Precepts concerning particular Duties, in the close of his Epistle he judg'd it meet to add a few more general Directions that concern all Christians. And, 1. He exhorts them to perseverance, and holding on to prayer, and to watchfulness and fervency therein, and to join thanksgiving thereunto. And in particular, he desires them to pray for him, and Timothy, That God would afford them opportunities, and endue them with a Spirit

spirit of holy boldness and freedom in preaching the mystery of the Gospel, whereof Christ is the subject-matter, and the substance for the publishing of which, he now suffered imprisonment. And more especially he desires them to pray for himself, that whilst he suffered for the Gospel, he might be enabled to make manifest and discover the deep and mysterious doctrine thereof, in such a manner, as was meet and fit, both in respect of the excellency of the Gospel it self; as also in respect of that great trust of the Apostoliship committed unto him. 2. He exhorts them to carry themselves wisely towards the Heathen and Infidels, among whom they lived (who were without the visible Church), and to improve every opportunity of doing them good, and of gaining them to embrace the faith. And particularly, that they labour to order their speech and ordinary conference so, as it may be always gracious, that is, may express some grace that is in the heart of the speaker, and may be apt to work some good in the hearts of the hearers, Eph. 4. 29, and that it be seasoned with the salt of holy and divine wisdom, that they may speak fitly \* and to good purpose upon every occasion, and especially when they shall be questioned concerning the grounds of Christianity. From Ver. 1, to 7.

\* V. 6. εὐλόγη-  
σαν ἑαυτοὺς δίκαι-  
α. Hic infiniti-  
vus est vice  
gerundii: Sci-  
endo quomodo respondere cuique debeatis, nempe de fide interrogati, 1 Pet. 3. 15. Gr.

Beginning now to conclude his Epistle, he tells them, that he had sent Tychicus, his fellow-servant in the Lords work; and Onesimus (one of their own Country or City) to acquaint them with his present condition, and with the state of things in the place where he was, and to inform him of theirs, and to

(b) This Aristarchus being descended of Jewish Parents, and being converted by the Apostle's Ministry, had accompanied him in the most of his journeys, and was taken with him in the tumult at Ephesus; and after that, he accompanied him going into Asia, and was carried Prisoner with him to Rome, and therefore he called him his fellow-prisoner. See of him Acts 19. 29. Acts 20. 4. and 27. 2.

strengthen and comfort them under all their trials. He sends them salutations from Aristarchus (b) a Macedonian, and John Mark, Nephew to Barnabas, touching whom they had received commandments (that is, had been written to), that if he came unto them, they should receive him, and entertain him kindly and respectfully, as a true and faithful servant of Christ. He sends them also salutations from another eminent person with him, namely, Jesus surnamed Justus: These three being descended of Jewish Parents, had been converted to the faith; and being now believing-Christians, and companions of the Apostle in his afflictions, were the only persons of the Jews who assisted him there at Rome in preaching the Gospel (whereby the Kingdom of Christ is set up in the hearts of men), and thereby they did much comfort him. He sends them also salutations from Epaphras, one of their City and Church, who in his prayers did always (c) earnestly and fervently pray for them, that being fully and perfectly instructed in the knowledge of the will of God, they might continue firm in their obedience thereunto. For he could not but bear him this testimony, That he had a very great zeal for them, and for their neighbour-Churches of Laodicea and Hierapolis. He salutes them also from Luke and Demas, He desires these Colossians to salute from him their neighbours of Laodicea, and particularly one Nymphas, an eminent person for piety among them, and his Christian Family, who were so piously instructed, and so orderly governed, that they deserved the name of a little Church. He gives order, That after they have read this Epistle themselves, they should cause it to be sent and read in the Church of the Laodiceans; and that another Epistle written from Laodicea (either from the whole Church, or from their Ministers) unto him, informing him of their case (of which he sent them a Copy) should be read by these Colossians, for the better clearing of some passages in this his Epistle to them; and that they might the better understand upon what occasion he had written some things contained therein. He directs them to admire their Minister Archippus (who in the absence of his Colleague Epaphras, had, as it seems, been somewhat slack),

(c) See Rom. 15. 30.  
2 Cor. 1. 11.

to consider the nature and weight of the Ministerial charge with which he was intrusted by Christ \*, and that he would labour faithfully to discharge all the parts of it. He shuts up this Epistle, telling them, That he sends his salutation to them written with his own hand, that they may be assured that the rest of the Epistle was dictated by himself, though written by his Scribe. He desires them to remember his bonds and imprisonment for the Gospel of Christ; and to encourage themselves to bear the like troubles, for the same cause, if they should be called to it. Lastly, He wishes, the free and undeserved love and favour of God in Christ, with all the fruits and tokens of it, may be their portion. Amen. From Ver. 7, to the end.

\* ἐν κρυψο-  
i. c. διὰ xu-  
πισ. A Chri-  
sti autoritate

## SECT. X.

BY Tychicus also, at the same time, as 'tis probable, He sent an Epistle to the Ephesians. For, having planted a Church at Ephesus, the chief City of Asia the less [Acts 18. 19.], and afterwards for three years together preached and spread abroad the Gospel in that City, and thereabouts [Acts 19.]; and having in his last journey to Jerusalem called together the Elders and Teachers of that Church, and warned them concerning the arising of seducers among them; He thought it needful at this time to write to them, to confirm them in the truth they had receiv'd, and to arm them against such Doctrines as derogated from the Grace of Christ.

In the Epistle there are these three parts, The Epistle to the Ephesians.

1. The Preface.
2. The Body of the Epistle.
3. The Conclusion.

1. IN the Preface he declares he was an Apostle of Christ; thereunto appointed, not by the will of man, but of God. His Epistle he directs to all the faithful at Ephesus, who were essentially call'd to believe in Christ, and justified by his Spirit; heartily wishing unto them abundance of Grace and Peace from God the Father (who is the source and fountain of spiritual blessings); and from Jesus Christ, who is the Conduit-pipe by whom they are convey'd, Ver. 1. 2.

2. He comes to the Body of the Epistle: and his scope being to establish these Ephesians in the sincere Doctrine of the Gospel already received, and to unfold to them the grounds and causes of their salvation, together with the freedom of God's grace in Christ manifested therein; in the first place he falls into a high admiration of the free mercy of God (who is the Father of our Lord Jesus Christ), and solemnly blesses his holy Name for bestowing on Believers all sorts of spiritual blessings and graces, which descend from Heav-

(a) ἐν ἐρεσέσι  
 νος ἐν ἐρεσέσι  
 rebus nempe  
 rebus. Sunt  
 enim res cae-  
 lestes, et in  
 simis sancti  
 adoptari in fi-  
 lios. Knauchb.

ven (a), and which he communicates to them in and through his Son. And the first of these he shews, is this; That he hath in his eternal election, even before the foundation of the world, separated them from other men, and designed to communicate these blessings to them, in and through Christ, to the intent that they should be holy and blameless before men, and sincere as in his sight, living in the exercise of love to God, and one another. I.e. in and through Christ, he hath predestinated them to the adoption of sons, that is, to be his adopted Children, not for any foreseen merit, or preparations of grace in them, but according to his own gratuitous mercy, and the good pleasure of his own will. And all this to the praise of his glorious grace, which is not only the End of his electing them before time, but the Cause: alls that in time he makes them lovely, and fit to be accepted of himself, in and through his beloved Son, in whom they have redemption through his blood shed on the Cross; and the Satisfaction he hath made for them to his Father, hath acquired for them the remission of all their sins. And he hath caused the riches of his grace to abound towards them, in not only sending his Son to make atonement for them, but in revealing the Gospel to them, and thereby imparting that true wisdom (the right knowledge of Himself and his Son unto them) and that spiritual prudence which is requisite to direct them to order their Christian conversation aright. And he hath made known unto them that great mystery and secret of his will (which could not be known, either by Angels or men, before it was revealed) whereby is discovered and manifested what he hath resolved in his eternal Purpose, concerning the way of saving sinners, according to his own good pleasure and free grace. Which secret was then only clearly to be manifested, when that time arriv'd, unto which (according to his wise and admirable disposition) he hath reserved the fulness of his revelations, and the accomplishment of his promises, which he before made. Now one part of this glorious mystery, is this, That sin having made a division between the glorious Angels in heaven, and corrupted men on earth, he hath found out a way to reconcile them by his Son; even as if a Prince that hath sovereignty over two Kingdoms, between which there is war, because one of them is fallen into rebellion whilst the other continues in their obedience, should by pardoning the one, reconcile them, and compose the difference between them, and so form them into one Empire. And having hitherto spoken of Believers in general, he now comes to make application of this his Doctrine, first, to the Jews, and next to the Gentiles. And first he shews, That the Jewish Believers (whereof himself was one) had, in and through Christ, and by virtue of his merit and intercession (not for any merit in themselves) obtained a right to a glorious inheritance in Heaven, being predestinated thereto according to the gracious purpose of God, who worketh all things according to the counsel of his own will, that so his glorious Attributes, (viz. His infinite Wisdom, Goodness, and Mercy) manifested in that work, might be acknowledged and highly praised by them to whom the Gospel was first preached [Mat. 10. 6. Acts 13. 46.], and who were first called, and were the first who trusted or hoped in Christ for salvation, before there were any considerable number of Converts among the Gentiles. 2dly, He shews, that not only believers among the Jews, but the believing Ephethians also, who were Gentiles, had in and through Christ obtained a right to this Heavenly Inheritance, having been brought to believe in Him after the Gospel had been once preached to them. And then they were sealed for the Children of God, not by such an outward seal as Circumcision, but by the renewing and sanctifying work of the Spirit (whom God had graciously promised (b) to give) wrought in their hearts, whereby he imprinteth his image upon them, which is holiness. And the bestowing this his holy Spirit upon them, was an earnest of that heavenly inheritance, the full enjoyment whereof was not to be expected till the last day; at which time, all that are

(b) Spiritus  
 promissionis,  
 qui promissionem  
 Evangelii  
 cordibus  
 obsignat; vel  
 spiritus renovans  
 quem scilicet  
 Deus per  
 prophetas  
 promissit  
 at per Ezek  
 c. 36. 26. Joel  
 2. 28.

are the purchas'd (c) possession, acquisition, and peculiar people of Christ, shall obtain compleat redemption, and their bodies shall be raised up, and united to their souls, and so both soul and body made for ever happy. And Gods end in all this is (as was before mentioned, v. 12.), the praise of his own free and glorious grace. From Vcr. 3, to 15.

(c) ἀγορασθέντων  
 ἡμῶν ἐστὶν κομι-  
 παραρ, acqui-  
 rete.

3. He tells them, That having heard so good a report of their faith in Christ, and love to all the Saints, he could not but give solemn thanks to God on their behalf, and earnestly pray for them; beseeching him who is now known to us by a more glorious title than that of The God of Abraham, even The God of our Lord Jesus Christ (as he is Man and Mediator, and sent by him, John 20. 17.), and the Father of glory; that is, who is in his own nature infinitely glorious, and the Author of all the glory communicated to any of the Creatures (and to whom all honour and glory ought to be ascribed), that he would please to impart unto them that Wisdom, and Revelation of divine mysteries (whereof his Spirit is the Author), that they may attain to a more full and exact knowledge of Christ, and his benefits; and that he would so illuminate their understandings, that they may be capable clearly to discern and apprehend what he hath call'd them to a participation of, and which is as yet only the object of their hope and expectation, viz. the rich and glorious inheritance, which he hath prepared for his Saints in Heaven, and which only they shall be possessors of. And further, that they may be sensible of the greatness of God's Power, which he exerciseth in and towards believers, in regenerating them by his Spirit, and carrying on a work of grace in them (in despite of men and devils) from one degree to another, till grace be swallow'd up in glory: which power, he shews, was no other than that by which he raised Christ from the dead, and set him at his own right hand, in the highest degree of glory next to himself, in heaven, far above all principalities (d) and powers, and all things excellent, and famous, and worthy to be named either in this world, or the world to come; the Father having placed all creatures in a state of subjection unto him, even under his feet, is disposed of as he seeth fit. And over and above all, he hath given him in a special manner to be Head of his Church, which is his body, and his fulness (e), as he is the mystical Head thereof; see 1 Cor. 12. 12. So that he doth not judg himself (in that sense) to be perfected and compleated, till he hath all his members. Lastly, He sheweth, That this Saviour, animating and entwining all the members of his body by his Spirit, perfecteth and compleateth all things in them (gradually) which appertain to their spiritual life, sanctification, and salvation. From Vcr. 15, to the end.

\* ἐπιγνώσις  
 proprie est,  
 major exactio-  
 orq; cognitio

V. 18. Ut scia-  
 tis quam glo-  
 riosam et cla-  
 rioram heredi-  
 tatem illius quam  
 paravit San-  
 ctis.

4. The Apostle now intending to set forth unto these Ephethians the happiness of that condition in which free-grace had placed them; he takes occasion in the first place to shew them the misery of their former Heathen-state before their conversion, they being then spiritually dead in sins and trespasses (with-  
 out any life of grace in them) and walking according to the common sense and customs of the Nations and Gentile-world, and according to the instigation of Satan, who being chief out of the higher Heaven of glory, wanders about now; and exerciseth the power which God permits unto him, in the lower regions of the air, and powerfully works in the children of disobedience. And he shews, that the Jews (a) before their conversion, were equally miserable, having  
 modo comparandam cum ea, quam duxit postea Christianus, sed tamen probiorem quam lui temporis Judæi, Phil. 3. 6. utens figurâ καὶ νόμου; per quam, ea quæ sunt odiosa, facimus nobis communia. Grot.

(d) Nomina sunt Ordinum Ange-  
 licorum, Deo ministrantium in cœle-  
 stibus. Estim. Col. 1. 16. Et, quod  
 infra est Ephes. 8. 10. evincit, aqi  
 hæc de eximisi Angelorum classibus.  
 Grot. Every name] i. e. Every  
 creature however named.

(e) Christus in omnibus creden-  
 tibus implet omnia; mentem luce,  
 voluntatem piis affectibus, corpus ipsum  
 obsequendi facilitate, Grot. Christus  
 datus est Ecclesie caput, & in omni-  
 bus membris, omnia bona, & felicia  
 operatur, & omnia veri Capitis officia  
 perficit.

Chap. 2.

(a) Dicit  
 ἡμετέρας, quan-  
 quam ipse ta-  
 lis non fuerat  
 (vixerat enim  
 vitam non  
 quidem nullo

their conversation among these children of disobedience, and were no less obstinately rebellious against God, than the disobedient Gentiles; fulfilling those lusts which their sensual appetites and passions were pleased with, and were by nature (b) children of wrath,

(b) Non est natura quæ primum a Deo conditi sed quæ sumus per peccatum &c. depravati; vel juxta Augustinum in Joh. 12. Ideo natura filii iræ, quia peccante primo homine vitium pro natura inolevit. Zeger.

even as others; that is, were born, and liv'd, and continued in a damning-condition, as other Heathens did. But God, who is infinitely rich in mercy, without any desert in us to invite him to it, when we were dead in sins, by that power by which he rais'd Christ from the grave, hath quicken'd us, and bestow'd a new spiritual life upon us, yea hath in assured hope rais'd us up from the dead, in Christ our Head, and hath set us with him in Heaven: For He sitting there who is our Head, we are at present not unwisely said to sit there also, and shall infallibly come thither in due time. And God's end in thus graciously working upon the first converted among the Jews, and those since-converted Ephelians; he shew'd, was, that to all succeeding ages he might give an evident proof and example of the exceeding riches of his grace, and that not only for his own glory but for the encouragement of all vile sinners to the end of the world, to seek to him for mercy in and through his Son. He tells these Ephelians therefore, that they ought to be sensible, that their salvation, from the first step to the last, depends on God's free favour and grace in Christ, and not on any desert in themselves. Yet they are so stew'd by grace, that faith is not excluded; this being the hand or instrument whereby we lay hold upon the righteousness and benefits of Christ offer'd to us in the Gospel. And this faith is also the gift of God, as salvation is. Works therefore have no meritorious or causal influence upon our salvation (which all men naturally have a propensity to rely upon), but even our best works are excluded (being effects, not causes of that grace by which we are saved), that all ground of boasting and gloriation may be taken away from men, and all the glory ascrib'd intirely unto God, in and through Jesus Christ. Yet lest any should think that the Apostle, by extolling free-grace, and excluding works from being the cause of our salvation, should seem to depreciate and vilifie works, and a holy life, as altogether unnecessary; he shew'd, they are absolutely required of those that shall be saved; because all true Converts, whether Jews or Gentiles, are God's workmanship, that is, form'd to a new life, and renewed through the interesting meditation of Christ, that they may make conscience of bringing forth good works, to which God hath before prepar'd them (that they should walk in the practice of them), by giving them his holy Spirit, and thereby disposing and fitting their understandings and wills to produce them, and giving them the Rule of good works in his word to guide them. So that, though good works be necessary as fruits, and as the end of regeneration; though they be the way which leadeth to Heaven, and are evidences of our right to salvation; though they are necessary in reference to the peace of our own consciences, and for the edification of others, yet they are not meritorious of salvation. From Vcr. 1, to 11.

5. For the further establishment of these Ephelians in the Doctrine of Free-grace in Christ, he remembers them of their former miserable condition before their conversion, when they were in the flesh, that is in the corruption of Nature, not having so much as Circumcision the sign of God's Covenant [ Gen. 17. 11. ] which the Jews (who were circumcised in their flesh by the hands of men) made use of as a matter of reproach unto them. He remembers them also, that at that time they were so far from having any saving-interest in Christ, that they had not so much as any offer of Christ made to them by the Gospel; they were then aliens from the Commonwealth of Israel, having no union or communion either with the invisible Church of true believers, or with the visible Church of Professors, which was in those times among the

the people of Israel, Pent. 32. 9. They were strangers to the Covenants of promise, that is, to God's Covenant and promise of Christ in due time to be exhibited, and of eternal life promis'd to sinners through faith in him; they were strangers to the Covenant of Grace made with Adam after the fall [ Gen. 3. 15. ], and afterwards frequently renewed with Abraham, Isaac, Jacob; with Isaac upon Mount Sinai, and with David: therefore called Covenants in the plural number, though it was always one and the same Covenant for substance, though it had various discoveries and manifestations, and was various as to circumstance and manner of Administration. He tells them, they were so far from having any actual interest in the saving-blessings which were promis'd in this Covenant, that they had not this Covenant at all revealed to them, nor any right to the external privileges of it; yea, further, they were such persons as had no hope, that is, no true ground to hope for the forgiveness of their sins, or salvation, they being without God in the world, that is, without any clear knowledge of the true God. But, now, they who were before afar off from Christ, his Church, his Covenant, any saving-hope, and from a true knowledge of God, were now brought nigh to God, and united to his Church, through faith in Christ, who by his death and bloody sacrifice had purchas'd that great blessing for them. For he is the only author and procurer of our peace with God. And whereas before, Jews and Gentiles were so much separated by reason of their Religion and religious rites, he hath now united them into one and the same Church. For he hath taken away the Ceremonial Law, which was the middle-wall of partition between them, and the occasion of a perpetual standing strife, while the Jews reproach'd the Gentiles for want of Circumcision, and the Gentiles reproach'd the Jews for having of it, and for observing other of the Mosaic-rites, which they judg'd absurd. Now Christ hath abolished this enmity by his death which he suffer'd in the flesh, and taken away the ground of it, having removed the law of ceremonial rites belonging to the external worship of God (which were prescribed as so many types and shadows of Christ to come, Heb. 9. 10.), that so he might from all the converted among Jews and Gentiles (who believe in him) into one people or Church under himself their Head (called here one new man, because renewed by the Holy Ghost), and so make peace between them. And, being thus united into one Body or Church, he hath reconcil'd them to God by the sacrifice of himself on the Cross, having removed the enmity which was between God and them by reason of their sins; and the enmity that was between themselves, by reason of the diversity of their Religions. And he further shew'd, that Christ had publish'd the glad tidings of this peace and reconciliation (which was purchas'd by himself on the Cross) both to the Jews who were within the visible Church, and to the Gentiles who were without the bounds of it; though to the latter he preach'd not immediately in his own person (Mat. 15. 24. except to some few, who were the first-fruits of the rest), but mediately by his Apostles, and their Successors, Mat. 28. 19. And through this Sermon, he tells them, that both believing Jews and Gentiles have equal liberty of access to God, as to a reconcil'd Father, by the assistance of that one Spirit, who quickens and animates the graces of all the people of God. Wherefore, by way of conclusion, he stretcheth before these Ephelians the excellency and blessedness of their present state, they being now no more strangers and foreigners, but free-men and fellow-citizens with the Saints and Members of the Family of God, the Catholick Church, and added to that spiritual building which is built upon the Doctrine of the Prophets and Apostles, Christ himself being the personal foundation, and chief corner-stone thereof [ Joh. 28. 16. Psal. 118. 22. ] binding the two walls of this building together, viz. Jews and Gentiles. And all the parts of this building being firmly joyn'd to him by faith, and among themselves by love, the whole Edifice

\* He seems to allude to that sept or wall in the Temple, that separated the Court of the Jews from that of the Gentiles.

daily grows, not only by the addition of new Converts and Members, but every Member thereof in particular grows in grace (through the virtue and power of Christ, they

\* Sic apud Claudianum, strages dicuntur crescere in cumulum, ita ut tandem magnus cumulus fiat. Pif. Est Translatio in Allegoria. Nam Augeri est proprie corporis naturalis. Surgere, de adificiis dici solet.

being living stones, 1 Pet. 2. 8. ), and so the whole building groweth \* to be a holy Temple unto God, wherein he manifests his presence, and is constantly served and glorified, as he was in Solomon's Temple. And what he saith of this spiritual building in the general, he now applies to these Ephesians in particular; shewing, that they were built (together with all other sincere believers) upon Jesus Christ the foundation, and that for this end, that they might be a fit habitation for God to dwell and manifest his special presence in, by the saving-operations of his holy Spirit. From Ver. 11, to the end.

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6. Let the Ephesians should be offended at the Apostle's present captivity and bonds at Rome, be set before them the cause of them, which was his preaching the Gospel to the Gentiles (of whom these Ephesians were a part) for which he was accused of the Jews, and so given over into the hands of Infidels. And they might easily be convinced, that these things happened for their good, if they had heard and understood his (a) calling of grace to be an Apostle, with relation chiefly to the Gentiles, and particularly to them.

He shews he was sufficiently furnished by God with knowledge and insight into the Doctrine he was to preach: for he had by extraordinary revelation from God [ Gal. 1. 12. ], that sacred secret or mystery of the calling of the Gentiles, made known unto him (as he had briefly written of it before in the two former Chapters); which mystery was not so

(b) Nam quæ sunt apud Esaiam & alios veterum Prophetarum, valde generalia sunt, & ante adventum perobscura. Vid. Rom. 16. 25.

(c) Patuit Paulo apertius quam ipsi Petro, ritum Judaicorum opera non modo non imponenda Gentibus, sed ne à Judæis quidem observanda posthac, quasi ex præcepti necessitate: vid. Rom. 7. & Gal. 4. Meritò mysterium vocat, quod etiam Apostolorum præcipuis non satis patuerat antea. Grot.

clearly made known in the former ages (b) of the world, as it was now revealed by the Spirit of God unto the holy Apostles (c) and Prophets of the New-Testament; namely, That the believing-Gentiles should be followers of the heavenly inheritance with the believing-Jews, and should be incorporated into that one mystical body whereof Christ is the Head, and be copartners and partakers of the promise made by God of the forgiveness of sins, and adoption in and through Christ; and they were to be brought to this happy estate by the preaching of the Gospel, and by faith in Christ, without the observation of the Ceremonial Law, or Circum-

(d) ἰσαχρότερον, Comparativum, factum ex superlativo. Minutissimus, non simpliciter, sed secundum aliquam considerationem, scilicet quantum ad id quod fecit adversus Ecclesiam.

cision. And he shews, that God of his free-grace to him, was pleased to call him to the office of the Apostleship, and so employ him in preaching the Gospel, furnishing him with gifts ordinary and extraordinary, for the discharge of it; and powerfully assisting and blessing his Ministry with admirable success both far and near, Rom. 15. 19, 20. And he could not but look upon himself as more unworthy, and less to be esteemed of, than the (A) amongst of God's Saints and Children, by reason of his former enmity to Christ and his Church. Yet the Apostolical Office (called here grace, because given of God's free-grace and favour) was bestowed on him; and his office was, To preach and set forth unto the Gentiles the incomparable and incomprehensible riches of the mercy of Christ towards them, in receiving them freely into covenant, without laying those impositions of Circumcision, and other Rites, upon them, which were required of the Jews; and to make known unto all men what is the communion or fellowship of this mystery, viz. That the Gentiles, with the Jews, should have one Faith, one Lord, one Hope, and one common Sal-

vation;

vation, which thing was hid (as it were) from the ages before, in the counsel of God, being not so fully and clearly revealed till these times. And he intimates, that none had reason to wonder why God should save the Gentiles as well as the Jews by Christ, seeing he hath created them both by him (not as an instrument) but as one co-working with him, Heb. 1. 2. Joh. 1. 3. He shews also another effect of his preaching the Gospel to the Gentiles, which was, That the glorious Angels\* (who have their ordinary residence in Heaven, though sometimes they are employed on Earth) my by what is done in the Church (that is, by the gathering of Jews and Gentiles into one Church by the Gospel) behold, as in a glass, the manifold wisdom of God, and his divers ways of dispensing grace and salvation in several ages, and that according to his decree long before made, which he purposed to execute in and by his Son. Through whose Merits and Mediation all that believe in him have boldness and liberty given them to approach and make their address to God with confidence of acceptance. And therefore seeing he was persecuted for this reason especially, because he preached the Gospel to the Gentiles, and asserted their interest in Christ, and through him, in all the blessings of the Covenant of Grace, he desires they would not be discouraged or disheartened at any thing that shall befall him in this cause, and he tells them it would be their glory if they were not. From Ver. 1, to 14.

7. That they may not be discouraged, he tells them, He daily bows his knees to the Father of our Lord Jesus (and in him the Father of all the regenerate, whether triumphant in Heaven, or militant here on Earth; and that whether Jews or Gentiles, whom he will have named his Children, counting them for his Family) that he would according to his rich and glorious mercy furnish them by his Spirit with a daily increase of spiritual strength in their minds and hearts, whereby they may be enabled to resist the Devil, and all the Enemies and Adversaries of their souls, which they shall meet with in their Christian course; that being firmly united to Christ by faith, he may constantly dwell in their hearts by the gracious operations of his holy Spirit, quickning, ruling, and fashioning them daily more and more to his own will. And further, that they may be rooted and firmly sealed in an experi-

\* Ajit de Charitate Dei erga nos, non Contra, ut ex mox sequentibus patebit. Sic initio Epistolæ fundamentum salutis nostræ sapienter collocavit in ipsâ charitate, misericordiâ & benedictione Dei. Eodem modo fecit, etiam capite secundo v. 4. Tunc verò edicimus in eâ hæreticis edignitate, cum vivâ fide tenacissimè in benedictione Dei hæremus & perseveramus. Hæc. Illy.

mental knowledge and sense of the greatness of God's love\* and free-grace in Christ; and may be able, with all true believers, to understand (in some measure) the vast dimensions of the love of the Father and the Son to lost sinners; which is so large, so free, so wonderful, that 'tis beyond the reach of any created Understanding fully to comprehend it. And lastly, that they may be filled with all the fulness of God; that is, with all the graces of his Spirit, which he usually imparts to his Children in this life; and so made more and more partakers of the Divine Nature. He concludes his prayer with an heavenly Doxology or Thanksgiving unto God, who hath begun a good work in them, and is able to carry it on, and to bestow more and greater good things upon them, than they can ask or imagine, according to that Almighty Power which he hath hitherto evidenced, in converting and quickning of them to a new life. To this All-wise, most Powerful, and most Gracious God, he desires all glory may be ascribed in the true Church, and among the visible Professors and Members thereof, in and through the mediation of Christ Jesus; and that in all ages and generations, as long as the world shall stand, and to all Eternity after time shall be ended. From Ver. 14, to the end.

Having thus dispatched the doctrinal part of this Epistle, he comes now to the practical, wherein he exhorts the Ephesians to divers Christian duties, in

## Chap. 4.

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testimony of their gratitude to God for all those benefits before-mentioned. And first, to general duties, common to all Christians; and then to more special and peculiar, to some particular Relations. The more general duties be exhorts to, are these contained in this Chap. and to the 22 verse of Chap. 5. And in the first place, as an Apostle that was at that time a prisoner for the Cause of Christ, he exhorts them to walk worthy of their heavenly vocation; expressing the worthiness and unfeignableness of their walking, in these particulars:

1. In lowliness of mind, and meekness. 2. In long-suffering, and a loving-forbearance one of another. 3. That they would endeavour to maintain an union of heart and spirit, of judgment and affection, among the members of the Church; even such an union whereof the Spirit of God is the Author: which union is maintained by a peaceable disposition and deportment, that being the bond or ligament that binds Christians together; whereas discord and division cuts that bond asunder. And he enforces this exhortation to peace and unity, by an argument taken from those many things wherein the Church and all the true members thereof agree. He instances in seven, which are as so many bands and engagements to this union. 1. The whole invisible Church of real Believers, is but one mystical body, knit by faith to Christ their Head, and by the bond of love among themselves; and the Catholick Church made up of all Christians, and true Churches in the world, is also one; because they have the same King, Laws, Word, Sacraments of admission and nutrition, which they visibly subject themselves unto. 2. There is one Spirit, who by his gifts and graces animates, moves, and governs this Body or Society of true believers. 3. The hope following upon their effectual vocation is one, that is, there is but one object of their hope, viz. Heaven and Eternal Glory. There is but one Heaven prepared for all the Saints; and their hoping to meet and live for ever in that one and the same Heaven, should be an argument, to them to live in peace and concord here. 4. There is one Lord Jesus, who by his work of redemption hath obtained a right to rule over his people as Mediator, Lord-Deputy, and Administrator, under his Father, Phil. 2. 9, 10, 11. And Christ being not divided [1 Cor. 1. 13.], there ought not to be any divisions in the Church. 5. There is one Faith, that is, one true and saving-faith by which both Jews and Gentiles are saved, namely, faith in the Messiah. 6. One Baptism, by which we own Christ, and profess our selves his followers, and take on us his Livery. There were indeed divers washings among the Jews; but now one Baptism only among Christians. 7. One God, who is the Father of Christ, and in him of all true believers [see Deut. 6. 4. 1 Cor. 8. 6.], who hath a sovereignty over all his creatures, whose powerful Providence runneth through them all, upbuilding them in their being; directing, disposing, governing of them all, and all their actions, and is in all the truly regenerate by the gracious operations of his Spirit. From Ver. 1, to the 7.

Having press'd them to endeavour after unity, by an argument taken from those many things wherein the Church and all the true members thereof agree, he now answers an objection which he foresaw some would be apt to make against what he had said. They would object, That though there be many things wherein the Church and all the true members thereof agree; yet there are many things also wherein they differ. To this he answers, that the diversity of gifts and graces, and their divers measures, bestowed by Christ upon the several members of the Church, do all tend to unity, seeing they all come from one and the same Author, and are all given for the promoting one and the same End. This he proves out of Psal. 68. 18. where David by a propheticall spirit speaking of things to come as already past, foretels that Christ should in a triumphant manner, ascend up on high, that is, to the highest Heavens, and should lead captivity captives; that is, as he had upon the Cross foiled all the spiritual enemies of his Church and people, and

begin

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begin to triumph over them; so in his ascension he should continue the triumph [see Judg. 5. 12.] as Conquerors need to do. And as they used to scatter the spoils, and other rich gifts, among the applauding-Citizens and Soldiers, so should Christ at his ascension pour forth and distribute a large measure of the Gifts and Graces of his Spirit unto his Church, and the several members thereof: which Prophecy the Apostle shews was now fulfilled by Christ. He further declares, That Christ ascending to Heaven by his own divine power, did presuppose his foregoing humiliation and abasement in all the degrees of it, even his descending to the lower parts of the earth; which expression is to be understood, not by comparing the parts of the earth among themselves, but by comparing Earth with Heaven, the Earth being the lower part of the World. And particularly, it either pointeth out his conception in the womb of the Virgin [see Psal. 139. 15.], or his burial [expressed by a like phrase, Mat. 12. 40.], with all the other steps of his humiliation intervening. So that the Person who thus descended to take on him our humane nature, with the senseless infirmities thereof, is the same also who ascended to the highest Heavens, the seat of Majesty and Glory, far above all the visible Heavens, and that for this end, That he might fulfil all prophecies and predictions concerning himself (whereof this of David was one), and all those parts of his Mediatory Office which were yet to be perform'd in Heaven; and particularly, that he might fill and adorn all the members of his Church with the Gifts and Graces of his Spirit. He further sheweth, This was the end of Christ's appointing those extraordinary and ordinary Officers in his Church, which he then reckoneth up. First, Apostles, whom he says Christ did give at his ascension (though he sent forth some of them before, Mat. 10. 1.), because some were then added to the Apostles [Acts 1. 26. and 9. 15. and all of them were then solemnly installed and publicly confirmed by Christ in their Office, by his visible pouring forth the gifts of the spirit in an extraordinary manner upon them, Acts 2. v. 3, 4.]. 2. Prophets, see 1 Cor. 12. 28. who foretold things to come; and by the extraordinary assistance of the Spirit, and Divine Revelation, expounded the writings of the old Prophets. 3. Evangelists, who were the companions of the Apostles in their travels [Gal. 2. 1, 3.], and sent out by them as occasion offered it self, to water such Churches as they had planted [1 Cor. 3. 6. 1 Tim. 1. 3.] and then to remain until the Apostles should recall them, 2 Tim. 4. 9. Such were Timothy, Titus, Silvanus, Apollos, Tychicus, &c. Lastly, Pastors and Teachers, which, according to some, are two distinct Offices, and so they think they are distinguished Rom. 12. 7, 8. and 1 Cor. 12. 8. In so much that by Pastors (as they conceive) are meant those, who besides their ability to open the Text, are chiefly gifted with the word of wisdom, wisely and powerfully to apply the word, for working upon the affections as the matter requireth. And the Teacher (to them) is the Catechist, who is gifted with the word of knowledge or ability to open the Scripture, and to establish Truth and confute Error. But there are others that take Pastors and Teachers for one and the same Office. However, the Apostle shews, that all these Gifts and Offices, though divers in themselves, yet are an argument to unity, because they are all given for the compacting and knitting together the Saints by the work of the Ministry\*, and for the edifying the body of Christ, and the particular members thereof, in faith and holiness: which work of the Ministry in thus edifying the body of Christ, is to last and continue to the day of judgment, till all that shall be saved, come (one after another), by means of one and the same faith (for kind, viz. faith in Christ) and the acknowledgment of the Son of God, unto a perfect man, that is, till Christ's mystical body shall be compleat and perfect, and attain its full stature. He shews also, that another end unto which the work of preaching is subservient, is, To preserve from error, and that we should not be like children, wavering and inconstant, tossed with every wind of doctrine, nor be deceived with the cheat-

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\* V. 3. In vinculo] per vinculum, i. e. per pacem quae animos coniungit. Varas.

\* In opus in ministerii] in opus dispensationis, i. e. ad dispensandum & docendum verbum eius [et] propter hoc vel dicitur dispensationis officium.

(a) ἐν αὐτοῖς ing arts (a) and treacherous seducings of corrupt men. And further, the Ministry was ordained not only to preserve from error, but that believers cleaving to the truth, and living in love, may grow up in Christ (b); that is, by virtue and influence derived from him, may make progress in all Christian Virtues, being united to him who is the Head. And that he might shew the communion that the members of the Church-Militant have with Christ their Head, and with one another; and how all Gifts and Offices in the Church tend to the edification of the whole body, he uses a similitude taken from a natural body, which is made up of several members joined together, and by certain junctures \* of supply, viz. the Nerves and Arteries (by which the blood and spirits are conveyed to the several parts, from the Head and Heart) the particular members do not only receive nourishment to themselves, but convey it from one to another, so that every member receives due increase in measure and proportion to what it was to be, and to act; and so the whole body grows to maturity. Thus it is with all sincere believers, viz. with all the true members of the Body of Christ, the Church Militant: They are joined to Christ the Head by faith, and to one another by love. And all the Offices and Functions of the Church are junctures of supply and ministrations, through which, as through so many Channels, the knowledge of saving-truth, and matter of spiritual nourishment, is conveyed from Christ the Head, to the particular Members. And by that spiritual nourishment communicated to them from Christ (by the means of these conveyances), they grow in grace, according to the effectual working of the Holy Ghost, which he works in every member, imparting to it such a measure of grace as he judgeth convenient, according to the place and function it holdeth in the body, and the use which he intends to make of it for the good of the Church: and so the whole body grows up in love to Christ the Head, and the particular members in love and charity one towards another. From Ver. 7, to the 17.

\* ἡ δὲ αἰσθησις αὐτῶν ἵνα

2. He earnestly beseeches and exhorts them in the Name of the Lord Jesus, and as they would answer it to Him, Not to walk as other unconverted Gentiles walk, following that which their unrenewed minds dictate unto them, having their understandings darkned, so that they see not that which by the light of Nature they might see, being utterly estranged from that spiritual life which Christ communicates to those who believe in him. And all this, through the great ignorance that is in them; the cause of which ignorance, is the great hardness of heart which they have contracted through a long course and custom in sin; inasmuch that they willfully refuse good, and are obstinately bent upon evil; being hardened, not only naturally from their birth (Psal. 51. 5.), but voluntarily by their own wilfulness. Exod. 8. 15; and judicially by God, Exod. 9. 12. Yes, in a kind of senselessness and fearfulness of God's judgments, he shews, they give up themselves to all impurity, and to the committing of all the unnatural sins of the flesh, and that with greediness. But he tells them, the knowledge of Christ, and his Doctrine (wherein they had been instructed), was utterly inconsistent with such dissoluteness and prodigious licentiousness; and this they would make to appear, if they had learned of Christ \* (speaking to them by his Ministers) in such a manner as they ought, and had been inwardly and effectually taught by his spirit, and had received the divine truth as it was preached by himself, and is delivered in his Gospel. Which Gospel or Doctrine of Christ, he shews, does injoin them, 1. That they daily endeavour to put off and divest themselves of the old corrupt nature (which bears a resemblance of the old Adam) by which they were led in the days of their ungeneracy, and which daily grows worse and more corrupt, and more corrupts and depraves a man by its deceitful lusts in quo ve-ings †, and carries him on to destruction, if it be not resisted and subdued, 2. That they seriously endeavour to have their understandings \* renewed, and to get a new quality of divine light in the supreme power of their souls,

\* ἡ δὲ αἰσθησις αὐτῶν ἵνα

3. He gives now six particular precepts belonging to the second Table; 1. To abstain from all lying (which is a sin prejudicial to humane society), and that they labour always to speak the truth. For we are all members of the same body of mankind. As therefore in the natural body, if one member should defraud and circumvent another, it would be accounted monstrous; so it must needs be in them, if they allowed themselves in lying, to the injuring of any man in the world, much more of their fellow-Christians, between whom there is a stricter union. 2. He advises them to take heed of sinful anger, which usually is rashly kindled [Prov. 14. 17], and upon very light cause; and ordinarily exceeds the just bounds. If they find any such commotion or inflammation of mind in themselves as this, he exhorts them to suppress it speedily, even before the Sun go down; lest by giving way to it, and persevering in it, they should open the door to Satan to enter into their hearts, who would be ready enough to incite them, by his incessant suggestions, to all some great evil or mischief. 3. He exhorts these among them, who in the time of their Paganism and ungeneracy had made no conscience of Stealing, that now they should do so no more; but to be laborious in a good and honest Calling, that they may be able to spare something for the supplying the necessities of others. 4. He gives directions for the right ordering of the tongue, and forbids all corrupt and unprofitable communication and discourse, such as argueth a rotten and unrepented heart [Mat. 12. 35.] and which is contagious and infectious to the hearers. He prescribes, That their speech should be seasoned with the salt of divine wisdom, that it may be a means of conveying grace to others, and working gracious effects upon them. And he enforces his exhortation with this reason, Because by corrupt communication they would grieve the holy Spirit of God: Not that he can properly be grieved; but he is said to be grieved, when we do that which in it self is apt to grieve him, if he were capable thereof; and which provokes him to do that, which grieved persons use to do, namely, to withdraw his gracious and comforting presence. And all true believers should especially take heed, that they do not grieve this holy Spirit, because by his renewing and sanctifying of their hearts, he imprints the draught and lineaments, as it were, of his own image upon them, whereby they are not only set apart, and marked, and sealed, as his peculiar goods; but themselves also may be thereby assured that they are His, and shall be safely kept under that seal, until the day of the redemption of their bodies, that is, the resurrection and day of judgment. Rom. 8. 23. Lastly, He amplifies and enlarges his second precept concerning the restraining of anger, by forbidding the several branches, degrees, and effects of it, such as are, bitterness, wrath, and fierceness, and such anger as carries with it desire of revenge. Also clamour, or detestable words, and loud noises, evil speaking, or disagreeable contumelies and malice, which is a rooted and settled anger. And as a proper remedy against all these, he exhorts them to exercise mutual kindness; neither envying it ostentively, nor mockingly; and to be tender-hearted, having a sense of the miseries and infirmities of others; freely pardoning wrongs and injuries, setting God's example before their eyes, who freely pardons believers, in and through his Son, all their offences. From Ver. 25, to the end.

souls\* [Col. 3. 10.] and that they put on the new man, taking care that not only their minds be renewed, but their wills and affections also, that they may indeed be new creatures, and live in the exercise of righteousness and true holiness; which renewing-work is carried on by God's creating-power, who forms the new man after his own image. From Ver. 17, to 15.

\* Hic, spiritus mens, est ipsa mens; sic Herbrai dicunt lutum cœni.

Seeing they did all profess themselves to be Children of God by adoption, he exhorts them to imitate their heavenly Father in the exercise of kindness, mercy, and forgiveness; and thereby to evidence themselves to be his children.



Children indeed. And that they should walk in love, that is, that all their actions towards their Neighbours should be ordered by love: which exhortation he enforces by an argument taken from Christ's example, who loved us, and eminently evidenced his love, by giving himself freely, and of his own accord, even unto death for us; yea, offering himself a Propitiatory-sacrifice unto God, as was typified by the Levitical offerings and sacrifices; which sacrifices was highly acceptable to God, and is said to be of a sweet favour unto him [see Gen. 8. 21.], because thereby he was satisfied and appeased. Next, he enjoins them to take heed of Fornication, and all other sorts of uncleanness, so usual among unconverted Gentiles in that City. As also, to beware of Covetousness\*, or injurious getting Estates. He would have them so free from those vices, that none of them, being Christians, might be once named or suspected as guilty of any of them; and that among themselves these vices might not be once named without detestation; remembering, that they were Saints by profession, separated from the world, and dedicated unto God. 3. That they would avoid all filthy impure discourse (which is contrary to decency, Christian gravity, and modesty) and all foolish talking (which only discovers the speakers folly and indiscretion) and scurrilous jelling\*; otherwise innocent facetiousness whereby the spirits may be refreshed, and the mind more fitted for serious things, is not forbidden. And he intimates to them. That Christians should be careful not only to avoid those things which are palpably gross and evil, and cried out against by all; but also such things which are inconvenient, and unbecoming their Christian Profession. And therefore he exhorts them, that instead of scurrilous jelling, they should for their mutual cheering, rather recount the favours and mercies they had received from God (and particularly that great and wonderful Mercy of redeeming them by his Son) and accordingly excite and stir up one another to praise him for them. And that they might give the more heed to what he now wrote, he tells them, That this they might assure themselves of (and they could not be ignorant of it, if they well understood the Gospel), that no whoremonger, nor unclean person, nor covetous man, who is an idolater (because he sets his prime affections of love, delight, and confidence, upon riches in that measure which is only due to God), hath a y right to the Kingdom of Heaven (which is the Kingdom both of the Father and the Son), unto which we can have no access but by and through the Son. And lest any should think within themselves, that these things he had now reproved, were no such great matters, or at least not so dangerous as he affirmed, he tells them, That all such suggestions were vain and deceiving; for those sins would certainly draw down the wrath of God upon those children of disobedience that went on in them, as they had done upon Sodom and Gomorrah. He advises them therefore, Not to join with those that lived in those sins, lest they should partake with them in their punishments. And he backs his advice with an argument taken from that blessed change that was wrought in them since they became Christians. They were formerly ignorant of God, and the way to Heaven (having blind minds, unrenowned hearts, and living in profane lives), and were in a state of misery, liable to the wrath and curse of God [see chap. 4. 18.]. But now they were light in the Lord, that is, enlightened by the Spirit of God, and brought to the saving knowledge of God and Christ, and into a state of favour with God, and of joy and peace, and still confidence flowing from the sense thereof; so that there was as much difference between their present and former condition, as between darkness and light. And seeing they were so changed, they should walk as the children of light. And he tells them, That the fruits of the spirit, dwelling in the hearts of the children of light, are all sorts of

\* In talibus  
etiam maxime  
reprobis  
perlas & nelas  
rem augendi  
cupido. Nam  
non quaritur  
aut habeat  
tel oportet  
habere.

\* Cum testetur Aristoteles in  
Ethicis (cap. 10. 11. 12.) pro  
Boreolexias non  
dubitare si in hoc loco accipiendam  
esse vocem Casab.

Deus ipse post labores rescit ani-  
mum voluit ut ad labores novos  
redirent homines alacriores. Et  
ad peccandum propensionem indidit  
mortalium animis que frustra foret  
nisi honeste quis. & ex virtute jo-  
cari possit. Habet ergo Urbanus pro-  
fite solam honestatem, ad quam  
dirigit omnem, quam ex ludis jo-  
cunque percipit voluptatem.

V. 5. In Reg-  
no Christi  
& Dei, h. e. qui  
Deus est. Pro  
relativo pro-  
misi, y uandoo;  
ajuraturus con-  
junctio. Glas.

goodness, righteousness, truth, and fidelity. And they that are children of the light, and acted by the holy Spirit, must labour to bring forth those fruits, and must diligently search and enquire what is the good and acceptable will of God, as 'tis revealed in his word, that they may conform themselves unto it. And further, he advises them to take heed of being partners or companions of wicked men in their sins (which are works of darkness, and which bring those that live and dye in them, without repentance, unto utter darkness; but instead thereof (as occasion offered it self, and Christian prudence required, they should seriously reprove them: And if they could not conveniently do it by words, yet they should be sure to do it by the holiness of their conversation, which might possibly prove a more effectual way of reclaiming them. For (he tells them) the wickedness of the unconverted Gentiles was so abominable, that it was even a shame to mention what was done by them in secret. But \* if those wicked practises were reprov'd by the light of God's word in the mouth of the Reprover, or by the light of his holy life, then they would be made manifest in their black and ugly colours, unto the actors of them. For the nature of light is to manifest and discover all things.

And hereby he shews, they would imitate God himself whose great design in his word is, To convince men of their sins, and to call them to repentance, and thereby to convey the light and knowledge of Jesus Christ unto them. For his perpetual voice in the Gospel is, according to that saying of Isaiah, chap. 60. v. 1. (to which he seems here to allude) Arise thou that sleepest and Christ shall shine \* upon thee with his saving-light. In the next place he exhorts them to walk circumspectly, and with all the prudence they possibly could; and then they will be more fit to reprove sin in others: and they should be careful to redeem the time, that is, improve it to the best advantage of glorifying God, and doing good to their neighbours, because the days were evil, and full of troubles, so that opportunities of doing good might in a short time be taken from them. And further, that they labour to be acquainted with the will of God revealed in his word, whereby they may be directed, in all their particular duties, and how to avoid the snares and temptations they may meet with. And because they lived among people much given to drunkenness, he cautions them to take heed of all excessive and immoderate drinking of wine, which transports men to insolent and outrageous practises; and instead of filling themselves with wine (as those Heathens us'd to do), they should labour to be replenish'd with the gifts and graces of the Spirit, which will fill their souls with joy and gladness, more than wine can fill drunkards with merriment. The wine, when it mounts into the head with its fumes, it makes a man talk idly and foolishly, and often transports him to sing lascivious and petulant songs. But when the Holy Ghost fills the heart of any man, if it excite him (as it does sometimes) to sing, it carries him to sing and set forth the praises of God. He exhorts them therefore to converse together as becomes Christians; and if they sing, that in spiritual joy should vent it self in a melodious singing the praises of God in Psalms, and divine Hymns and spiritual Songs; their understandings, hearts, and affections, going along with the matter sung; so as it may tend to the glory of God, and their mutual edification: For they should be always that is, upon all due occasions, ready to offer up praise to God for all his mercies both spiritual and temporal, and that in and through the intercession of Christ, by virtue of whose merits and satisfaction only, our services of prayer and praise find acceptance with God [see Eph. 1. 6.]. I. I. v. 1, to 21.

\* V. 13. But all  
things being  
discovered by  
the light, are  
made manifest.  
Sic legit  
Hammondus:

\* ἀγαθόν  
σοφ. v. 14. ]  
ἀέρας ]  
nimium in Evan-  
gelii perpetuo  
tenore. Forlan  
& hæc Chri-  
stus olim  
dixerat util-  
lud Act. 20. 35

5. Having exhorted them to such duties as belong to all Christians in general, he comes now to those which belong to them, as they are members of Families. And first, he premises, that they should all observe that order which God had placed them in, whether natural or civil, and accordingly submit

submit themselves one to another, in the fear of God; that is, so as they may evidence and testify, that they truly fear God, who enjoins that submissiōn. This premiz'd, He then exhorts Wives to submit themselves to their own Husbands, having a due esteem for them, which is a great root of love and submissiōn. And the manner of this submissiōn must be as to the Lords; that is, it must be willing and sincere, as resembling that submissiōn they perform to Christ. It must flow from conscience and respect to that duty which they owe to Christ, who accounts that subjection flowing from respect to his Ordinance, as obedience to himself. The grounds of this subjection, he sheweth, must be, 1. The Husband's headship and superiority, by reason of his Sex; in which respect the Man is call'd the Image of God in a sense peculiar to himself which agreeth not to the woman, 1 Cor. 11. 7. And God would have some resemblance of Christ's headship over the Church, held forth in the Husband's over the Wife. And as Christ is the Saviour of his body, and his dominion tends to the procuring and bringing about the Church's good and salvation; so the Husband's superiority and authority is given him for the procuring the good and welfare of his Wife; namely, that he may defend her from injuries, provide comfortably for her, as he is able; and direct her in things necessary, according to his power. And upon this account the Wife ought to praise this duty of submissiōn, because her Husband's power and authority over her, is for her good. For his dominion is not to be tyrannical or rigorous, but loving, gentle, and amiable; and such as the Wife may look upon as a mercy to her self, as well as a dignity to her Husband. And as Christ is the Head of the Church for its good, so the Husband is appointed the head of the Wife for her good and benefit. As therefore all that are regenerate, and true members of the Church, do willingly subject themselves to Christ; so he sheweth 'tis fit that Wives should be subject to their own Husbands in every thing that is lawful and honest. In the next place he comes to the duty of Husbands; exhorting them, Not to abuse that superiority which God hath given them over their Wives, by a domineering, harsh, or bitter carriage [see Col. 3. 18.]; but instead thereof, to love them with a special and conjugal love, such as no other must share in. This he enforces from Christ's example, who loved his Church not in words only, but in deeds; testifying the greatness of his love, by giving himself for it [see v. 2. of this chap.], that he might translate it from a state of sin and death, to a state of grace and life; that he might regenerate and sanctify it, that he might cleanse it, and do away the guilt of sin cleaving to believers, by justifying their persons [Rom. 8. 1.]; and the filth, and power, and activity of sin, by the renovation of their natures. And the external means by which he effecteth all this, are, 1. Baptism, call'd here, the washing of water. And, 2. The Ministry of his word. And his end in thus cleansing and sanctifying his Church in this life, is, That it may be holy, not having blemish, spot, or deformity (that is, exempt from blame and reprehension); when it shall be presented to himself, as the Bride to the Bridegroom; for the solemn consummation of the begun-marriage, Rev. 19. 7. And according to this example, Husbands ought to love their Wives even as their own bodies, For there is so near a union between them, that he that loves his Wife, loves himself. 'Tis therefore as unnatural for a man, not to love his Wife, as to hate his own flesh; which all men are so far from doing, that they nourish and cherish it, and do all things imaginable for its preservation. And after the same manner does Christ also nourish and cherish his Church and provide all things necessary for it, because his Church is as nearly join'd to him, as Eve was to Adam, of whom (being made of a rib taken out of his side with flesh on it) he said, Gen. 2. 23. This is now become of my bone, and flesh of my flesh. So all believers, by reason of the spiritual union betwixt Christ and them, are members of his body, and as it were of his flesh and bones, as Eve was said to be of Adam's. And

because

because the Wife is so nearly join'd to her Husband, that he is bone of his bone, and flesh of his flesh; therefore a man is to leave Father and Mother, and cleave to his Wife (that is, to love his Wife more than them), and they two shall be one flesh; that is, as one flesh, or one body. And this union between Man and Wife, he sheweth, resembles the union between Christ and his Church, which he calls a great mystery. because Christ and believers come thereby to be not one flesh, but one Spirit, 1 Cor. 6. 17. But leaving this figurative union of Christ and his Church, he concludes the matter he was upon, exhorting the Husband to love his Wife as himself, and the Wife to reverence her Husband. From Ver. 21, to the end.

6. He enjoins Children to be obedient to their Parents in all things that are pleasing to the Lord. 1. From the equity of it, because the Law of God and Nature requires it. 2. Because this is the first Commandment of the second Table, which hath a particular promise annexed to it, viz. Length of days; which promise is either actually fulfill'd by God; or else by change of the benefit he gives them a much better life in his own Kingdom for it. From Ver. 1, to 4.

7. He enjoins Fathers, that they be not too severe towards their Children, nor abuse their fatherly power over them, by unjustly provoking them, or inhibiting their spirits, which is done by denying them what is fit (a), or commanding them things in themselves unlawful, or inveighing against them with bitter words (b); or by immoderate correcting of them. But he tells them, their duty on the contrary is. To bring them up in good nurture, and to give them such admonitions and instructions as may teach them to live according to the Doctrine of our Saviour, and the Rule of the Gospel. Ver. 4.

8. He enjoins Servants, in all lawful things to be obedient to their own Masters (who according to the Laws of men, and in things temporal belonging to the flesh or body, have the rule over them, though not over their Consciences); that they serve them with reverence, and fear of offending them; that they serve them faithfully and sincerely, and with regard to Christ's command; and so in obeying them, they will serve Christ: that they love them not only with eye-service, when they are present to overlook them, and thus merely that they may please them, and avoid their displeasure; but that they may approve themselves the faithful servants of Christ (who sees the heart), and such as desire to do what God enjoins them, cheerfully; and accordingly set themselves to serve their Masters with good will, and a voluntary obedience; desiring thereby not only to please them, but God also; and to serve Him, in duly serving their Masters, according to his command, remembering, that God will faithfully recompense either here (as he does sometimes) or hereafter [see Col. 3. 24.] all those who make conscience of doing good, and performing their duty as service to him, and that whether they be bond-men or free. From Ver. 5, to 9.

9. He exhorts Masters, in doing the duty of their places towards their Servants, that they also do it as unto the Lord; that is, so as to endeavour to please and approve themselves unto God therein\*. And particularly, that they exercise their authority over them, not wrathfully and unmercifully, but mildly and gently, remembering that they also have a Master above them in the same things unto them; which is to be understood not of the duties themselves (which are much different from the duties of servants) but as to the manner of doing them, viz. with singleness of heart as to the Lord, and in obedience to his will and command.

X X X X

Heaven,

Chap. 6.

(a) See Lam.

4. 3.

(b) See 1 Sam.

20. v. 30.

\* Cum magna facilitate.

Etim.

\* Which seems to be the meaning of that phrase of Masters, do the same things

Heaven, who will bring them to account, as for other things, so for their carriage towards servants; for there is no respect of persons with him. Ver. 9.

10. In the conclusion of this Epistle, he encourages them to be strong in the Lord, that is, to act their faith on his Almighty Power and Strength; and to put on the whole armour of God, that is, all those divine and spiritual defenatives and weapons which Christ hath afforded them for the repelling of all the subtil temptations and stratagems of Satan. For they are to remember, that the Christian's warfare is not only against flesh and blood, but the whole Army of unclean spirits, the usurping Princes and Potentates of this world (the greater part whereof lies in darkness and ignorance) who rage about in the regions of the air &c. Their danger therefore being so great, they had need be harness'd with the whole Armour of God, that they may be able to resist in the time of temptation, and to hold out to the end against all the assaults of Satan, or the allurements of the flesh and the world; that having done all required of them, they may be able to stand in the day of battl. The particular pieces of spiritual armour he advises them to put on, are these: 1. The Military Girdle of Truth and Sincerity. 2. The Breast-plate of Righteousness, whereby we are inclin'd, and do accordingly endeavour to give both to God and man their due and right, Acts 24. 16. 3. Seeing the way to Heaven is not smooth and even, but hath much trouble and temptation, many piercing briars and thorns, and much ruggedness in it, they should prepare themselves with Christian courage and resolution (by a frequent meditation on the Gospel which brings peace and salvation) to pass through those difficulties and hardships, and thereby they shall have their feet, as it were, shod and fence'd against the inconvenience and dangerousness of the way, as knowing God to be their reconciled Father in Christ, and that there is no wrath in their camp, and that their wearisome journey shall have a happy close. 4. Above all the rest, they should be sure to take the Shield of Faith, by which we believe the truth of God's word in general, and in a special manner do receive and rest on Christ for pardon and grace, as he is offered in the Gospel, which Faith, as a Shield, guardeth against temptations of all sorts, helpeth to repel them; yet, if any of the fiery darts of Satan, that is, his violent temptations, be shot into the soul, this grace quengeth the heat and horror of them, and the despair they are apt to kindle. 5. He exhorts them to take the Helmet of salvation, that is, the Hope of salvation [ 1 Thes. 5. 8. ], which is a grace whereby we patiently expect salvation [ Tit. 1. 2. ] according to the promise of God; which assured and well-grounded hope of eternal salvation, supplies the place of an Helmet, securing the head, and so fortifying and magnanimating the Christian in his spiritual warfare. 6. They should take the word of God, which supplieth the place of a Sword, to fight with against our spiritual Enemies, and is call'd here the Sword of the Spirit, because the Spirit of God hath revealed it [ 2 Pet. 1. 21. ], and doth join his own power and efficacy with it, to enable us thereby to resist and drive away the devil, to chase away temptations, and to slay and kill the inward lusts and corruptions of our own hearts. 7. The seventh piece of Armour, or rather a duty to be practis'd, and a means to be us'd for the obtaining of all those forementioned pieces of spiritual Armour, from God, together with the right skill to make use of them against our spiritual Enemies, is Prayer, whereby we present our desires to God for things agreeable to his will [ 1 Joh. 5. 14. ] in the name of Christ [ Joh. 16. 23. ] with confession of our sins, and a thankful acknowledgement of his mercies, Phil. 4. 6. Which duty he shows should be thus performed.

1. They must pray always, that is, upon every occasion, in all their necessities, and in every business, as the matter requires; yet not so as never to intermit, but so as not to give quite over, but to return to it again. 2. They must use all kinds of prayer, namely, not only prayer \* strictly taken,

(c) Hebraeorum sententia est omnia a terra ad caelum sume auctorem rum plena effectum spirituum. Grot.

\* Vid. Grot. in loc.

whereby we seek those good things we want, from God; but also Supplication, whereby we deprecate evils and judgments, whether felt or feared. 3. They must pray in the Spirit, that is, with the heart and spirit, being stirr'd up and assist'd by the Spirit of God, Rom. 8. 26, 27. 4. In prayer they must join watchfulness. And 5. Importunate perseverance, reiterating their petitions for the same blessings, as oft as occasion offereth it self, until they be granted. See 2 Cor. 12. 8. Luke 18. 5. And lastly, Their prayers must be offered up not only for themselves, but for others; none are to be excluded, who are in a capacity to be bettered by them [ see 1 Joh. 5. 16. ]; no, not our very Enemies; but the Saints, as they are to have the chiefest room in our hearts, so also the chiefest share in our prayers. And the Apostle desires, that he himself in particular may be remembered in their prayers, desiring them to beg of God on his behalf, That God would give him a gift and dexterity of ready uttering, and expressing his conceptions in his publick preaching, together with boldness and courage, conjoin'd with gravity and prudence, to deliver all his message as he ought to do, without fear or partiality; that he might make known the mystery of the Gospel with which he was intrusted. For the maturing of which, though he was persecuted, and at present in bonds\*, yet he did still continue to preach it, as an Ambassador of Christ. From Ver. 10, to 20.

abroad, having (as the custom of some Prisoners was) a Chain on his right arm, which was tyed to the Soldier's left arm.

He now concludes his Epistle, telling them, That he had sent Tychicus (whom he highly commends as a faithful Minister in the word of the Lord) to inform them particularly of his condition, and that he might comfort their hearts by his presence, and by relating to them God's gracious dealing with him in his sufferings. He shuts up all, wishing unto them, 1. Peace, that is, peace with God with their own consciences, and with one another, and all sorts of prosperity. 2. An increase of mutual love and charity, and of faith; all which graces flow from God the Father as the Fountain, and from Jesus Christ as the Conduit-pipe, through the virtue of whose merits and intercession, all saving-benefits are convey'd unto us. He concludes all, wishing that the favour of God, and his grace, may be daily more and more manifested towards all them that love our Lord Jesus in sincerity, that is, that manifest the ardor and sincerity of their love to Christ, by the purity and incorruptness of their lives and conversations. From Ver. 20, to the end.

\* That is, in the custody of a Souldier, with whom he might go



peries are most conspicuous, as, Almighty Power, Infinite Wisdom, Truth, Justice, Mercy, and the like. In Christ as God-man, dwelt all the fulness of the Godhead bodily, Col. 2. 9. And in this respect Christ saith of himself, Joh. 14. 9. He that hath seen me, hath seen the Father also. As he that seeth the Character or Figure which is on the thing stamped, sees therein the figure that is on the Seal whereon it was stamped. 5. He upholds, preserves, orders, and governs all things made, by the word of his power\*, that is, by his powerful Providence. As the Father supports and governs all things made, so doth the Son. 6. By offering up himself a Sacrifice on the Cross, he hath done that which is sufficient to purge the soul from the guilt of sin, and which actually doth it, when it is rightly applied; so that his blood doth truly cleanse from all sin, 1. Job. 1. 7. The Priest's Sacrifice was of unreasonable beasts, but Christ's Sacrifice was of Himself. 'Tis true, only the Humane Nature of Christ was offered up, 1 Pet. 3. 18. and 1 Pet. 4. 1. yet by reason of the hypostatical union of his two Natures in one Person, He is said to give himself, Eph. 5. 2. and to offer up himself, Heb. 7. 27. and Heb. 9. 26. 7. Having by his death offered up a sufficient Sacrifice for the expiation of our sins, he rose from the dead, and ascended into Heaven, and sat down on the right hand of the Throne of the Majesty on high, there to continue an High-Priest for ever to make intercession for us: so that he was so far from being vanquish'd and swallowed up by his sufferings for our sins, as thereby way was made for his entrance into the highest degree of glory and dignity that could be attained unto. 8. The Apostle shews, That Christ is above Angels, having a more excellent name than they, by how much the name Son is more excellent than the name Angel or Messenger. And the name of the Son of God is by inheritance due to Him, being according to his Divine Nature the Son of God by eternal generation; and as Man, being God's Son, because by assumption of the Humane Nature into personal union with the Godhead, he is made so to be, Luke 1. 35. So that the same person who was the Son of God, and so to be incarnate, is now the Son of God in heaven. Further, they might consider, that Christ's Divine Nature is infinitely more excellent than the Angelical: yet, his Humane nature, by virtue of its hypostatical union with the Divine, hath likewise a dignity sufficiently surpassing the Angelical nature; Christ having, as Mediator between God and men, a more eminent Function than belong to any Angel. This last argument the Apostle confirms with eight reasons in this Chapter, whereof the seven first are taken out of so many places of Scriptures; 1. From Psal. 2. 7. where God the Father speaking of his Son's incarnation (which was first wrought in and by his conception, and then manifested to the world by his birth). Thou art my Son, this day have I begotten thee, that is, declared thee to the world to be my only begotten Son. As if God the Father had thus said to the Son: 'Thou, and thou alone, art truly and properly my Son, not by grace or adoption, but by nature and eternal generation; and now I do in this last age of the world declare thee so to be, by thine Incarnation, Doctrine, Works, Resurrection from the dead, and Ascension into Heaven; whereby it manifestly appears, that thou infinitely surpassest all the Angels in Heaven. 2. From 2 Sam. 7. 14. I will be to him a Father, and he shall be to me a Son. In which place, in Solomon the Type, God promises the sending of the Messias, whom he would openly acknowledge for his Son, and so declare him to the world. 3. From Psal. 97. 7. which contains a prophecy of Christ's Royalty. Now says the Apostle, when God the Father speaks there of bringing in again his

\* Ut Reges verbo suo & mandato suis facile gubernant: ita filius Dei sine ulla difficultate, omnipotente sua providentia ac voluntate, quasi verbo solo mundum sustinet, & regit.

(a) From the Regal Office of Christ, he proceeds to his Priesthood, the first part whereof is noted in these words. Faith applies the merit of Christ's Sacrifice for our justification, and draws virtue from him for our sanctification.

to sacrifice himself. A sufficient Sacrifice for the expiation of our sins, he rose from the dead, and ascended into Heaven, and sat down on the right hand of the Throne of the Majesty on high, there to continue an High-Priest for ever to make intercession for us: so that he was so far from being vanquish'd and swallowed up by his sufferings for our sins, as thereby way was made for his entrance into the highest degree of glory and dignity that could be attained unto. 8. The Apostle shews, That Christ is above Angels, having a more excellent name than they, by how much the name Son is more excellent than the name Angel or Messenger. And the name of the Son of God is by inheritance due to Him, being according to his Divine Nature the Son of God by eternal generation; and as Man, being God's Son, because by assumption of the Humane Nature into personal union with the Godhead, he is made so to be, Luke 1. 35. So that the same person who was the Son of God, and so to be incarnate, is now the Son of God in heaven. Further, they might consider, that Christ's Divine Nature is infinitely more excellent than the Angelical: yet, his Humane nature, by virtue of its hypostatical union with the Divine, hath likewise a dignity sufficiently surpassing the Angelical nature; Christ having, as Mediator between God and men, a more eminent Function than belong to any Angel. This last argument the Apostle confirms with eight reasons in this Chapter, whereof the seven first are taken out of so many places of Scriptures; 1. From Psal. 2. 7. where God the Father speaking of his Son's incarnation (which was first wrought in and by his conception, and then manifested to the world by his birth). Thou art my Son, this day have I begotten thee, that is, declared thee to the world to be my only begotten Son. As if God the Father had thus said to the Son: 'Thou, and thou alone, art truly and properly my Son, not by grace or adoption, but by nature and eternal generation; and now I do in this last age of the world declare thee so to be, by thine Incarnation, Doctrine, Works, Resurrection from the dead, and Ascension into Heaven; whereby it manifestly appears, that thou infinitely surpassest all the Angels in Heaven. 2. From 2 Sam. 7. 14. I will be to him a Father, and he shall be to me a Son. In which place, in Solomon the Type, God promises the sending of the Messias, whom he would openly acknowledge for his Son, and so declare him to the world. 3. From Psal. 97. 7. which contains a prophecy of Christ's Royalty. Now says the Apostle, when God the Father speaks there of bringing in again his

his first begotten\*, in a glorious manner to judge the world, he says, Let the Angels of God worship him. And therefore he that is to be worshipp'd, is greater than they that are to worship him. 4. From Psal. 104. 4. where the Psalmist speaking of God's glorious power in creating the heavens, and the waters, clouds and winds under the heavens; & before he descended lower to the earth, and the things thereon, he mentioneth the Angels, whom he hath made spiritual substances, speedy and active, of a lively and swift nature (not flesh, which is limpid and heavy), and useth them as his Ministers, in executing his great works both in heaven and earth; and sheweth, how they are ready to serve him at his beck, as the Winds, and flashes of Lightning, and other Meteors are. So that the argument from that place lies thus: They that are made Spirits and Ministers, are inferior to him that made them so: but so the Angels were made by Christ; therefore they are inferior to him. 5. From Psal. 45. 6, 7; which Psalm declares, That Christ is true God; that, as Mediator, he hath an everlasting Kingdom\*, which began at his ascension, when he was actually set upon his Throne in Heaven; that his government is a righteous government; that he ordereth all things justly and righteously, loving righteousness, and hating iniquity. And that he might be such a King, God (even his God and Father, who deputed and sent him, and entered into Covenant with him, as he was Head of his mystical Body, Mat. 26. 49-51.) anointed his Humane Nature (yet so as united to the Divine Nature, both making one Person) with the Oil of gladness, that is, with the gifts and graces of the Holy Ghost, which quickned and made him joyful in all his undertakings for our redemption, and which rejoyce the hearts of all such as receive of those gifts and graces from him. Which anointing received, not in measure, but abundantly, above what was ever imparted either to Angels, or any of the members (d) of his mystical Body. 6. From Psal. 102. 25, 26, 27. from whence he proves, That the Son is Jehovah, one in essence with the Father, and the Holy Ghost, who in the beginning of time (e) created both Heaven and Earth, and all the creatures therein: therefore he was before them all, and eternal, and so more excellent than any of them. And further to prove this, he shews, That the heavens shall wax old like a garment; that is, shall decay by degrees, or rather at last shall come to an end; and as Creatures, when they are of no longer use, are folded (f) up, and thrown aside; so when these natural Heavens shall be of no longer use, thy

\* Christ is the first begotten of God, in regard of the eternity of his Sonship. He was begotten before any creature was made, therefore sited the first-born of every creature, Col. 1. 15

Christus merito adorandus, ad potestatem qui sit primogenitus Dei filius, quia ante eum nullus; & simul unigenitus quia solus est Proprius Dei filius Joh. 1. 18. Rom. 8. 32. & Col. 1. 15. vocatur πρωτοτοκος, id est primogenitus, h. e. πρωτογενος κτιστος primo-genitus ante omnem creaturam. Alio vocem eam Metaphoricè interpretantur, scilicet Dominum ac Principem, per Metaphoram, a primogenitis Veteris Test. similitudine ducta, qui post-genitorum erant Domini.

Cam inducit in orbem terrarum] h. e. cum de inductione loquitur per Metonym. subiecta materia pro adjuncto. Quis vero inditio & adventus Christi hic intelligitur? Quæ ex Psal. 57. (de quo hic agitur) d. Christi regnum describendum adierunt, illa illustriora sunt quam ut videantur statui ejus humiliter posse convenire. Idcirco alii de secundo Adventu ad iudicium interpretantur, quo spiritus erit Angelorum adorantium ac servientium facultio: qui Angeli, per metaphoram huius appellatur, quod sint Deo similes potestate, quemadmodum, & eadem ratione Magistratus id nomen tribuitur. Pl. 82. 1. 6. Pl. 138. 1.

(d) Some render it, *with* *mich* *the* *Angels* *winds*, and his *Ministers* a *flame* of *fire*, that is, who dress them as Wind and Lightning.

\* That phrase of *discussing up the Kingdom to his Father*, 1 Cor. 15. 24. must be understood of the manner of his government by his Ministers, Ordinances, and other means. For all things being accomplished by them for which they were ordained, they shall cease, &c.

(d) Quoad officium Christus nullus habet *πρωτογενος*; solus est Mediator, iuxta naturam humanam Christus *πρωτογενος* habet omnes omnino homines. Quia verò natura humana in Christo condita est ad imaginem Dei, *πρωτογενος* habet omnes fideles, quos ideo pro patribus agnoscit, ipse promissionem inter multos fratres. Camer. *Uxist* ite *otro letitia* pro *salutibus* tuis, h. e. spiritualibus donis, & sapientia thesauris, te locupletavit supra tam omnia quam singula mystici corporis tui membra, Jacob. Capell.

(f) V. 19. Terra dicitur fundata, similitudine sumpta ab ædificiis.

(f) Ubi ubi amplius non sunt solent compicari & abjici, sicut caeli, scilicet aer, & æther auferuntur. Grot. Some think it should be read *ωραζεις* *mutabis*, according to the Hebrew, and not *αρεζεις*, according to the LXX. But it was ordinary for the Apostles to cite Scriptures as they were found then in the Greek Bible, though they varied from the Hebrew; because those Greek Bibles, and not the Hebrew, were in use among those to whom they wrote.

shall as to their present condition be laid aside, and God shall change them; for though their substance shall be the same, yet in respect of their qualities they shall be changed, and shall be made now more glorious than before, Isa. 34. 4. Isa. 66. 22. And in that they shall at length be changed, they may be said to perish, Mar. 13. 31. The Heavens may be said to wax old as doth a garment, in that they are appointed to an end; to an end, I say, of what they are now, 2 Pet. 3. 10. But Christ is Immutable\*, Mal. 3. 6. For as he was before all time, and continueth in all ages, so he will beyond all time continue invariable. This Immutability attributed to Christ, is properly to be understood of his Divine Nature, which was no ways altered by assuming the Manhood, but remaineth the very same it was before. And in regard

\* *Aternitas Christi explicatur ex comparatione cum rebus creatis, five in preteritum tempus, quo Christus omnes res creatas precessisse dicitur; five in futurum, quo dicitur permanens illis pereuntibus.*

of his Humane Nature, his years shall not fail, in that being raised from the dead, he dieth no more, Rom. 6. 9. but continueth and liveth for ever, Heb. 7. 24, 25. 7. From Plal. 110. 1, where God the Father in his eternal Decree predestinating his Son to be the Messiah, and to execute in time the Office of a Mediator, saith unto him, Sit thou on my right hand (g) (importing the super-eminent degree of Honour and Dignity he should be advanced to after his Ascension, as a consequent and reward of his examination and Passion) until I make thine enemies (viz. all that are enemies to thy Kingdom, the Devil, Antichrist, all wicked men) thy footstool; that is, utterly subdue them, and put them under thy feet. (g) Not that the Son shall leave off all Rule and Reign; but that he shall then leave off the administration of that Delegation which he had formerly undertaken as Mediator, there being then no more need of it, or of his using those means and actions which formerly he did, when his enemies are all fully overcome, and his Church fully gathered. And thenceforth he shall reign together with his Father to all eternity, and of his Kingdom there shall be no end, Dan. 7. 14. Luke 1. 33. So that the Apostle's Argument lies thus: He that sits at God's right hand in glory and dignity, is much

more excellent than those Creatures that are only Ministers; and such is the condition of Christ, as he proves from this verse; and such is the condition of Angels, as he proves from the next. For they are ministering Spirits sent forth from God (having no other Lord that hath power to send them) to minister for the good of them who shall inherit Salvation, that is, that blessed and glorious estate which is in Heaven reserved for the whole mystical body of Christ. For being the children of God, they are joint-heirs with Christ, Rom. 8. 16, 17. and therefore God appoints these his servants to attend them for their good. From v. 1, to the end.

### Chap. 2.

Wherefore seeing Christ was a Teacher so much superior to all that came before him (yea, to the Angels themselves), he shews, they ought greatly to heed, and regard, and faithfully retain the Doctrine of the Gospel, which had been preached to them, lest they be like leaking-vessels, letting it slip out of their minds and memories. For if the Law given by the ministry of Angels [Acts 7. 58.] was firm, stable, and inviolable, and might not be neglected or disobeyed, and the transgressors (a) and disobeyers of it, were justly and severely punished; he asks, how could they expect to escape who neglect the Gospel, which reveals the great salvation purchased by Christ. Which glorious Gospel was first published by Christ himself, in the most clear and distinct manner that ever it was published, and was confirmed by his Apostles, who

(a) *Transgression, by a Metonymy of the effect, is put for the transgressor.*  
Eph. 1. 23.  
Tit. 2. 11.

who heard his Sermons, and saw his works, God bearing witness to their Doctrine by sundry glorious miracles, and the extraordinary gifts of the Holy Ghost poured out upon them, according to his own good will and pleasure. From Ver. 1, to 5.

And that he may further persuade them, that more heed is to be given to the word of Christ, than to the word spoken by Angels; he shews them, That God hath given a greater authority to Christ, than ever he did to Angels. For He hath not put the Church, or Kingdom of the Messiah, of which here he treats (called here *המלכות* the world to come, in reference to the Old-Testament-times, and to those who lived before Christ was exhibited in the flesh, and longed to see this new world, see Mat. 13. 17.) in subjection to Angels, but unto his Son, and that as He is God-man; and therefore in his Kingdom the Angels are to be in subjection to him, and not to be adored with him. This he proves from Plal. 8. (b) where what the Prophet spake of Man in the general, the Apostle shews may in a higher and sublimer sense be understood of Christ, who in the state of his humiliation was (1) outwardly appearance) an ordinary man; yet God was mindful of him, and careful to afford him all needful favour; and though for a small space of time, viz. about thirty three years, he subjected him to a condition inferior to that of Angels (that he might perform all works of obedience and suffering that were requisite for the accomplishing man's redemption; yet after he had suffered in the flesh, he highly exalted him, and advanced him to Royal dignity (the most excellent that can be), crowning him with glory and honour, and giving him authority and dominion over the works of his hands, and putting all the creatures whatsoever (yea, the good Angels and wicked Spirits) in subjection under his feet; so that all must yield obedience to him, some as his enemies persevere; others willingly. And in that the Father is said to have put all the creatures whatsoever under him, 'tis manifest he hath left nothing unsubjected to him. And though we see not, says he, for the present all his enemies perfectly subdued, yet they shall be in due time; so that there is a further subduing of them till it be expected. However this we know, That Jesus, who in the state of his humiliation (that he might suffer death, and be a sacrifice to expiate the sins of men) was made, for a little time, lower than the Angels, is now highly exalted: he was thus humbled, was, that he might through the free favour of God taste \* death, that is, partake of it (though not be swallowed up by it) *ὄνησας*, for the redeeming of all (c) sorts of men, and of every particular person that shall repeat and believe in him, see Joh. 10. 15. For God (who is the Supreme Cause and ultimate End of all things) having a purpose to bring many sons to glory (d) saw it convenient to make Him (who was to be the Captain of their salvation) and to guide and lead them to heaven) perfectly, and every way fit for that office, by exposing Him to many sufferings, and a cruel death, and so to make him a complete and perfect Redeemer's, there needing nothing more to be added to his sufferings for the justifying of Divine Justice, and meriting remission of sins and eternal salvation. For, though Christ was ever perfect in himself, yet for bringing us to glory, much was wanting, till he had finished his suffering. But by his sufferings he made up whatsoever was requisite thereunto. And if any should ask, How could Christ suffer and

(b) *Hic Psalmus sensu primum obvio agit de Adamo, & semine eius; sensu autem mystico referri debet, & ab Hebraei sapientibus reinterpretabur ad Messiam, & semen eius. Non Adamum figuram gessisse Messie recepta erat illis temporibus sententia ut diximus, Rom. 5. 14. 1 Cor. 15. 45. Graec.*

And the reason why

\* *The ground of this phrase may arise from the ancient custom of the Grecians in putting men to death by giving them a Cup of Poylon to drink. See Joh. 18. 11. Mat. 20. 22, 23.*

(c) *Mors Christi est sufficiens remedium pro omnibus, sed non sufficiens medium sine fide, Mar. 16. 16. Joh. 12. 32. There is an indefinite offer of the benefit of Christ's death to every one, none excepted, Isa. 55. 1. Rev. 22. 17.*

(d) *Whether this act of bringing many sons to glory, be attributed to the Father or the Son, there is no great incongruity. For the Father and the Son are one in essence, mind, will, and work. Whatsoever things the Father doth, these also doth the Son, Joh. 5. 19. The sons of God and the sons of Christ are all one, even the regenerate, and adopted.*

dye? he answers, That Christ, who sanctifies us by his holy Spirit, took our humane nature upon him ( a humane soul and body ) and so became of one nature with us, for which cause he is not ashamed to call and acknowledge his sanctified ones for his brethren, as he proves from Psal. 22. 22 ; where, though in the first sense the words may be understood of David, who professes that he will declare the Name, that is, the Attributes and Councils of God in the midst of the Israelites, his brethren [ see Deut. 17. 20. ] ; yet in a sublimer sense they ought to be understood of Christ, who declared the Name, that is, whatsoever is meet to be known of God, viz. his Divine Excellencies, Counsels, and Actions \*, and that unto his brethren, see

\* See Joh. 8. 26. 28. Joh. 17. 6, 8. Joh. 15. 15.

(c) Many speeches of the Prophets concerning themselves, and many prophecies concerning Cyrus and others ( who were types of Christ ), are in the New Testament applied to Christ, being one way, and in another way, verified of them; and in another way, and in another manner, many times fulfilled in him. Dr. Richardson.

brought to glory ) who are his children, begotten to him by his Spirit in the Ministry of his Gospel ; whom ( by way of rejoicing for the good success of his Ministry ) he presents with himself unto his Father, as one who faithfully fulfilled the charge committed to him, in fitting them for glory, and bringing them to it, though in the world they were accounted Wonders and Monstrous. The Apostle further shews, That Christ, out of love to his Children, would partake of the same humane nature with them, that he might by his own death on the Cross satisfy the Justice of God for them, and so execute and destroy the power of the Devil, which he, as an Executioner, hath by the Law against sinners. And another end of his death, was, That he might deliver his Children from the fear of death ( both temporal and eternal ), to the bondage of which they were before subject. And being to suffer death for those ends, certain it is, that he took not on him the nature of Angels, but the humane nature, and was of the very substance of man, and was born of the seed of Abraham, to whom the promise that the Messiah should come of his seed, was often made [ Gen. 12. 3. and 18. 18. and 22. 18. ]. Wherefore it became him in all things to be like his brethren, sin only excepted [ Heb. 4. 15. ], that he might be a compassionate High-Priest, and faithful in all that he was to transact and negotiate with God on the behalf of man, and that he might make atonement and reconciliation for sinners by the Sacrifice of Himself. And lastly, That having himself been expos'd to so many sufferings and temptations, he might more readily pity and succour his members when they are tempted. From Ver. 5, to the end.

Chap. 3.

The Apostle having distinctly set forth the Divine Nature of Christ, and his Kingly-office, in the first Chapter, and his Humanity in the Second; he now comes to set forth his Prophetical-office in this, and part of the next Chapter. And that he might set forth his Prophetical-function with greater advantage, in the first place he exhorts the believing-Hebrews, to whom

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he wrote ( who were effectually called to embrace the faith of Christ, and thereby rais'd to a hope and expectation of heavenly things ) to consider and ponder in their hearts the high dignity and excellency of Christ ( that so they might constantly adhere to him, and obey him ) who was sent with Commission from his Father to preach that Gospel to them which they profess'd to believe, and to be their High-Priest ( as also, to make atonement for their sins. Of the first of these he treats in this, and to the 14. verse of the next Chapter, and then proceeds to speak of the other. For the setting forth of his Prophetical-office, he declares these particulars: 1. Because the Jews had generally too high a conceit of Moses, and were apt to profess themselves his Disciples in opposition to Christ [ see Joh. 9. 28. ] ; he tells them, That as Moses was faithful in delivering all things committed to his charge, that either concern'd the service of God, or the welfare of the people of the Jews: So Christ was as faithful in delivering the mind and will of his Father, who deputed and appointed him to this Office. He was as faithful in his message for the changing the Levitical Ordinances and Priesthood, as Moses was in appointing them.

2. He shews, that Christ was much to be prefer'd before Moses, though Moses, compar'd with other men, was a person very extraordinary. And for the proof of this, he makes use of two Metaphors, the one taken from a Builder, and an House; the other from an Heir and a Servant. 1. As the Builder of the House is justly accounted worthy of more honour than the House; so Christ ( who is the Builder \* of the House ( his Church ) is worthy of more honour than Moses, who is himself but a part of that House. And as no house, nor part of an house, is built by it self; so neither is the Church. But Christ, who is God, is the builder of the Church, and every member of it, and also of all things else; and so more excellent than Moses. 2. As a Son and Heir ruling over his own house, is more excellent than any person that is only a Servant therein; So Christ is to be look'd upon as a Son, and Moses but as a Servant. Moses was faithful indeed, in the Church, as a Servant, to testify and declare that which he had received, and which was afterwards more fully and openly to be spoken and declared concerning Christ and his Kingdom: but Christ, as a Son and Heir, having rule over his own house, gives precepts and commands by his own authority. And he shews them, how they may approve themselves parts and members of this House or Church, viz. if they hold fast their faith \* in Christ, and their resolute profession thereof, and their hope and expectation of the heavenly reward ( which rejoiceth the heart, and supports it under afflictions ), and if they persevere in the exercise of these graces with stability and constancy to the end [ see Col. 1. 23 ]. From

Ver. 1, to 7.

3. He shews them, that the Holy Ghost, Psal. 95. 7, 8, 9, 10, 11. admonishes such as from time to time should live in the Church, to take heed of rebelling against Christ, and disobeying this Prophet, during the day or time wherein he speaks to them by his Gospel, lest they lose the eternal rest of Heaven, as their forefathers lost the temporal Canaan for not hearkning to Moses. As if he should have said, If ye will hear Christ's voice calling to you in his Gospel, then harden not your hearts in this time and season of grace, wherein he speaks to you, as the Israelites did in the Wilderness when they tempted and provok'd God, and would not believe his power, though they had testimonies enough of it, by the miracles which they saw he had wrought among them for the space of so many years together. Which provocations were

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(a) The Function of an Apostle and High-Priest, were the greatest Functions that ever God instituted in his Church. None greater than an High Priest under the Law. None greater than an Apostle under the Gospel. Both never conjoin'd in one man, but here.

\* 1 Pet. 2. 5. Eph. 2. 20. All that are brought into the Church, are built by Christ; that is, have their gifts and graces, their functions and privileges, from Him.

As a Son and Heir ruling over his own house, is more excellent than any person that is only a Servant therein; So Christ is to be look'd upon as a Son, and Moses but as a Servant. Moses was faithful indeed, in the Church, as a Servant, to testify and declare that which he had received, and which was afterwards more fully and openly to be spoken and declared concerning Christ and his Kingdom: but Christ, as a Son and Heir, having rule over his own house, gives precepts and commands by his own authority. And he shews them, how they may approve themselves parts and members of this House or Church, viz. if they hold fast their faith \* in Christ, and their resolute profession thereof, and their hope and expectation of the heavenly reward ( which rejoiceth the heart, and supports it under afflictions ), and if they persevere in the exercise of these graces with stability and constancy to the end [ see Col. 1. 23 ]. From

\* Faith is that grace whereby we are united to Christ, receive spiritual life from him, are made lively stones, whereby we grow up a holy Temple; yea, whereby Christ dwelleth in our hearts, and so we become his house. Dr. Gange in loc.

a grieving (as it were) of his patience; inasmuch that he said of them, They were a stiff and stubborn people, whose heart was not upright before

(b) Noluerunt attentè considerare, & opere exequi, rationem vendi, Deumq; rite colendi, ipsi revelatam. Ggjn.

him: Neither had they seriously minded or considered (b) his miraculous Mercies or Judgments, nor set their hearts to know and observe his Commandments, and the ways wherein he would have them to walk:

see Psal. 119. v. 27, 32, 33, 35. Whereupon his irrevocable Oath went out against them [ Numb. 14. 23, 24, 28, 29, 30, ] That they should never come into Canaan, but leave (every one of them but Caleb and Joshua) their Carcasses in the Wilderness. The Apostle also further admonishes them, to take heed lest they imitate these Israelites, who by reason of their unbelief were ready, upon every hardship they met with, to distrust God, and to turn back again into Egypt: so they should specially take heed, lest there be in any of them an evil and unbelieving heart, and so should fall away, and depart from Christ, who, according to his Divine Nature, is the ever-living God, who hath life in himself originally [ Joh. 1. 4. and 5. 26. ] and giveth life to others, Joh. 11. 25. Gal. 2. 20. 1 Joh. 5. 20. And for prevention hereof, they should exhort and encourage one another, to persevere in faith and holiness (whilst they have time and opportunity to perform that duty, and to establish one another), lest the manifold deceits and baits of sin prevail upon any of them, to harden them. And he enforces his advice with this argument, They will hereby declare themselves to be indeed partakers of Christ, and to be spiritually united to him, if they persevere in that faith wherein they have been formerly instructed, and wherof they have made profession. By which faith, and a stiled resting on Christ, Christians justify, \* and are supported in their spiritual life.

\* V. 14. The word translated [ Confidence ] is ὑπόστασις. V. 15. ἢ τῷ πνεύματι καὶ λέγειται ἐπιτελει. cum audimus hæc dicit.

And he further tells them, That forasmuch as it is said in that fore-cited Psalm, To day if ye will hear his voice, harden not your hearts, as in the day of provocation, &c. they ought to remember, that that caveat belongs to them, as well as to their Ancestors (to whom it was first given); and therefore so long as the opportunity of hearing the voice of Christ sounding in his Gospel continued, they should carefully listen to it, and by no means harden their hearts against it. And they should remember, that some of the ancient Israelites, when they had heard and received the Law from Heaven, and had heard God promising blessings to them that obeyed him, and threatening curses to the disobedient, did notwithstanding rebel, and fell off, and murmured against him. But Caleb and Joshua did not so, and consequently not all that by the conduct of Moses came out of Egypt. Which thing should be matter of admonition to them, that they should imitate those few that adhered to God, and not the many that fell off from him. For 'tis apparent, it was with those disobedient manners (that would have gone back to Egypt) that God was so highly provoked, and, as it were, wearied and grieved for so many years together; so that not a man of them came into Canaan, but they all died in the Wilderness. And 'tis apparent, that those concerning whom God saith, that they should not enter into his Rest, were such as disbelieved his Promises, and disobeyed his Precepts, and murmured against his Providence. So that 'tis plain and evident to us, why they were excluded out of Canaan, namely, Because of their unbelief and disobedience. From Ver. 1, to the end.

Chap. 4.

And seeing those ancient Israelites could not enter into the Rest promised to them, viz. the Land of Canaan, because of their unbelief; therefore let us (says he) who are Christian-Hebrews, fear, and be jealous over our selves, lest a promise being made to us in the Gospel of a heavenly and glorious Rest, any of us (by neglecting the means which are appointed for the obtaining of it) should seem deservedly (even in the judgment of men) to miss of it, and to be excluded from it. For the abuse of the like privileges

\* Mat. 25. 34.

ledges usually procureth the like Judgment. And we that are Christians, says he, have the same privileges that the Israelites had, and therefore should fear the like Judgments, if we abuse them. For unto us hath the Gospel been preached, as well as to them. Nay, we are advanced above them in that privilege. They had the Gospel veiled, we have it unveiled. They had it darkly and obscurely, we have it clearly and plainly. It was one and the same Gospel that they had under the Old, and we have under the New Testament, Joh. 5. 46. and 39. But the word which they heard preached unto them, did not profit them, because it was not mixed with, or received by faith. But though they, by reason of their unbelief, were excluded out of Canaan (which was a Type of Heaven); yet we, says he, who believe in Christ, do enter into it. We enter into the beginning of that Heavenly Rest here on earth, by tranquillity of Conscience, and peace with God, and shall enter into the full enjoyment of it hereafter, even as God himself hath spoken, though not in express words, yet by necessary consequence: For

whereas He by his Oath \* excluded unbelievers out of his Rest, he does tacitly and implicitly promise, that believers shall enter into it. Now lest any of these Hebrews should say, We have always enjoyed the Lord's Sabbaths, and our predecessors have long inhabited Canaan. Why then do you speak so much about entering into God's Rest? The Apostle shews, that neither of these Rests could be meant by David (a nor intended by himself in this discourse. And first he shews, that the Rest meant by God's Oath, Psal. 95. 11. is not the Rest of the Seventh day. For although the works of God were finished in six days, when he laid the foundation of the world, and (as he himself testifies, Gen. 2. v. 3.) He rested on the seventh day from all his works (b); yet besides this, there is another Rest to be entered into, wherof the Sabbath was but a resemblance. And again in that place before quoted, Psal. 95. 11. above three thousand years after that, there is mention made of another Rest which God promises to them that believe and obey him; and excludes, by his Oath, unbelievers and the disobedient from it. And this plainly appears to be a Rest to come; so that it cannot be that Rest which was at the beginning of the world. Therefore the first Rest is removed; and 'tis evident that there is another Rest, besides that of the Sabbath, for believers to enter into.

2. He shews by the Rest, intended by God's Oath and Promise (which they to whom it is expressly made, shall assuredly partake of) cannot be meant Canaan. For the Israelites that came out of Egypt with Moses (to whom the Gospel was first preached, before it was preached to them whom Joshua brought into Canaan) did not enter into Canaan by reason of their unbelief. And long after the other Israelites had entered into Canaan, the Psalmist limits or designs a certain day (c), saying, To day if you will hear his voice, harden not your hearts (that is, in this Gospel-day, or time, hear the voice of Christ calling to you in the preaching of his Gospel), lest you harden not your hearts against his Call, that so you may enter into his Rest. And 'tis plain he speaks there of another Rest yet to be entered into. For if that had been the Rest meant by the Psalmist which Joshua (in the Syriac Dialect called Iesus) led the people into, then he would not have spoken of any day or time future to that, for the entering into it, which yet 'tis manifest he speaks of in that Psalm. From all these premises, he shews, it clearly follows, That there is now for Christians a Rest still behind, to be enjoyed, besides the typical Rest of the Land of Canaan (though shadowed

\* if they shall enter into my rest; ] there is a restatus in the form of that Oath. To make up the full sense, such a phrase as this may be understood, Let me not be accounted true. Hæc verba proprie, & per se sunt Comminatoria; sed, ex consequenti, Promissionem includunt. Quippe David incredulus ingressum in requiem patrem negans, docet, Nulli verè credenti requiem illam occludi. Ggpli.

(a) Cum ingressum in requiem Dei neget David infidelibus, Psal. 95. tot annis post obitum Josue, post seculis post fundamentum Creationis, quâ peractâ Deus ab operibus suis dicitur quiescere; sequitur, Tertium aliquod quietis genus à Davide designari, quod à præcedentium utroque fuit figuratum. Idem.

(b) Quies quâ Deus, opere Creationis absoluto quiescere dicitur, potest esse typus illius quietis quâ Christus absoluta nostræ redemptionis opere, quietem laboribus suis dignum factus est. Idem.

(c) Designari aut in Psalmo, et in temporibus Messia. Grot. ἐν σακίς, h. e. per Davidem.



out by that, and by the Seventh-day-Sabbath), namely, a spiritual, heavenly, and eternal Rest or Sabbatism; the beginning of which is in this life, and the perfection of it in the life to come. Into this Rest all true believers enter, and so here rest from fulfilling the works of the flesh, and shall hereafter fully rest from all their labours and troubles, as God rested from his works. Let us all therefore (says he) look to it, that by a steadfast faith we enter into that Rest, left following the example of our Forefathers disobedience in the Wilderness, we fall, and perish, as they did. And we ought to take the more heed to our selves, because the Gospel which invites men to enter into this Rest, is quick and powerful (through the operation of the Spirit of God), and sharper than any two-edged sword (cutting which way soever it is turned), and pierces to the dividing asunder of soul and spirit, that is, the ailings of the understanding, and the motions of the will and affections. It divides the joints \* that is, cuts asunder the most

\* These Metaphors taken from the Body, are applied to the Soul. It divides the joints, and compacts purposes of the will. It pierces to the marrow, the secret and inmost contrivances and designs of the soul. It reaches the very secret thoughts and intents of the heart, and tries and judges of them. This word shews, that nothing is hid from the eyes of God, but all things are to him naked, and unveiled (so that he sees the

(d) *πατραπλασινα*, a Metaphor taken from Beasts, which being excoriated, were cut down from the neck to the rump, all along the back-bone, so that every part within might be clearly seen.

The Apostle comes now to assert the Priesthood of Christ, and from thence he encourages the believing-Hebrews to perseverance and steadfastness in the profession of the faith. And (1.) he shews, That seeing we have a great High-Priest, whose word is lively and mighty in operation, and before whose eyes all things are naked, and who hath passed through these visible Heavens, and gloriously ascended unto the right hand of the Father in the highest Heavens, therefore they should be sure to hold fast their profession of faith in Him. And this their High-Priest, he tells them, is a merciful and compassionate High-Priest, who having sometimes felt those infirmities in his flesh which we feel, and been exercis'd with such temptations as we are liable to (yet so as they never drew him to sin), we have good cause to believe, that he will be merciful to us, and ready to relieve us when we are tempted. Therefore let us come boldly, in the name of this our High-Priest, to the Throne of Grace, for the obtaining all seasonable grace and assistance that we need in our passage towards Heaven. From Ver. 14, to the end.

### Chap. 5.

The Apostle goes on to set forth the excellency of Christ's Priestly Office, shewing him to be more excellent than any typical Priest, in all Priestly requisites, yea than Aaron himself; therefore the believing-Hebrews had reason to moderate their thoughts touching the Levitical Priesthood, which they

were apt too highly to esteem, to the prejudice of Christ. And in the first place he considers the chief things observable in the Aaronical High-Priest, and applies them unto Christ. First, The Aaronical High-Priest being taken from among men, and severed and set apart from the common multitude, was appointed to act and negotiate for the good of men, in the things wherein they have to do with God; particularly, to offer gifts, oblations, and sacrifices for their sins. 2. He was to execute this his Office with pity and compassion (a) to the ignorant, and those that are out of the way, being himself a kind of a self-compacted with infirmities. 3. He was to offer for his own sins as well as for the people's. 4. He must be called of God, as was Aaron. No man could legally \* assume this honour to himself, but he that was of Aaron's

line, and so called to it by God, who assign'd that high dignity to that line only.

only. Now the Apostle shews, that all these may well be applied to Christ. And first, he instances in the last of them, That Christ did not intrude himself upon this Office, nor assumed the honour and glory of it to himself, but the Father glorified him by ordaining him therewith. And this he proves from two places in the Psalms: 1. Out of Psal. 2, where God the Father says to him, Thou art my Son, this day have I begotten thee; that is, in this day of thy resurrection I have bestowed thy special dignity upon thee, to be a King and High-Priest; and thou shalt ascend into Heaven, as the High-Priest did into the Holy of Holies; and then he commands him, to ask of him the ends of the earth, or to intercede for the salvation of many, which is a special part of his Priestly Function. His second proof is out of Psal. 110, where God's deputed Christ to that Function is declared. For 'tis God the Father that saith, Thou art such a Priest as Melchizedec was; that is, a King and Priest together; and thy Priesthood shall never cease, or be succeeded by any, till this Mediatary Kingdom of thine shall be delivered up to me, See 2 Cor. 15.24. The Apostle having thus proved that Christ was called to be a Priest, he proceeds to shew, that the other things which belonged to the High-Priest, belonged unto him. For, 2. He was a Son of man, of the same nature and (b) mould with us.

3. He offered a sacrifice for the sins of the people (but not for his own, for he had none), and that sacrifice was, Himself on the Cross. 4. He was a merciful High-Priest, having had experience of our miseries. For in the state of his humiliation, when he was here in the flesh (c), in his agony in the Garden, and on the Cross, feeling the weight of God's wrath lying on him for our sins, he offered up ardent prayers (d) and supplications, with strong cries and tears unto his Father, who, he knew, was able to save him from death, or could support him in suffering of it, and restore him from it; not permitting him to lye under the power of it, or to be swallowed up by it. And he was so heard, that he was delivered from that which he feared (e). And though he were the beloved Son of God, and so more excellent than any High-Priest, yea, than any Creature; yet by his grievous sufferings he was inured to submit to his Father's will; and experimentally knew what Obedience meant, and how hard a lesson Patience under the Cross is (which is the highest and chiefest point of a Christian's obedience); and thereby he became more fit to compassionate us. Yet it is not to be wondered at, that so excellent a Person, and so dear to God, should suffer as he did: for by his sufferings he was made a full and perfect Redeemer [Heb. 7.26.], so that nothing more need be added unto what he has done and suffered for the redemption of man. And having paid the full price of our redemption, he became the author of eternal

salvation to all \* (of what rank or degree soever they be) that obey him, which he requires. So that from the whole discourse he infers, that Christ must needs be a Priest of a more excellent Order than was Aaron's (which was an expiring Order, and not to last for ever), and that he was called and openly declared of God, viz. in that 110 Psalm, to be an High-Priest after the order of Melchizedec. From Ver. 1, to 11.

The Apostle now intending to speak more largely of this great Mystery, he thinks fit to preface something, (1.) By way of Reprehention, from v. 11 of this Chapter, to the end, (2.) By way of Exhortation, ch. 6. from v. 1, to 4.

(b) He assumed our Humane nature, being like to us in infirmities that were not sinful.

(c) In the days of his flesh i.e. his mortal and weak flesh, compassed with infirmities, Job. 1.14. In Heaven he hath flesh still, but immortal, and void of these natural weaknesses.

(d) *Supplicatio Christi ex intimo cordis dolore proferata, duplex enarratur: Una in horto cum dixit, Pater, si fieri poterit, solvatur a me calix iste: quam precatorem supplicatio non solum propositum fidei, sed etiam majori commotione & ut videtur, non sine clamore) ter repetitur, Luc. 22.42, 44. Mat. 26.39. Mar. 14.36. Altera in cruce, cum clamore valido conjuncta: Deus mi, Deus mi, ut quid dereliquisti me? Mar. 27.46. Mar. 15.34. Lacrymarum quidem Evangelistae non expresse meminerunt, sed tamen in neutra supplicatione desuisse, ex circumstantiis colligi potest. Gomar.*

(e) *Exauditus est. Nam liberationem primum a doloribus Inferni per mortem, deinde a morte per resurrectionem consequutus est. Idem ad ἡναγκαῖα metu. From the right taking or apprehending a thing, ariseth Fear.*

\* Job. 3.18. 36. and 6.47.

to 4. (3.) By way of Commination, from v. 4, to 9. (4.) By way of Commolation, from v. 9, to the end. And first, He tells them, He had many things to write concerning this Mystery; but if he should speak of them, many \* among them would hardly understand them, by reason of their great dulness and carelessness; which was so gross, that when in respect of the time wherein they had enjoyed the Gospel, they might have been able to teach others (as particularly their own Families); they, by returning to an observation of the Mosaic Ceremonies, and holding the observation of them necessary to salvation (as it seems many of them did), shewed themselves to stand in need to be instructed in the very first principles (f) of the Gospel, in which the greatest and most necessary Oracles of God are contained. So that instead of making progress in Christianity, they were gone backward, and at present shewed themselves like Babes, who needed milk, and not strong meat, see 1 Cor. 3. 1, 2. For as he, that is gotten no higher than Milk (g), will be hurt, and not fed, by having more solid food given him; so those among them that stuck in the observation of the typical Ceremonies [ those weak and beggarly Elements, Gal. 4. 3, 9. Col. 2. 8, 20 ], and judged the observation of them necessary under the Gospel, shewed themselves to be very ignorant of the word of Righteousness, or doctrine of Salvation by faith in Christ, and to be indeed very Babes. But the stronger (h) Christians among them, who by long use, and a diligent hearing, reading, and meditating on the word, have their judgments and understandings exercised to discern between true and false Doctrine, between good and evil; they can relish sublimer mysteries, and feed on them as on stronger meats. From Vcr. 11, to the end.

\* Hac reprehensio non absolutè de totà Hebræorum Ecclesiâ, sed secundum quid, & ex parte tantum de multis intelligi debet. Ergo hæc Epistola ita attempata, ut simul sic habeat infantibus & solidum cibum adultioribus, omnibus tamen escam salutarem.

(f) σοφία τῆς ἀρχῆς προσηύτα σοφία Hebraismus. Prima Elementa oraculorum Dei.

(g) Repuerascit, adeoque jam redit ad infantiam, eamque priore detriorem. Hebræi plerique licet Christianissimum amplexi redibant ad typorum ceremonialium observationem ut necessariam ad salutem. Hæc verò Ceremonia vocatur Elementa Mundi, Col. 2. 8, 20. Gal. 4. 4. infirma & egena Elementa, Gal. 4. 9. Cappel.

(h) Perfectos eos vocat non absolute sed comparatè cum rudioribus.

Chap. 6.

The Apostle having thus reprehended their dulness and improficiency, he now comes to exhort them, and stir them up to advance to a higher and perfecter degree of knowledg in the Christian Religion, than the first principles or ground-work. For as the foundation of a house being once laid, we must not stay there, but proceed in raising up the building; so 'tis absurd to advance no further in the Christian Religion than the knowledge of the first Christiania principles of the Catechism; such as are, 1. Repentance, or turning from plenam & jus-susful works, whereof the end is death. 2. Faith in God, namely, in God the Father, Son; and Holy Ghost. 3. The Doctrine of Baptisim, that is, the Doctrine inwardly taught at their Baptisings, whereby the people were informed of the difference betwixt the outward (a) Baptisim by the Minister, of this Apo- and the inward Baptisim by the Spirit; and possibly, concerning the nature of this Sacrament, but of the other also; Baptisim being here synecdochically put for both Sacraments. 4. Touching the rite of laying on of hands (b) upon Ministers in their Ordination, or Confirming (c) such as having been baptized in their infancy, and afterwards well instructed in the Principles of Christianity, were to make profession of their Faith, and own their Baptisim Covenant, before they were admitted to the Lord's Table. 5. Of the Resurrection of the dead, and of the last Judgment, which will doom and decree to men

(a) See pag. 2. of this Apo- and the inward Baptisim by the Spirit; and possibly, concerning the nature of this Sacrament, but of the other also; Baptisim being here synecdochically put for both Sacraments.

(b) Manus imponebantur & Baptizati ad obtinendam vim confirmantem Sp. s. & ordinati ad Presbyterium, & post peccata reconciliatis & corpore infirmis, imò & novis conjugibus benedictionem ab Ecclesiâ postulabant. Graec.

(c) Huic accedit impositio manuum alia, quam præc. ecclesiâ habuit in usum: si quidem is, qui in infantia fuerant Baptizati, post professionem religionis Christianæ, Ecclesiâ consuetudine, non necessitate, manus adhibitis precibus imponebantur, ad accepti Baptisimi & fidei Confirmationem. Com.

cvcv-

everlasting rewards and punishments. Now that they may not stick in these first Principles, he tells them, he desires to contribute his endeavour to carry them on to a more perfect degree and measure of knowledg in the mysteries of the Gospel; and hopes he shall (through the Lord's permission and assistance) be enabled to do it (d.). And accordingly in the following Chapters he opens deeper mysteries, from v. 1, to 4. (3.) He comes now to shew them the great danger of apostatizing from Christ and his Doctrine, representing unto them, That if any have advanced so far, that they have been enlightened, and have (e) tasted of the heavenly gift (by the knowledg of Christ and his benefits, and the heavenly things revealed in his Gospel) and have had some of the extraordinary (though common) gifts of the Spirit of God poured out upon them (though not of his renewing-graces), and have tasted the good word of God, that is, have heard the Doctrine of the Gospel, and the glad tidings thereof, with some kind of joy [Mat. 13. 20, 21.]; and lastly, have had some taste and apprehension of the glorious privileges \* of the Saints, by some weak glimpses upon the glory of Heaven; and after all this, shall fall away, making a total, voluntary, and malicious apostacy and defection (f) from Christ and his Gospels, he shews, 'tis impossible to renew them again unto repentance, that is, to renew them so, that they shall repent; because God hath decreed never to give repentance to such persons. For they having wilfully cast off God, God casts off them. And there being no renewing but in and through the Mediation of Jesus Christ, these Apostates bar themselves from that; For by their apostacy from Christ, they do in effect declare, That he was an Impostor, and deserved to be crucified &c, and all the other indignities that were put upon him. Another sacrifice therefore must be offered up, if such be redeemed. The Apostle also further sets out the wasteful estate of Apostates, and the equity of God's proceeding against them, by an elegant comparison. As the fertile ground (faith he), which, drinking in the rain that comes often upon it, brings forth a plentiful increase, to the joy and comfort of the Husbandman, does thereby testify that it is blessed of God [ see Gen. 27. 27. ]; but the barren earth (which after tillage and irrigation bears nothing but thorns and briars) is given over abandoned and disregarded by the Owner; and if it so continue, may expect ere long to be cursed by him (as the fruitful fig-tree was. Mat. 21. 19.), and finally doom'd fit for nothing but to be burnt and destroyed, like the Land of Sodom. So they who after illumination and the means of grace afforded to them, do advance in Christianity, in Faith and Holiness, and go on towards perfection, do thereby declare themselves to be blessed of God; but such as do not make a right use of the means and helps God affords them; but instead of making progress in Christianity, do fall off from Christ and their Christian Profession, they shew themselves to be in a cursed and miserable condition.

But he tells them, That though he said thus much to them by way of caution, yet he was perswaded better things of the greatest part of them, than (G. 9. Things) to think they would thus fall away. He accounted them his beloved brethren, that accompany and really believed the estate of most of them to be such, as would be so far which needful from bringing a curse upon them, that it would in the end bring them to fairly have eternal salvation (g.). And the ground of this his hope and persuasion, was salvation in them; and are the sure symptoms of a blessed estate. Fides, pietas, sanctitas, licet non sint causa salutis nostræ, sint tamen adeo cum salute conjuncta ut non disjungi quidem possint. Huius interruptæ copulæ vis, non est in operum nostrorum merito, sed in divini propositi firmitate. Cappel.

\* Ἐργον ἢc intellige quod ἔργον πρὸς αὐτὸν dilectionem conjunctam cum laboribus & mole- riiis. Graec.

(f) Apostasiam hic intellige totalem, multissimè, ac cum odio ac persecutione Christi, & Evangelii conjunctam; h. e. eorum qui tota, de toto, in totum, decidunt. Intellige hoc loco peccatum illud singulare quod peculiariter peccatum in Christianis, & peccatum ad mortem in Scripturis appellatur. Mat. 12. 31, 32. Mar. 3. 28, 29. Luc. 12. 10, 11. 1 Joh. 5. 16. Impossibile, non simpliciter & absolute, sed ex hypothesi, & respectu justitiae Dei judicii, & decreti, per se ipsum patefacti, Mat. 12. 31, 32. Impossibile ut tales ad veram adducantur penitentiam, Deo nunquam nisi qui in talia peccata lapsi fuerint, salutarem penitentiam inspirante. Vide Gemar.

\* They crucifie to themselves] ζαυριτε, to their own condemnation.

But he tells them, That though he said thus much to them by way of caution, yet he was perswaded better things of the greatest part of them, than (G. 9. Things) to think they would thus fall away. He accounted them his beloved brethren, that accompany and really believed the estate of most of them to be such, as would be so far which needful from bringing a curse upon them, that it would in the end bring them to fairly have eternal salvation (g.). And the ground of this his hope and persuasion, was salvation in them; and are the sure symptoms of a blessed estate. Fides, pietas, sanctitas, licet non sint causa salutis nostræ, sint tamen adeo cum salute conjuncta ut non disjungi quidem possint. Huius interruptæ copulæ vis, non est in operum nostrorum merito, sed in divini propositi firmitate. Cappel.

\* Ἐργον ἢc intellige quod ἔργον πρὸς αὐτὸν dilectionem conjunctam cum laboribus & mole- riiis. Graec.

\* Officiosa Charitatem. their good work of faith, whereby they testified a courageous profession of the Gospel, and that excellent Charity \* which they manifested by their

(h) *Sauos fideles uocat Scriptura, non blandientes, sed cohortantis affectus ut meminerint, ad sanctum am vocatos, operam dare debere ut Elogio quo ipsos honestat Deus se reddant quam dignissimos. Capel.*

to wax secure, but to use all due care and diligence, even to the end of your life, for the consummation of your hope, and the heightning it to a

\* *eis πληρον* full assurance \* of attaining that situation which I am persuaded is prepared for you. You must not therefore grow slothful nor sluggish, but imitate and follow their example, who continuing in the exercise of faith and patience, did at last come to enjoy their part in the promised

(i) *V. 12. Promissio* ] because eternal life is many times, and many ways promised; in which respect they may be counted many Promissio. Promise is put for the thing promised; see Heb. 9. 15.

*Complura erant Patribus promissa, diuersa facta temporibus; per quæ tamen illud unum, & magnum Promissum de uitæ æternæ nobis factum, adumbrabatur, & mysticè in illis continetur. Grot.*

he lived to see Isaac have two Sons, Esau and Jacob. Now by that promise made to Abraham of blessing & multiplying him, was meant the bringing his seed into Canaan, and all true believers to the Rest signified thereby. Moreover, from the use of an Oath among men (which is to assure and ascertain the thing sworn, and to take away all doubt about the thing contrived, it being made by God, who is appealed to as Judge and Avenger) the Apostle infers a reason why God confirm'd his Promise by an Oath (k), viz.

(k) *V. 17. in* His superabundant goodness and willingness to declare unto the heirs of promise, in which matter [ that is, the children of Abraham after the spirit, Gal. 3. 19. ] which caser in immutability of his Counsel, that what he had purposed, determined, and promised to Abraham and his seed, should assuredly be accomplished. And it was *quod a* for man's sake, and man's good, that God thus bound himself by oath, viz. To quiet and settle his mind in his Promise, that he might believe it without wavering. For the Promise of God, and his Oath, are two immutable things (wherein 'tis impossible God should fail) and may afford strong consolation to those who mind the sense and guilt of sin, fly to it (as to a City of Refuge) and depend on it for the attaining eternal life and bliss, which

\* *V. 18. To* lay hold upon his Promise, presents unto them, and gives them ground to hope for; which Hope believers have as a sure anchor cast within Heaven it self (figured by the Holy of Holies within the Veil), staying their souls from being tossed in the tempestuous sea of this world, and fixing their hearts upon the Omnipotency, Truth, and Faithfulness of God, and merit of Christ, who is entered into Heaven for us (prefigured by the High-Priest's entering within the

(l) *Christus* as our Forerunner (l) or Harbinger, there to prepare a place for us, and to intercede for us, being appointed by his Father an High-Priest for ever after the Order (m) of Melchisedec. From Ver. 1, to the end.

feret, sicut ipse dixit Joh. 14. Habemus, inquit, non Promissum tantum sed & Exemplum. Grot. (m) *Κατὰ τὴν αἰὸν* ad modum Melchisedec. Hoc ideo quia Melchisedec non minus Rex fuit quam Sacerdos; neq; ex ortu lege id habuit, neq; alii idus reliquit in quo multum differabat ab Aaronis posteris. Similitudines tales non ad speculum respondent; nec premi debent singulari circumstantia; sed observandum, quod tetenderit diuina tam veterum temporum dispensatio. id.

The Apostle now returns to the Priesthood of Christ again, from which Chap. 7. he had digressed from v. 11 of ch. 5, to this Chapter; and shews, that Christ was a Priest of a much higher Order than the Aaronical Priests were,

as may appear by considering the nature of the Priesthood of Melchisedec (a), after the manner of which, Christ's Priesthood was. For this Melchisedec, in his Name [ King of Righteousness ], and in his Title [ King of Salem or Peace ] was a Type of Christ; and being killed, Gen. 14. 18, a Priest of the Most High God, it appears he was both King and Priest. And accordingly when Abraham returned from his victory over Kedorlaomer, and the other neighbouring Reguli or Kings, he came out and treated him bread and wine royally, like a King, bringing forth bread and wine for them; and as a Priest blessed him, and received from him the tenth of all he had there. He further shews, how this Melchisedec (that he might more clearly represent Christ) stands in the History recorded of him in Genesis, as a Priest of whose Father, and Mother, and Pedigree, there is no mention, neither of his birth or death, or that he had any successor in his Priesthood (b); and as a Priest who was a type of Christ (and so represented Psal. 110) who is such a Priest as he, in respect of the conjunction of the Regal Office, and Sacerdotal; in respect of his being King of Righteousness, and Prince of Peace; in respect of his being without Father, as He is Man; and without Mother, as he is God; and so He is without descent and genealogy; without beginning of days, or end of life; and continueth for ever in that Office, that is, so long as there shall be any need of his mediation. So that Melchisedec, though he were a true Man, yet in his singular Prerogatives he was made like unto the Son of God; and was so set forth, as to bear a resemblance of Him, being appointed by God a visible Type of Him before He was exhibited in the flesh.

The Apostle having set forth Melchisedec's excellency in himself, proceedeth to amplify the same in reference to others. And first, sheweth how he ought to be preferred before Abraham, and before all the Levites that descended from Abraham. For that act of Abraham's in giving a tenth to Melchisedec, impleth an inferiority in himself who paid them, and a superiority in him that received them; because the Tenth was an holy tribute due to God, and so it was paid by Abraham, who paid it to Melchisedec as to God's Priest, standing in God's room, and in that respect greater than himself. 'Tis true, he shews that the Levitical Priests had commission by the Law to receive Tythes of all Jews that descended from Abraham, and therefore were counted greater than their Brethren. But Melchisedec, who was no kin to Abraham (nor of that people), but a stranger to him, received Tythes, not from the Progeny of Abraham, but from Abraham himself; which is a greater dignity than to receive them only from his own people. 2. The Apostle shews, that to bless authoritatively, is an act of superiority; now Melchisedec blessed Abraham, who was so special a Favourite of God, and received such excellent promises from him, and had them so often repeated to him. And certainly, he that bleisseth one authoritatively, is greater than he whom he bleisseth. Therefore Christ (whose Type and Shadow Melchisedec was) is much more excellent than Abraham, and than all the Levitical Priests which sprang from him. Further, to prove the excellency of Melchisedec's Priesthood above the Levites, he tells them, in v. 8, That here, that is, in the Levitical Priesthood, though those Priests be superior to the people,

(a) Some take this Melchisedec to be Sem, the Son of Noah; but his genealogy is exactly set down in the Scripture; neither is it likely that Abraham would so long have forborn his due respects and visits of Sem in Canaan, if Sem had lived there. Therefore divers learned men take this Melchisedec to be rather some eminent man in Canaan, raised up by God in those corrupt times, both good and godly, both King and Priest, living in Salem, after called Jerusalem, whose King in Joshua's time was called Adonizedec, that is, Lord of Righteousness; Josh. 10. 1. as this man here is called Melchisedec, that is, King of Righteousness. By which place, or near to it, Abraham in his return from this Warr and Victory, was to pass. Dr. Richardson.

(b) The History which declares him to be a Priest, maketh no mention either of the beginning of his Priesthood, or of the ending thereof.



but Himself, in sacrifice, and that but once, upon the Cross; which once-offered-Sacrifice was abundantly sufficient for the expiation of sin. Moreover, the Levitical Law appoints men to be High-Priests that laboured with infirmities, and were sinners, and subject to mortality, but the promise made to Christ (and confirmed by God's Oath, and declared by David, Psal. 110, some hundreds of years after the Law was given) maketh the Son, and none but the Son (who is perfectly holy, and consecrated to this everlasting Office) a Priest for evermore. From Ver. 26, to the end.

## Chap. 8.

The Apostle having proved the excellency of Christ's Priesthood in the former Chapter, he now proceeds to shew his faithful execution thereof, for the good and salvation of his Church, from the beginning of this Chapter to the 19 v. of ch. 10. In this Chapter he proves, That His Ministry is far to be prefer'd before the Levitical, by four Arguments. 1. From the Magnificence of it, v. 1. 2. From the Place where he ministers, viz. Heaven, v. 2. 3. From the Sacrifice which he presents, viz. his Body and Humanity wherein he suffered, v. 3, 4, 5, 4. From the Covenant whereof he is Mediator, from v. 5, to the end.

In the first place, to excite their attention, he tells them, That this is the sum of the things he had before spoken concerning Christ's Priesthood, viz. 1. That the High-Priest, who intercedes for us Christians, is one that is entered into Heaven, and there sits at the right hand of God, and hath all power given unto him both in heaven and earth. 2. He is a Minister of the Sanctuary of Heaven\*. And, 3. There he presents his own body, or humanity, wherein he suffered (figured also by the typical Tabernacle), which the

\* Sanctuary; or the most holy place, is here metaphorically put for Heaven, which it represented.

Holy Ghost miraculously formed and prepared for him in the womb of the Virgin; and by the efficacy of his passion still maketh intercession for us. But the Levitical Priests are only Ministers of the typical Tabernacle, which was made by the art and hands of man, Exod. 36. 1. For every High-Priest must, according to his Office, have some gifts and sacrifices to offer; and so must Christ also: and he had no other to present in heaven but his own sacrificed body. And that he doth exercise his Priesthood in Heaven, 'tis evident. For having on earth offered up himself a Sacrifice, if he should not have ascended into Heaven (the Sanctuary above) he should not have performed all that belonged to his Office. Besides, if he had executed his Office only here on the earth, he could not properly be reckoned for a Priest, seeing He neither was of the Tribe of Levi, neither did, nor would offer such typical, figurative Sacrifices as the Priests (appointed by the Law) did offer; whose Ministry was only about types and shadows of heavenly things; the Tabernacle, and all things pertaining thereunto (framed and ordered by Moses according to the pattern shewed him in the Mount, (Exod. 25. 40.) being only Representations of them. From v. 1, to 6. 4. He proves the excellency of Christ's Priesthood above the Levitical, from the excellency of the New Covenant, or new dispensation of the Covenant of Grace (whereof he is the Mediator) above the old. For this Covenant is established upon better Promises, viz. more spiritual, more clear, more extensive, and more universal: whereas the other was more carnal and earthly, more obscure, and more restrained to that one Nation of the Jews. And if the former Covenant, under the Levitical Priesthood, had been so perfect (a), that there had been nothing wanting to it, and that it could not have been improved

\* V. 5. ὁ ἅγιος πνεῦμα, obscura representatio.

(a) That first Administrator

of the Covenant of Grace was said to be faulty, not in the matter and substance of it, as it was ordained and instituted of God; but because it was obscure, was not so surely raised, and was not accompanied with that virtue, power, and efficacy, which the New Covenant is accompanied with.

and

and bettered, there would have been no need of a second (b) Covenant, or new Dispensation. But it appears it was not so: Because, when God speaks by the Prophet Jeremy (ch. 31. v. 31.), of making a New Covenant, he doth it by way of complaint or finding fault with the weakness and imperfection of the former [see Heb. 7. 18.], saying unto them, The Covenant which I will now make with all true Israelites, is not after the rate of the Covenant which I made with the Israelites by Moses, when I brought them out of Egypt; a Covenant made up of external, carnal Commandments, the scope and drift of which the people did not well discern; a Covenant that had the external form of a Legal Covenant, and an express Condition of full obedience to be performed to all my Commands; which Covenant they brake, so that I regarded (c) them not. But this is the Covenant I will make in the later days, or times of the Gospel; 1. I will put my Laws into their minds, and write them in their hearts, that is, will illuminate their minds and understandings with the knowledge of my will and frame their hearts to yield obedience thereto, and so I will be their God to protect and defend them, and provide all good things necessary for them, either for this life, or that which is to come; and they shall be my people, to depend on me by a lively faith, and to worship me aright, and live in obedience unto me. 2. They shall have a more plentiful knowledge than was in the time of the Law. There shall not now be so many significant Ceremonies, as were in the time of the Law, the meaning whereof one shall teach another. For the Holy Ghost shall now be poured forth in so plentiful a measure, and the light of the Gospel shall now shine so brightly to all estates and conditions of men (even the meanest as well as the greatest), that the teaching of Friends and Neighbours (as 'twas us'd of old) shall be in a manner superfluous (d). They shall not need in such a manner and sort as formerly, to instruct one another in the meaning of the types, and shadows, and observances required of them by the Law of Moses; which instruction was then necessary, that they might know the true God aright, and worship him according to his own Prescriptions. Neither shall they teach one another so darkly, so slenderly, and so imperfectly, under the New Testament, as they did under the Old; nor shall they need to take so much pains about teaching the knowledge of God, as they had been constrained to take in the teaching of the Gentiles in former times. For now a greater measure of light (e) and knowledge should abound, and all estates and conditions of people should so clearly understand the things of God, and the mysteries of salvation (God so effectually teaching and enlightening them in the use of his own Gospel-Institutions: see Jer. 31. 34. Isa. 54. 13.), that they should seem rather to be taught by some immediate irradiation from God, than by any ordinary means of instruction. 3. I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more; that is, I will be merciful to their persons in pardoning and removing their sins. Lastly, The Apostle from the Prophet's words infers a twofold consequence. 1. From the Name the Lord gives this Covenant, calling it new, he infers the other to be old. 2. He shews, that that which was old (and is by God's appointment

(b) The Sinai Covenant, and the New Covenant, are the two most illustrious Covenants, and made with the greatest solemnities, and tender'd to the greatest number of people; and these two were managed with peculiar Administrations, most remarkably distinct and opposite to each other. So that in these regards these two Covenants may be called the first and second Covenant, because they are the first and second most illustrious Covenants; though in regard of time, and order of discovery, the Old Covenant was not the first (but the Covenant of Works); nor this New, the second. Roberts of the Covenant.

(c) The Hebrew is, And should I be still an Husband to them? q. d. They have played the Harlot, and broken the Covenant on their part, and shall I be a Husband to them, or regard them? No, they may not expect it.

(d) V. 11. This is spoken not simply, but comparatively. There shall not now be such need as under the Law, to stir up men to know God.

(e) Sic statuitur aliud discrimen veteris & novi Testamenti, nempe Deus qui obscurius se patefecerat sub lege, plenum fulgorem emittit ita ut ejus cognitio futura sit familiaris. Sed hyperbolicè extollit hanc gratiam cum dicit, neminem opus habiturum Doctore vel magistro quia quisq; satis edoctus erit. Calo.

pointment to be disannulled) cannot long stand, but is near vanishing (F) away.

(F) This the From Ver. 6, to the end.

Apostle writ

a little before the last Temple was destroyed by the Romans.

### Chap. 9.

The Apostle goes on to set forth how Christ executes his Office, by comparing him with the Legal Priests in the executing of theirs. And, 1. He shews the Priests manner of executing their Office, to v. 11. And then Christ's manner of executing his, from v. 11 of this chap. to v. 19 of ch. the 10th. 1. He shews, the first Covenant (or first Administration of the Covenant of Grace) had an outward Legal Service, and Rites and Ordinances \* of Divine Worship, and a Worldly Sanctuary, frail and brittle, as made by the hands of men, of earthly Materials, and which was only a type of the Heavenly Sanctuary above. And being to speak of

\* *δικαιώματα*, justifications, because they represented the way of obtaining justification,

and representation of the Ordinances and Services of Divine Worship that were performed in the Tabernacle, he first speaks of the Tabernacle it self, which had two parts (a). In the first of which, viz. the Sanctuary or Holy-place, was, 1. The Golden Candlestick [Exod. 25. 31.], a type of the Church of

(a) The Court of the people, as not belonging to the Priests, is here omitted.

Christ; the Shift that sustained the branches (whereon stood the Lamp), being a figure of Christ, who sustineth those Lights that be in the Church.

(b) *ὑπόθεσις ἄρτων* Hypallage pro ἄρτων ὑπόθεσις.

(c) Hoc velum erat oppanum primæ parti Tabernaculi, quæ sanctum dicebatur; sicut prius velum, de quo v. 31. erat oppanum Sancto Sanctorum. Hoc velum sacrarium sacerdotum ab atrio populi separabat. *Mss.*

\* This is noted to distinguish it from other Centers which were of brass, and were for the ordinary Priests to carry Incense up and down the Tabernacle: with such as these the two hundred & fifty which conspired with *Korah*, offered incense. *Numb.* 16. 17.

(d) Vide life in loc. \* *Tabule factis, i. e. Decalogi sedisti, quod eo conditionis fœderis legalis continebatur. Gomar.*

(d) The matter of the Pot is not set down in the History, but expressed by the Apostle, who was guided by the Spirit of God.

Most Interpreters refer by *ἡ* wherein, not to *κιβωτῶς* the Ark (last named); but to *αὐρίων*, the Tabernacle, called the *Holiest of all*, in the precedent verse; it being consecrated by all, that the Pot of *Manna*, and *Aaron's Rod*, were within the compass of the Oracle, or most Holy place. It is not probable that *Aaron's Rod* (being a long shepherds crook, or a long white staff, and sprouting forth with Blossoms and Almonds) could lye in the Ark. Besides it's said, 1 *King.* 8. 9. 2 *Chron.* 5. 10. That there was nothing in the Ark (save the two Tables of stone. And it is said of the Pot of *Manna*, and *Aaron's Rod*, that they were laid up before the Testimony or Ark [Exod. 16. 34. *Numb.* 17. 10.] and not in the Ark.

Nos putamus *Urgan* et *Virgam* potius extra quædam *intra*, imò *juxta* arcam fuisse quod aliquando significat vox *in* ut Prov. 1. 21. in ostiis pro *juxta* ostia. *Capellus.* Hic est locus qui multis suspectam fecit hanc Epistolam maximi facio, nunquam adducatur ut ejus auctoritatem deseram. Et pato objectis hoc modo optime responderi, &c. *Grosius* in loc.

\* Erat id continuum miraculum quod tot seculis mansit incorruptum *Manna* cum in deserto non triduum quidem servari possit. Et mirabilis fuit videre florem incorruptum per tot secula manentem, quam virgam avidam unâ nocte frondescentem.

Read

Red that Ladded, *Numb.* 17. 1, 2, and over the Ark, the Cherubims of glory shadowing the Mercy-seat, *Exod.* 25. 17, &c. from whence God manifested his presence, and was wont to speak with *Moses*, and to give him answers, and to shew himself propitious to the people. But concerning these, he tells them, he intended not to enlarge, because he basted to the services performed in these places. And he shews them, that when the Tabernacle was thus made, and the parts thereof fully distinguished, and all the Sacred Vessels set in their due places, the Priests went into the first and outward part of the Tabernacle, and performed the daily service according to the Law. But into the inner part, or Holy of Holies, were entered but the High-Priest (c) [Lev. 16. 2. 17.], and he only one day in a year, viz. on the Fast, or great day of Expiation, *Lev.* 16. 29; and then always he carried with him the blood of a Bullock in a Basin, which was a sin-offering for himself; and the blood of a Goat, which was a sin-offering for the people (f); and he was to sprinkle the one and the other blood upon and before the Mercy-seat; thereby signifying, that there is no atonement with God, nor expiation of sin, but by the blood of Christ. He further shews, that the Holy Ghost (who was the institutor of all these Rites and Ordinances, and therefore ever true eternal God with the Father and the Son, and yet a distinct Person) signified thus thereby, that the true, right, proper means of entering into Heaven (the true Holy of Holies) was not so fully and clearly manifested, as long as the Church under the Old Testament was instructed only by these Ceremonies and Rites of the first Tabernacle. For the first Tabernacle was but a figure or typical representation of good things to come, serving only for that present time of the Churches ann-ages; and the Gifts and Sacrifices then offered, could not of themselves perfectly justify, sanctifie, or save any man; nor

could they of themselves pacifie or quiet the Conscience (g), nor satisfie it, that God's Justice was satisfied, and sin forgiven for any worthiness in them. The faithful therefore under the Old Testament, were not perfected (as pertaining to the Conscience) by the legal rites they performed, but by the Evangelical and Celestial Truths, which those Rites typified; and so they were perfected as we Christians now are, though not so clearly and manifestly. And the Apostle shews a reason why those legal rites could not make perfect; namely, because the nature of them was such, that they reached only to the outward man, they consisting, for the most part, in meats and drinks, and divers washings and ordinances that concern the flesh or body of man, which did not (separate from their signification, as many Jews took them) commend any man to God [1 *Cor.* 5. 8.], and were imposed upon them as a yoke [Acts 15. 19.], until the times of the New Testament should come, in which these Ceremonies should be removed, and other more spiritual Institutions introduced; wherein the Holy Ghost would work more powerfully.

From Ver. 1, to 11.

much addicted to Idolatry, it seemed good to the wisdom of God to exercise them with a grois and bodily worship, that so he might keep them from Idolatry.

The Apostle having thus shewed how the Levitical Priests executed their Office, he comes now to shew how Christ executed His. He shews, that Christ being now already exhibited, after a long expectation of him, and having entered on his Priesthood (1) to procure for us all these blessings which were promised and figured in, the Old Testament), he executed his Office in a greater

(c) Under the Law there were two sorts of Ministers, Priests and Levites, Levites were all the Male children of Levi except *Aaron* and his sons, who were Priests. *Aaron*, and the eldest son descending, generation after generation, from him, was the High-Priest; all the other sons of *Aaron*, and his posterity, were Priests.

(f) By errors of the people, all manner of sins may be understood, because there is an error of judgment in every sin.

(g) Conscience cannot be satisfied till God's wrath be pacified; but those Rites could not pacifie God's wrath; for they could not satisfie his Justice: nothing but Christ's blood could do that.

\* The people of the Jews being a grois people, and

D d d d

greater



of many, that is, of all that shall believe in him; and that he should come the second time to judge the quick and dead in a glorious manner, when he shall have no sin imputed to him (as he had at his first coming), and to accomplish the salvation of those who look for, and expect this his glorious appearing, that their bodies may be glorified and united to their souls, and so the bliss and happiness of both may be perfected and completed. From Ver. 11, to the end.

## Chap. 10.

In this Chapter the Apostle proceeds to shew the weakness and imperfection of the Levitical Sacrifices (considered in themselves, and separate from what they typified), and the power and efficacy of Christ's Sacrifice. From Ver. 1, to 11.

The weakness of the Levitical Sacrifices he proves by four Arguments. First, From the nature of the things join'd by the Ceremonial Law, which were only types, shadows, and darker draughts and delineations (as it were) of those spiritual and heavenly good things which were to be purchased and imparted by Christ. So that the Levitical Ordinances did not present the things themselves in their full proportion, lively image and shape, as the Gospel does. 2. Those Sacrifices which were often repeated year by year, could not (of themselves) make a satisfaction for sin, or justice, or purge from the guilt and power of it, those who came to worship God by them. For if they could, they would have ceased to be offered; whereas the frequent repetition and repeating of them, argued their weakness and imperfection. Could they once have taken away sin, or purged the Conscience from the guilt of it, there would have been no need to repeat them, seeing the worshippers once purged and cleared of the guilt of their sins by one of those Oblations and Sacrifices, would have been quieted in their Consciences, and not had them accusing and condemning them for them. But the case was far otherwise. For in those most solemn Sacrifices offered upon their annual day of humiliation [Lev. 16. 21.], they were to make a solemn acknowledgment and confession \* of their sins, and not only of the sins committed that year since the last day of Expiation, but of their former sins for which they had formerly offered; which might intimate to them, that they needed another and better Sacrifice than those were, for the expiation of their sins; namely, that of the Messiah to come, in and by whom alone, remission of sins was to be expected. For 'twas impossible that the blood of Bulls and Goats by its own virtue should take away the guilt of sin, or purify the Conscience; and that by reason of the disproportion between the means of cleansing on the one side, and the thing cleans'd, viz. the Soul (together with the filth

\* We Christians also make a commemoration of our sins year by year, yea, remember the sins of our youth, and deprecate the wrath they deserve, but not by offering a new Sacrifice, as they did, whereby they profess'd, that no sacrifice formerly offered was sufficient to expiate sin, or cleanse the conscience. The Sacrifices are said only to be a commemoration of sin, unable to expiate it, and so left them in an estate of damnation, unless the Worshippers advanced further to Christ, signified by those Sacrifices.

to be cleans'd away, to wit, sin) on the other. From Ver. 1, to 5.

Having thus shew'd the weakness of the Levitical Sacrifices, he comes now to shew the power and efficacy of Christ's Sacrifice; and that he proves from Psal. 40. v. 6, 7, 8. where Christ is brought in as newly come into the world, and made Man, speaking to his Father after this manner: Forasmuch as thou didst formerly appoint Sacrifices as types to prefigure the Sacrifice of thy Son, but didst not intend they should continue longer than till He should be offered up. Thou delightest therefore in those Sacrifices now no longer; but hast sent me into the world, and prepar'd me a body, or humane nature (holy, harmless, and free from sin, that it may be fit to be join'd with my Deity) that therein I might offer up my self a true Propitiatory Sacrifice for the sins of men.

The

The words of the Psalmist are, Mine ear hath thou opened \*; but the Apostle retaining the sense and scope (a) of the place, uses not himself to the very words. The variation is but the change of a figurative phrase into a proper, to express the ready obedience of Christ to do the will (b) of his Father in the work of man's redemption, whereunto, by sending him a body, God had fitted him. And 'tis plain, that God was never pleas'd with the Levitical Sacrifices for their own sake, but only as they signified the death of his Son. Therefore in the fullness of time (when God saw it fit) Christ came into the world to do that which the Levitical Sacrifices did only prefigure, but could not effectuate. And when that time was come, Christ did assume our nature, and offered himself willingly unto the Father, declaring himself ready to perform his will (c), and to be obedient unto him, even to the death of the Cross, for the redemption of sinners, as it was fore-prophecied of him in the Sacred Scripture, or Volume of the Law, Gen. 3. 15. The Levitical Sacrifices therefore being removed and taken away, as being insufficient to make expiation of sin, Christ's Sacrifice alone remaineth, as that only which is available to remove sin. Now by this one Oblation of which he performed according to the will (d) of God, once for all sorts of men, we that believe in him are sanctified, that is, obtain remission of sins, justification, sanctification in this life, and a title to eternal glory in the life to come. Again, there was this difference between the Levitical Priests, and Christ: They were many, and ministred as Servants, repeating daily and frequently the same Sacrifices (for kind) which God had enjoin'd; none of which had power, of themselves, to free the Conscience from guilt, or the offender from the punishment due to sin. But Christ did not always stand ministring and offering sacrifices, as they did; but having once offered up himself on the Cross (which one Sacrifice sufficeth for sin for ever), he ceased and offered no more, but ascended into heaven, and there sitteth at the right hand of his Father, and there continueth to execute his Kingly and Priestly Office, till all the enemies of his salvation, and at last Death it self, shall be vanquish'd; and then He shall lay down this form of governing, and with the Father and the Holy Ghost be in all for ever; see 1 Cor. 15. 24, &c. And he saevs, it needs not be wonder'd at, that Christ hath now no more offerings to make, nor sufferings to endure; for by that one offering of himself, he hath made a perfect satisfaction to the Justice of God, and a full purchase of all things \* that were requisite and needful, to bring those

\* See Heb. 7: 25.

\* Hebraea verba sunt, aures fodisti mihi. Quod quidam de docilitate exponunt; alii de mancipatione perœtula, ad obedientiam, ut orationis figura delumptis sit à ritu legali. 1. cor. 21. 6. Gomar.

(a) The Pen men of the New Testament were not the Translators of the Old, but only quoted places out of it; to as they tyed not themselves to syllables and words, but to the sense.

(b) See Joh. 4. 34. chap. 5. 30. chap. 6. 38.

Christ did assume our nature, and offered himself willingly unto the Father, declaring himself ready

(c) When God had profess'd that he took pleasure no longer in Levitical Sacrifices, then cometh Christ with an Offering or Sacrifice of his own Body.

pleas'd God, and is the body of Christ,

(d) V. 10. Quia voluntate] pro, quâ voluntatis executione, h. e. obedientiæ filii erga Patrem, sumus sanctificati. Sanctificationis nomine late intellige universum genus beneficiorum Christi, id est hæc omnia fit idem quod τὸν ἀποστόλου. We are sanctified by the offering up of the body of Christ, that being the meritorious cause of our sanctification.

to eternal life who are sanctified by his grace, and brought to believe in him with a lively faith. He hath not left any other Offering to be made for them, after His. And he further proves the absolute perfection of Christ's Sacrifice, by the testimony of the Holy Ghost, recorded Jer. 31. 31. where, after God had promis'd a new Covenant instead of the old, and had said, This is the Covenant I will make with them after those days (viz. when the days of the Old Testament are expir'd); then He says, I will put my Law into their hearts, and their sins and iniquities I will remember no more. Now seeing God promiseth under the new Covenant, sanctification and remission of sins to all true believers (of which Covenant Christ is the Mediator \*, by whose death it is confirm'd); therefore his one Sacrifice once offered up, is abundantly sufficient. And if remission of

\* See Heb. 7: 25.

\* See Chap. 8. Chap. 9.

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sins 16.



sins be obtained by Christ's one Sacrifice, there needs no repetition of it, nor any other offering for sin. From Ver. 5, to 19.

Hitherto the Apostle hath doctrinally inform'd the Christian-Hebrews, that the Gospel-Ministry under the New Testament (ordained by Jesus Christ, God-man, our great Prophet and High-Priest), far excelleth the Levitical Ministry under the Old Testament. He comes now practically to exhort them to divers Christian duties, which by way of application he infers from his precedent Doctrine, especially from the Priesthood of Christ. And first, He exhorts them constantly to hold fast their profession of faith in Christ. 2. To be very careful that their conversation be correspondent to the Precepts of the Gospel. In his Exhortation, he useth some arguments taken from the Levitical Types; which he so lays down, that withal they may tend to raise the minds of the believing-Hebrews to consider the excellency of the things signified thereby. And, 1. He shews them, That they having now free access unto God in Heaven, through the blood of Jesus, and not by the blood of beasts, nor through the old way, the veil of the Sanctuary, as the High-Priest was wont to enter into the Holy of Holies; but by a new and everlasting way (giving life and refreshment to them that walk in it) which Christ hath consecrated and prepared for them, through the sacrifice of his own Flesh and Humanity, which was a veil to cover and hide his Divinity. And seeing He is now the great High-Priest over the Church of God, invested with all authority and power, and having all in substance, which His Type prefigured; therefore, (1.) They should draw near to Jesus with a sincere heart, and with fullness of faith, that so they might have their souls sprinkled with his blood, and delivered from the accusation of an evil condemning Conscience (and so furnished with a good answer to all challenges), and their bodies washed with pure water, that is, sanctified by the Spirit of Christ, which was signified by the legal washings. (2.) They should hold fast the profession of their faith or hope in Christ, without wavering or warping in time trial: for the promises which God hath made to those who constantly believe in, and adhere to his Son, shall certainly be performed. (3.) He exhorts them to maintain Christian communion, as an help to their steadfastness and perseverance in the faith; observing (c) one another, and exciting and provoking one another to love and all good works; and to maintain this communion both publicly (f) and privately; and the rather, because the day (g) of vengeance on the obdurate Jews drew nigh. From Ver. 19, to 26.

\* V. 24. *Observemus alii aliorum actus, ut, si qui languerant, eos excitemus ad dilectionem, & pia facta.* Grot.

(f) *Deserere conventum est initium quiddam Detractionis. Contra, in Ecclesiis Deus auget sua dona.* Idem.

(g) *Dies iudicii Judaici, qui typus erat ultimi iudicii.*

He further presseth his Exhortation to steadfastness in the faith, by divers arguments: 1. From the fearful case of wilful Apostates, who after illumination and profession of faith in Christ, make defection from him, and wilfully reject him and the benefit of his Sacrifice. For such persons, he tells them, there remains no other sacrifice for sin, nor other way of remission, nor any other means to help them; But, having knowingly and willingly rejected Christ, and maliciously betaken themselves to the side of his Adversaries, there remains nothing for them but a dreadful expectation of the fiery indignation of God, which shall devour all such enemies of His. He shews, that the Contemner of Moses's Law (legally convicted under two or three witnesses) was adjudged to capital punishment without mercy; therefore much sorer punishment is due to the Contemners of Christ, who tread under foot (as it were) the Son of God, counting him as a vile person, and as one that dyed as a Malefactor; and count the blood of the Covenant, by which

Christ was sanctified\* (that is, consecrated to God as a Sacred Victim) an unholy thing, and do despite to the Spirit of Grace, as if he were a liar, who convinceth them of the Deity and Divine Power of Christ. He further shews, That God presseth himself an Avenger of all sin and injuries done to his people [Deut. 32. 36. Plal. 135. 14.]; and much more will he shew himself an Avenger of so horrible a sin and injury against his Son. And 'tis a fearful thing to fall into the hands of the living God, when, as an angry Judge, he taketh vengeance on his enemies. From Ver. 26, to 32.

2. He urgeth them to persevere; setting before them their former profession of the faith, and their sufferings for it, partly whilst they themselves were openly reproached and oppressed by the enemies of the Gospel; and partly, whilst they out of Christian sympathy join'd themselves as companions to those that were so used. And particularly, he acknowledges how they had shewed compassion to him in his bonds, in mourning for him, and relieving of him. He also takes notice, how they took joyfully the spoiling of their goods, moved thereto from their assurance of a better inheritance in Heaven. Having therefore endured so much, he advises them not to desert or shrink from a bold and courageous profession of Christ and his Doctrine, which would be crown'd with a great recompence of reward. He further tells them, they have need of patience, that they may be enabled to do and suffer whatever Christ shall call them unto; that so persevering, they may attain the promised reward. For 'tis but a little while ere He will come to take vengeance on the obdurate Jews. In the mean time he shews them, that (as the Prophet Habbakkuk advises, ch. 24.) the just must live by faith; but if any apostatize from their profession, God will abhor those persons. But he tells them, he hopes better things of them (see chap. 6. v. 9.), namely, that they are not of the number of those that will apostatize, but such as will persevere in the faith, to the saving of their souls. From Ver. 32, to the end.

He proceeds to press his former Exhortation to perseverance in the faith, with divers arguments drawn from the nature, properties, effects, and excellency of Faith, and illustrated from the manifold experiences of the Saints of old. Chap. II.

And, 1. he gives a description of Faith (a), declaring it to be the substance or subsistence of things hoped for; that is (firmly resting on God's Truth and faithfulness, and that he will infallibly perform what he hath promised), it gives, as it were, a present being and subsistence (in the mind of the believer) to things future, and which are not yet enjoyed, but only hoped-for and expected; and it evidently represents to the eye of the soul things that cannot be seen with our bodily eyes. 2. By faith, he shews it was, that the Elders and Saints that lived in former ages, obtained the honourable testimony of God's approving of them. Thus God testified of Noah, That he was a just and upright man, and one that walked with him. Abraham also received this testimony, That he was the friend of God; and David, That he was a man after God's own heart. 3. Faith fully rests in what God hath revealed concerning his making the worlds (that is, all manner of Creatures, above and below, visible and invisible) out of nothing, (that is, out of no pre-

\* *Filius Dei per sanguinem suum sui sanctificatus, h. e. Deo in sanctum victimam consecratus, ut ait Joh. 17. Pro his ego me sanctifico, ut & ipsi sanctificati sint in veritate.* Gomar. There is a sanctification by consecration, when any thing is devoted or dedicated unto God; and a sanctification by an inhabitation of the holy Spirit.

\* V. 35. *ἠπαύσηται*] ita hic appellat liberam Christi professionem, ut Marc. 8. 32. Act. 4. 13, 29, 31. Grot.

(a) *Fides divina ab Apostolo definitur ὑπόστασις τῶν μὴ ὁρατούμενων substantia (h. e. assensus firmus, & subsistens, licet invidens) eorum, que non videntur, h. e. que non sciuntur per causam proximam. ἡ ἀπολύτως ὑπόστασις eorum que serantur, fiducia, quæ quæ sit, & consistit, contrariis adversis sperata in dubium trahentibus vid. 2 Cor. 9. 4. & 11. 17. Heb. 3. 14. vel, Fides est firma expectatio rerum sperandarum, & certa probatio [ἠπαύσηται] rerum que non videntur, id est, certa confidentia, eæ que non videntur, fore, imo ita certa, ac si jam viderentur: est enim ἠπαύσηται demonstratio five argumentum ita certum, ut reselli non possit.*

existens

existent matter), by the word of his power. And if faith be assured of such an Almighty Power in God, whereby he made this excellent structure of the world; how can it doubt of His power and ability to perform any of his promises made to his people? Ver. 3.

He now produces the examples of those ancient Worthies who gave eminent proof of their faith. And,

1. He shews, that Abel by faith offered a more excellent Sacrifice than Cain. For Abel not only offered of the best and fittest of his Flock, whilst Cain in probability offered only some slight fruits; but Abel in his offering looked to the seed of the woman which should tread upon the Serpent's head; that is, unto Christ, who by his death should destroy the Devil, Heb. 2. 14. By which faith (applying to himself the righteousness of the Messias) he obtained a testimony from God, that he was righteous, Mat. 23. 35. For nothing can make a sinner righteous before God, but the righteousness of Christ laid hold on by faith, 2 Cor. 5. 21. And God had respect unto Abel's person, and to his offering; manifesting his acceptation of them, either by \* five from Heaven, or some other way discernable by Cain. And his faith, and the fruits thereof, being registred in the holy Scriptures, he thereby speaketh as evidently to us, as if we heard his voice.

2. He instances in Enoch, who by faith pleased God, and had the testimony thereof, by an inward witness of the Spirit, testifying to his Conscience that God approved him. Inasmuch that he was translated from Earth to Heaven (not seeing, that is, not suffering or tasting death), and was not found any more on earth, among the living, though possibly those who lived at that time, missing of him, did search for him, as the Children of the Prophets did for Elijah after he was taken up into Heaven, 2 King. 2. 17. And that it was Enoch's Faith with which God was so singularly pleased, he

(b) Opera regeneritorum non sunt bona, sed opera quoad formam & meritum. Fides est mater & radix bonorum. Mercy is no other way obtainable.

(c) Et quod sit mercedis dator iis qui Ipsum requirunt; quæ metaphora invocationem & cultum Dei notat, ut Act. 15. 17. Rom. 3. 11. id quod solum fit recte per veram in Christum fidem, Rom. 10. 13, 14. Eph. 3. 12. Gomar.

3. He instances in Noah, who being warn'd of God concerning the coming of the Flood (a hundred and twenty years after), believed and feared, and by the command of God prepared an Ark, (d) to the saving of his Family; by which he bore his testimony against the disobedient and unbelieving world, 2 Pet. 2. 5, and became heir of the righteouscounsels which is by faith [see Gal. 5. 5.]; that is, an heir (e) of that eternal inheritance which is obtained by the righteouscounsels of faith, viz. the Righteousness of Christ, whom he eyed in his preservation by the Ark, which was a type of Him, v. 7.

(d) The Ark was a type and a sacrament of mercy; by which he bore his testimony against the disobedient and unbelieving world, 2 Pet. 2. 5, and became heir of the righteouscounsels which is by faith [see Gal. 5. 5.]; that is, an heir (e) of that eternal inheritance which is obtained by the righteouscounsels of faith, viz. the Righteousness of Christ, whom he eyed in his preservation by the Ark, which was a type of Him, v. 7.

(e) Factus est vitæ coelestis hæres per eam justitiam quæ est secundum fidem. Patrum fides habuit objecta duplicia nempe promissa bona spiritualia ac communia reliquis fidelibus, & bona peculiaris corporalis, spiritualium adjuncta, & typos. Hinc fides utraq; amplexæ est, etiam quando temporalium tantum fit mentio. Gomar. Justifying faith receiveth the things of this world from God as a Father in Christ; it extends itself to celestial and temporal blessings. Dr. Gouge.

The Apostle useth this word righteousnes by faith, synecdochically, for that which follows upon it, viz. Eternal life. Idem.

Justitiæ] & vitæ æternæ ex justitiâ illâ fluentis: synecdoche membri metonymica. Piff.

4. A Fourth Worthy he mentions, is Abraham \* who by faith followed God, calling him to leave his own Country, and go whithersoever he should direct him, not knowing whether it was only receiving a promise from God, that his posterity should be possessors of that place whither he was appointed to go, but no way assured that himself should ever be owner of any part of it. And being come into the Land of Promise, he sojourn'd in it as a stranger, living in Tents erected for a transitory passage, and not in houses, as places of a fixed abode. And so likewise did Isaac and Jacob after him, who were heirs with him of the same Promise (V). And that which mov'd him not to go back again in a discontented mood, but patiently to bear this Pilgrim's life, was, because he had his eye on Heaven (which he expected God would give him as a reward of his faith and obedience), which is a City that hath foundations (whereas the Tents in which he dwelt, had none, but only were fastned to posts or stakes set in the ground), that is, the state of Heaven is unchangeable and unalterable; and whilst other Cities are built by men, God himself is the Builder and Maker of this City. He hath made it the place wherein he intends to manifest and reveal his own glory, and make it most apparent to Angels and Men; and by shewing them his glory, to glorifie them. Ver. 8, 9, 10.

5. Sarah also, though aged and barren, by faith leaning on the promise (g) of God, conceived by Abraham, when his body, as to the begetting of children, was as it were dead; and so the promise of God touching his innumerable off-spring took place. Ver. 11, 12.

and laughed at it; but afterwards being reprehended by God, and better instructed by her Husband, and considering in her mind that it was God Almighty who had promised it, she believed it.

6. He shews, that all those last mention'd, viz. Abraham, Isaac, Jacob, and Sarah, died in the faith, that is, in assured expectation that the Promise made to them, viz. of a numerous off-spring, and the Land of Canaan, &c. should be performed in God's due time, though they never enjoy'd those good things promised themselves, but only by the eye of their minds saw them, and were confident of the accomplishment of them; and so solaced and embraced them by the arms of their faith, though afar off, rejoicing in them, and thinking it enough that their posterity should enjoy them. In the mean time they professed themselves to be pilgrims (b) and strangers in the earth. And this language of theirs, calling themselves sojourners in the Land of Canaan, and not possessors of it, signified, that they did not think themselves at home, but that they had another Country in their desires, which was not their own Country of Chaldaea, from whence Abraham first went out upon God's call: for he and his posterity had many opportunities to have gone back thither, if that had been the Country they looked after. But 'tis plain, the Country they had in their desires, was an heavenly, whereof Canaan was only a type; wherefore God is not ashamed to be called their God (even after their death. Exod. 3. 6. Mat. 22. 32.) who by their faith gave glory to him in this life, acknowledging his power and faithfulness. And when they dy'd, he prepared for them a City, an heavenly City, which is a superabundant recompence for their earthly Country which they left at his command. Ver. 13, 14, 15, 16.

\* Whose faith he more largely describes, than any of the other Worthies. For it continueth to the 20 verse; only two verses are inserted, viz. 11 and 12, concerning Sarah's Faith, which also tends to the amplification of Abraham's.

Though instances of sundry temporal things be brought in as evidences of his faith, yet many of them were types of spiritual and heavenly matters, v. 10, 16; and with-all, the temporal things noted, were appendices to spiritual and heavenly. G.

(F) Of the Promise made to Abraham, read Gen. 12. v. 2, 3, 7. Of the like Promise to Isaac, read Gen. 26. 3. Of the same to Jacob, read Gen. 28. 13, 14.

(g) V. 11, Be-

cause he had his eye on Heaven (which he expected God would give him as a reward of his faith and obedience), which is a City that hath foundations (whereas the Tents in which he dwelt, had none, but only were fastned to posts or stakes set in the ground), that is, the state of Heaven is unchangeable and unalterable; and whilst other Cities are built by men, God himself is the Builder and Maker of this City. He hath made it the place wherein he intends to manifest and reveal his own glory, and make it most apparent to Angels and Men; and by shewing them his glory, to glorifie them. Ver. 8, 9, 10.

(b) This we read only of Jacob before Pharaoh; but the mind of one of the faithful in the main matters, maketh evident what is the mind of the rest.



(3) There be seven (8) days: They went round about it once a day for six days together; <sup>18</sup> and on the seventh day they went round it seven times, and then giving a great shout, all the Walls, over against which the Israelites marched, fell the Army's flat to the ground, and the Army entered into the City, and destroyed it. Jericho, one of Ver. 30.

That all the Wall about the City did not fall, may appear by this, else Rahab's House would have fallen together with the Wall.

17. Rahab, who, as it seems, kept an Inn or *Vindung-haus* in Jericho, and probably had formerly been of an infamous life (1), as many among the Gentiles of that profession were [see Jan. 2. 25.]; having heard of God's wonderful works, Jos. 2. 9. &c. was thereby brought to believe and acknowledge the God of Israel for the true God; and understanding that He had given the Israelites the Land of Canaan for a possession, she desired communion with them as the true and only people of God, and was resolv'd to live and dye with them.

And as a testimony of her faith, she peaceably and covertly entertain'd the Israelitish Spies, and protected them, and dismiss'd them in safety; and thereupon was staid from perishing with her unbelieving and disobedient fellow Citizens; and afterwards she was married among the Israelites, to Salmon the Father of Boaz, one of the fore-fathers of David, and consequently of Christ [Mat. 1. 5.]. Ver. 31.

Her feeling to hide the Spies, was an act of faith very pleasing to God; but her doing it with a lye, is that which cannot be excus'd, or any way defended; the work she did was good, though the field in the manner of doing it.

Quod huic charitatis officio mendacium admixtum, id non pertinet ad mendacium, sed ad in firmitatis humanæ notationem. Capel.

18. The Apostle having thus mention'd in divers worthy Examples of faiths, he shows, that besides these there are many more that might be nam'd, and that a long time would not be sufficient to write of them. He mentions Gideon and Barac, Sampson and Jephtha, David and Samuel, and some of the ancient Prophets. These being extraordinarily rais'd up by God for the special good of his Church, and the Commonwealth of the Jews, and firmly depending on his power, they fearlessly discharged their duty in governing the Israelites, fighting their battels, and making conquests; Gideon over the Midianites, Barac over the Canaanites, Sampson \* over the Philistines, Jephtha over the Ammonites, David over the Amalekites, Jebusites, Moabites, Philistines, Idumeans, and Syrians. \*Twas their faith that gave them courage to fight those battels, and make those conquests. \*Twas by their faith that they not only lived godly and righteous lives themselves, but were eminent also in administering righteousness and Justice among the men of their times. see 2 Sam. 8. 15. \*Twas by their faith that they obtained the performance of some special and particular Promises made unto themselves, as David of a Kingdom, &c. \*Twas by faith that the Prophets who lived after Samuel and David, obtain'd of God that such memorable things should be done for them. As particularly, Daniel obtained that miracle of mercy and deliverance from Gods, that the Lions, when he was thrown into their Dens, did him no hurt. Others were so favoured by God, that the fire did them no harm when they were cast into it, as Daniel's three Companions. Others escap'd present danger of being killed by the Sword, as David by Saul, Elijah and Micajah by Ahab. Others out of weakness were made strong, that

\* Sampson's pulling down the House upon himself, and the Enemies of the Church (which were in, and upon it), was a lawful act, because he did it by a special warrant, which was the immediate and extraordinary motion of God's Spirit, and did it in compliance with his function, to which he was d'puted from his Mother's womb, Judg. 13. 5, which was to deliver Israel out of the hands of the Philistines. Dr. George.

The Apostle here doth not observe the order of time, but of dignity; for Gideon had a more excellent spirit than Barac, and Sampson than Jephtha. Samuel is put after King David, immediately before the Prophets, because he was a prime Prophet.

is, *in firm when they were cast into it, as Daniel's three Companions. Others escap'd present danger of being killed by the Sword, as David by Saul, Elijah and Micajah by Ahab. Others out of weakness were made strong, that*

is recovered out of desperate Diseases, as King Hezekiah. Others became wonderfully valiant in battel, as Jonathan, 1 Sam. 13, and 14; and David's Captains, 2 Sam. 23, and routed the Armies of the Heathen-Canaanites, and such-like aliens and strangers from the Covenant of God.

Another effect of the vigour of Faith, was this; That some women thereby received their dead children rais'd to life again, as the Widow of Sarepta that entertain'd Elijah, 1 King, 17; and the Shunamite that lodg'd Elisha, 2 King, 4. And by faith it was that other Worthies of the Old Testament when rack'd and tormented for a knowledging and professing the truth, refus'd to be deliver'd to the prejudice of their Piety, and their Consciences, when they might; believing that though they were put to death, they should have a glorious resurrection to life eternal after death; and looking upon that as much more desirable than a present freedom from their torments. For if they would have denied God, and broken his Commandments, they might have had a kind of resurrection from the sentence of death pronounced against them, and have lived longer in the world. But they refus'd that for a far better resurrection, which they assuredly expected. Here some think the Apostle hath reference to the Case of Eleazar, and those torturings which were exercis'd under the Tyrant Antiochus, 2 Mac. 6. 18: But we need not go so far: If the three Children would have fallen down and worshipp'd Nebuchadczzar's Golden Image, they might have escap'd the Lyons Den. The Apostle goes on to show how other Worthies were tried by mockings and reproaches, as Micajah, 1 King, 22. 24; and scourgings, as Jeremiah, Jer. 20. 2, and 37. 15; and bonds and imprisonments, as Joseph in Egypt, and Jeremy: Some were stoned, as Zacharias the son of Jehoiada, 2 Chron. 24. 21: Some were sawn in a lumber, as the ancient Jewish Historians testify of Isiah under the tyranny of Manassch. Others being tempt'd with fair promises, and remaining resolute, were slain with the sword, as it happened to many in Ahab's time, 1 King. 19. 10; as also in Manassch's, 2 King, 21. 16. Others were driven from their own homes, and forc'd to wander about in sheep-skins and goat-skins, destitute of all things needful, and many ways perplexed and afflicted. And yet such excellent persons as these, whose company the world was not worthy to enjoy, were forc'd to wander about in deserts and mountains, and to hide themselves in dens and caves of the earth. From Ver. 31, to 39.

(1) Hanc Judæorum traditionem sequuntur Hieronymus & Epiphanius, & fuisse hoc supplicium non incognitum vicinis Judææ locis, apparet. Amos 1. 3. 2 Sam. 12. 31. 1 Chron. 20. 3.

The Apostle having thus set forth the vigour of Faith by the admirable effects of it in doing and suffering: He concludes this discourse, declaring, That all these Saints, though they obtained testimony \*, that through their faith they pleas'd God; yet they obtain'd not the accomplishment of the great promise (a) of the exhibition of the Messis, God having reserv'd that greatness to the times of the New Testament, that they should not be perfect-ed (b), that is, justified and saved by any thing done in their time, but by

\* Adepti te-effects of it in doing and suffering: He concludes this discourse, declaring, That all these Saints, though they obtained testimony \*, that through their faith they pleas'd God; yet they obtain'd not the accomplishment of the great promise (a) of the exhibition of the Messis, God having reserv'd that greatness to the times of the New Testament, that they should not be perfect-ed (b), that is, justified and saved by any thing done in their time, but by sequui sunt promissionem] h. e. (per Meton. adjuncti pro subjecti) rem promissam, nempe Christum exhibitum in carne, & pro nobis mortuum & suscitatum.

(b) Ne abiq; nobis consummarentur.] Id intelligendum, ratione curis Christi, non ratione applicationis: nam postiore modo Patres fideles abiq; nobis fuerunt consummati, utpote justificati (Rom. 4. 3 & 6. 23, 24.) & vitæ æternæ donati propter Christum venturum, & meritum solvendum, sive apprehensum. Priori verò modo nequaquam, quia redemptor nondum advenerat, ideoq; promissum redemptionis pretium nondum solverat. Gomar.

Or non sine nobis consummarentur.] h. e. Ut eorum salus ex hoc ipso, nobis exhibitio, Messis (nō-froq; demum tempore præcōto ipsius sacrificio) pendēret, per quem & nos unū cum eis justificemur, & servemur. Ilyr.

\* Ita ut ab *looking to our time, and Christ's satisfaction made therein* \*, whereby both they and we are perfected; God not intending that the Infant-condition of the Church should be made perfect before the exhibition of Christ, nor without the temporibus *more complex condition of the Church after Christ*. From Ver. 39, to the end. exhibendum *ac prestantium erat, falsus ipsorum penderet. Bre.*

Chap. 12. The Apostle having pressed these Christian Hebrews to perseverance in the faith, and to patience under the cross, and the afflictions they might meet with for the sake of Christ, from the many instances

(a) *ἄριστοι μαρτύρων* Metaphora ducta est ab avisibus magnâ multitudine volantibus, quæ alis suis umbram infar nubis, faciunt; ejus locutionis exemplum extat Esa. 60. 8. Lat. Capel.

(b) Peccatum quod non facit circumflari involvit, & implicat multo facilius, quam ulla erga pedes & crura currentis ad remorandum illius cursum. Cap.

the race that is set before them, and is appointed for them by God, persevering therein, whatsoever difficulties or afflictions they may meet with, as they that hope for a glorious reward when they come at the end of their course.

And that they may be enabled comfortably to run their Christian course, and to persevere in the faith, he advises them to look up to Jesus, who by his word and spirit first works (c) the grace of Faith in us, and afterwards carries it on, preserves and encreases it. He adviseth them, not only to look up to him for help, but to eye him as their Captain and Leader, who for the joy that was set before him (unto which by his sufferings he was not only to come himself, but also to bring all that truly believe in him, Luke 24. 26. 1 Pet. 1. 11.) patiently endured the cross, and despised the shame (which was cut upon him by sinners both in his life, and at his death), and after his sufferings was advanced to the highest pitch of glory, dignity, and power (far above all creatures), next unto God himself, and will reward all the Members of his Mystical Body for whatsoever they do or suffer for him. And he shows them, that it will be requisite they duly consider and often meditate on Christ's Patience, and how great opposition and contradiction from sinners he endured, lest they grow weary and be discouraged under the Cross, and faint in their minds. But they might possibly object, That they had suffered much already; see ch. 10. 32, 33, 34. He answers, They had indeed suffered much, but not so much as they must be ready and prepared to suffer. They had not suffered as their Lord and Master had done, to the effusion of his blood, striving against, and opposing the wickedness and infidelity of the enemies of the Gospel, who by cruel and bloody courses endeavoured to force men from the faith, as they had dealt with Stephen and James, Acts 7, and 12. And therefore every suffering less than that, ought to seem tolerable in their eyes. From Ver. 1, to 5.

And that he may further stir them up to patience and perseverance in the faith, he tells them, they should consider, that all their sufferings are but fatherly chastisements. Which consideration that he might imprint the more upon their minds, he asks them whether they have forgotten \* the exhortation and divine counsel of Wisdom to her children, Prov. 3. 11, That they should neither despise nor disregard the chastenings of the Lord, nor faint

\* V. g. Obliti estis? ] legenda hæc interrogativè. Gros.

faint, nor sink under them. For God chastens (d) in love every one whom he acknowledges for his son, and receives into his special care. And therefore in that they are chastised in order to their amendment, they are to reckon themselves to be dealt with by God as children. For what sin is there whom a wise father doth not correct, when he sees him stand in need of it? If any be totally freed and exempted from chastisement (to which all true and genuine children are obnoxious, and which every prudent Parent inflictis upon his dearest children when he sees there is cause), 'tis an argument, that though they be in the father's family, yet they are not owned and acknowledged by him (and so have no title to, or just expectation of the inheritance), but indeed are bastards and not sons; of which this is a shrew'd token, that God suffers them to go on without discipline, and to follow their own evil ways. Furthermore he tells them, they should consider, that our Parents who begat us, and were instruments (under God) of our bodily and earthly being, did in our childhood chastise, and correct us, yet we have not been incited thereby to reverence them the less, or to forsake or renounce them. And shall we not much rather be in

subjection to the Father of Spirits (e) [Eccles. 12. 7.] when he corrects us in order to our spiritual amendment, and that we may at last obtain of him eternal life, as a reward of our patience and obedience. And 'tis further to be consider'd, that earthly Parents chastise their children only whilst they are children (f), and no longer; and many times by the rules of their own judgment and will (which very often are corrupt and depraved), but our heavenly Father's chastisements are all managed with infinite wisdom, and he purely intendeth our profit therein, that he may thereby form and fashion us unto holiness, and bring us to a participation of his own Divine Nature. 'Tis true indeed, he tells them, Afflictions are no pleasing things in themselves, nor joyous for the present; but the fruit of sanctified affliction is righteousness and holiness, which bring peace to the conscience, after we have been some time exercis'd, and our corruptions subdued with this discipline. From all the foregoing considerations, he exhorts them to courage and constancy in the ways of Christ, alluding to the words of the Prophet Esay, chap. 35. 3. Strengthen ye the weak hands, and confirm the feeble knees; as if he should have said, Seeing so glorious fruits spring from sanctify'd afflictions, be not dejected in mind, nor suffer fear to seize upon you (which weakens the hands, and feebleth the knees, and causeth them to smite one against another); but be courageous in your souls, and in ease your spirits begin to fail, quicken them up again, and endeavour to renew your spiritual strength and courage, and make straight paths with your feet; that it, manifest the course wherein you walk, to be the right way

(e) Patri Spirituum ] h. e. Patri Spirituali & celesti.

(f) Perpetua quidem est Patrum, quamdiu vivunt, in liberos suos auctoritas, & potestas, sed non eadem perpetua. Castigatorum enim illam jurisdictionem non perpetuum obtinent, sed ad paucos dies, i. e. annos, V. 10.

it, that the lame be not turned out of the way (g), but that they rather be healed, that is, that the weak be not disheartened, or turned out of the right way, but rather cured of their fears, and confirmed in their Christian course. From Ver. 5, to 14.

quædam sanctæ vitæ vestræ apparent, ad gloriam Dei & aliorum imitationem. Illy. (g) Ne quod claudum est laxatum (amplius), q. d. Ne forte si quis jam claudus est ex pedum infirmitate, amplius novo offendiculo periclitetur ut salutis iacturam faciat. Capel.

The Apostle having thus endeavoured to strengthen them in the Faith, and in a constant profession thereof, he comes now to give them many wholesome precepts for the right ordering their life and conversation, that thereby they may adorn their profession.

1. That

\* Rectas orbitas facere pedibus] est rectum vitæ cursum tenere, idque ita, ut etiam quasi vestigia

\* Quantum  
id falva con-  
fidential fieri  
potest.

1. That they endeavour as much as in them lies, to be at peace with all men \* [Rom. 15. 18.]; yet whilst they endeavour after peace, they must be sure they neglect not holiness. For without peace with men, they may obtain eternal salvation; but without holiness no man shall ever see God to his comfort. Ver. 14.

2. That they be not only careful as to their own particulars, but also watchful one over another, that they look to it diligently, and take what care they can that none among them fall or fall short of the grace of God; that is, fall of the grace of God offered in the Gospel, or fall from the pure doctrine of grace; and that no root of bitterness spring up among them, viz. no dangerous error, heretic, or schism; no envy, or malice, to the troubling, polluting, and infecting of them. See Deut. 29. 18.

(h) The privileges belonging to the first born, were: 1. He succeeded to his father in dignity and superiority over the Family. 2. He was to have a double portion of his father's goods, Deut. 21. 17. Thus the birth-right being translated to Joseph the first-born of Rachel, his seed made two Tribes, Ephraim and Manasseh. 3. He sustained the Office of a Prophet to instruct the Family, and of a Priest to pray with them, at least till God set the Tribe of Levi apart for that Function. For the Levites were taken instead of the first-born, Num. 3. 41.

Primogenitura complectebatur non tantum primatum, & duplicem portionem, quae civilia ordini possunt, sed & jus sacerdotii, eoque iustitiam filii debebat esse jus illud: postquam Leviticæ Tribui alligatum fuit sacerdotium, ex illo jus primogeniturae minoris fuit venerationis & momenti. Capl.

4. That he may further set out what a heinous sin it is, and how high a degree of profaneness, to neglect or despise the grace of God offered in the Gospel, he shews them the difference betwixt the Law and Gospel (i), and to how much better a state and condition they were advanced under the Gospel, than the Jews were in under the Law and old Administration of the Covenant of Grace, notwithstanding all their

(i) Quanto lex Evangelica cum suis promissis, præstat legi Moysi, tanto damnabilior est ejus contemptus. Gros.

priviledges. That therefore he may shew the excellency of Christianity above

(k) Non accessit [i] e. non estis vocati, & adducti per Evangelium ad montem Sinai, ut terrificam legis promulgationem audiat, sicut populus Israeliticus; sed vocati estis ad montem Sion, &c.

(l) Nay, that command had so much terror in it, that they must not approach the border of the Mountain, Exod. 19. 12. &c. If so much as a Beast touched the Mountain, it must be stoned, or struck through with an arrow.

He having thus set out with how much terror the Law, and the old Administration was delivered, which was enough to keep these Hebrews from any de-

sire to return to Judaism, he comes now to sit before them the happy condition to which they were advanced under the Gospel. He tells them, that by the Gospel they have been called, and by faith received into the communion of the Christian Church, signified by Mount Sion [Psal. 2. 6, opposite to Mount Sinai, Gal. 4. 26.], which he calls the Heavenly Jerusalem, the City of the living God, because it is set up, and especially governed by God. And hereby also they come to have communion with the

holy Angels \*, who are Ministers of Christ, and fellow-servants of believers [Rev. 19. 10.], and make a part of the Catholick (l) or universal Church, the great assembly of the first-born (m), that is, of the Elect, who by the special grace of God have received many heavenly priviledges above other men, as the first-born among the Jews had above his brethren; and whose names are enrolled in Heaven, and they reckoned by God as free Denizens of his heavenly City, though they be not actually possess'd of the glory thereof (n). Nay further, hereby they come to have spiritual communion with God himself, the Judge of all, and with the Saints in bliss, the spirits of just men made perfect, they being all Children of the same Father, and all united to the same Head, all Members of the same Body, and having all a spiritual animation by the same Spirit. Yea, by the Gospel they are brought to Jesus the Mediator of the New Covenant (not to Moses the typical Mediator of the old) who hath established it with his own blood. And to faith in this blood (wherewith their consciences must be sprinkled before they can be admitted into Heaven), they are brought by the Gospel; which blood speaks better things than the blood of Abel. For that cried for vengeance on Cain, but this for mercy on penitent believers \*. Therefore he advises them to take heed they despise not Christ speaking to them in the Gospel. For if they were destroyed that contemned Moses, who received his message on earth, and delivered the Law only from Mount Sinai, then much severer destruction is to be expected for them who despise Him who came down from Heaven, and received his message in the bosome of his Father, Joh. 1. 18, and doth now speak to us from Heaven by his Spirit in faithful Ministers. And that he might further set out the glory of Christ's Person, and the dignity of his Gospel, he shews them, that the voice (o) of Christ in promulgating the Law, shook the earth, that is, Mount Sinai; but he promised by the Prophet Haggai, ch. 2. v. 7, That he would shake not only the earth, but heaven also; which prophesie was partly fulfilled at his first coming in the flesh (p). For then at his birth an extraordinary light shined about the Shepherds, Luk. 2. 9; and an extraordinary Star appeared in the heavens, Mat. 2. 29; and at his Baptism the heavens opened, Mat. 3. 17; and at his Transfiguration a voice came out of the cloud, Mat. 17. 5; and at his Passion the Sun was darkned, the Earth shook, and many dead Saints came out and appeared: And at the feast of Pentecost there came from Heaven a sound, as of a rushing mighty wind, and the Holy Ghost in the shape of cloven fiery tongues resting on the Apostles, and miraculously enabling them to speak all languages, all Nations were spoken with the preaching of the Gospel. But this prophesie shall be more perfectly fulfilled when Christ shall come to judgment, when heaven and earth

\* Who are an innumerable company as to us, though not as to God. (l) The Catholick Church is diffused through the whole world, extendeth it self to all times and ages; hath two parts, one Militant here on earth, the other Triumphant in heaven.

(m) Primogenitorum] h. e. Electorum, ut qui supra reliquos homines eas habent prærogativas, quas olim primogeniti supra reliquos fratres nempe, 1. Potiorum partem hereditatis. 2. Principatum. 3. Secretorum. Capl.

(n) Jam tum Deus illos habebat pro civibus cælestibus jure, et non dum possessione. Gros. Vide Luc. 10. 20, Phil. 4. 3. Apoc. 13. 8.

\* Or to the blood of sprinkling that hath much more efficacy in it to obtain God's acceptance, than had the blood of Abel's Sacrifice, which was the first type of the blood of Christ; of which we read, and of which it is said, That God had respect unto it, Gen. 4. 4.

his Apostles and other unto them the excel-

(o) Christ, as God, gave the Law by the ministry of Angels, Gal. 3. 19. Cum lex est promulgata terreficet terram, non Moses non Angelus adquisit, Dei filius.

(p) Que Christi adventu in terras aliquatenus impleta diximus ad Aggaum; multo autem perfectius implebuntur adventu ejus ad Judicium. Gros.

out of the cloud, Mat. 17. 5; and at his Passion the Sun was darkned, the Earth shook, and many dead Saints came out and appeared: And at the feast of Pentecost there came from Heaven a sound, as of a rushing mighty wind, and the Holy Ghost in the shape of cloven fiery tongues resting on the Apostles, and miraculously enabling them to speak all languages, all Nations were spoken with the preaching of the Gospel. But this prophesie shall be more perfectly fulfilled when Christ shall come to judgment, when heaven and earth shall

H h h h

shall be burnt with fire; and whatsoever corruptibility they have, shall be abolished. 2 Pet. 3. 7, that a new Heaven and a new Earth may succeed, wherein shall dwell righteous: & that is, wherein the Saints being made immortal, and perfectly righteous, shall dwell and abide. The Apostle further commenteth upon these words of Haggai ( following the Translation of the LXX, in his quotation of them ), and sheweth, that this word once more (p), doth intimate, that heaven and earth shall pass away, and shall be wondrously changed and altered (q), in respect of their present state; that they being removed, he may make a new Heaven and a new Earth, wherein his subjects may for ever abide under his Rule and Government. He concludes this matter with this serious exhortation, That seeing they had by faith in Christ obtained (r) a right to this glorious and immutable Kingdom [ 2 Pet. 1. 11. ], he advises them to hold fast and improve the grace they had already received, that thereby they might be enabled to serve God acceptably, reverencing him in their hearts as their heavenly Father, and fearing to offend him. seeing he is to be their Judge. For he will be a consuming-fire to all disobedient impenitent sinners, and will execute his wrath very severely against all Apostates. From Ver. 14, to the end.

(p) In Hebraeo est ὅτι ἀλλοιῶσθαι adhuc unum medicum est, sed videtur Græci legisse ἵνα ἴσθαι ἵνα ἴσθαι post hoc. (q) Non mi rum hoc Nam in id facta est hæc quam videmus machinam olim alteri meliori, & non immutanda locum faciat. Videt 2 Pet. 3. 13. & Apoc. 21. 1.

Novis istis cælis & novæ terræ perpetuitatem immutabilem pollicetur Deus Esa. 66. 22. ad conform. nationem scilicet, sæculorum. Capel.

Per τὰ σαλῶματα concutienda seu instabilia, intelligo cæli & terræ machinam, ut nunc est, corruptionis & vanitatis obnoxia; quæ vocat factitia quia creata a Deo: per μεταβολὴν intelligo illam horribilem configurationem futuram in fine mundi, quam aliquatenus representavit illa monitis con-nussio in Legis promulgatione: per τὰ ἴσα σαλῶματα cælum novum & terram novam, cum novis fidei incolis, i. e. ut verbo dicam, regnum gloriæ. Hæc mihi videtur genuina hujus loci interpretatio. Evæm in loc.

(r) V. 28. παραλαβόντες] i. e. cum habeamus cum obtineamus regnum, i. e. jus ad regnum illud. ἔχουσαν χάριν] ἔχουσαν pro κατέχουσαν retineamus gratiam. Ut Ro. 15. v. 4. Spem illam tenemus. Per gratiam, intellige fidem ex gratiâ Dei profectam. Meton. efficientis. Pise.

Chap. 13. The Apostle having thus instructed these Christian-Hebrews concerning perseverance in the faith; he now comes, towards the close of his Epistle, to exhort them to sundry other duties.

1. That brotherly love and Christian charity should abide and continue among them, and that they constantly persevere therein. See Heb. 6. 10, and Eph. 4. 3, &c.

2. That they should exercise Hospitality, and kindly entertain strangers and banished Christians, who were oftentimes constrained to forsake their own Country, and knew not where to turn in; see Rom. 12. 18. 1 Pet. 4. 9. And to encourage them the more therein, he tells them, that some have here-by unwares entertained Angels (who at first did not discover themselves),

(a) Abraham & Lot, cum principum ex-primunt Angelos. Arabes eos putarunt, quos quanquam ignotos multo cum honore exceperunt postea è nuntio quem adirebant, cognoverunt esse Angelos.

3. That they should sympathize with, and shew compassion to those that are in bonds and adversity, remembering that they themselves also are in the body, and so subject to the like calamities; and are also members of the same mystical body of Christ, with other pious suffering-Christians, 1 Cor. 12. 26.

4. Having in the former part of the Chapter commended Charity, Hospitality, and Compassion; in this verse he commends Chastity; shewing the means whereby they may keep themselves chaste, which is by lawful Wedlock, which God allows to all sorts and degrees of persons, of what estate and calling soever they be [ 1 Tim. 4. 1, 3. ], and pronounces it an honourable

condition of life; but declares, that Whoremongers and Adulterers God will judge (a).

(a) Κερσὶ δ' ὀσίδε] Recte:

Dei iudicio reservat illa fugitia, quæ solent hominibus aliis esse abscondita. Græc. Cubile impollutum] h. e. Suis natura purum est & licitum atq; concessum, ita ut legitimo ejus usu non polluatür conscientia. Pise.

5. He advises them to take heed of Covetousness, lest that vice corrupt their manners; and he prescribes contentation with their present condition, and such things as they have (b), as a prime remedy against it. And to persuade them therunto, he tells them, that God hath promised, That he will never leave or forsake those that trust in him. For though this promise was made to Joshua in particular [ Jos. 1. 5. ]; yet any of God's faithful ones may apply it to themselves; and whosoever trusteth in God, as Joshua did, and re-posit himself on his good Providence, shall find God to be with him, and that he will not fail or forsake him. So that having so gracious a promise, believers may boldly say as David said of himself, Psal. 118. 6. The Lord is my helper, I will not fear what man can do unto me. From Ver. 1, to 7.

(b) That which is past, cannot be recovered, and it is a folly to be-grieve for it: it is a folly to come, is uncertain whether we shall get it, or

how long we shall keep it. Therefore be content with those things you at present have. Dr. Jones. His verbis excludit Apostolus, non sedulam industriam, non providam sagacitatem; sed sollicitam diligentiam, cupiditatem inexpectatam; semperq; querulum fastidium rerum præsentium aut tadium. Capel.

6. He commends to them the example of their Church-Rulers and Instructors (some of whom it seems were dead); advising them to imitate them in the steadfastness of their faith, and so sets before them the holiness of their conversation, and the happy issue\* of it, viz. how after they had persevered in the faith to the end, they died happily in the Lord, with evident proofs of his love and favour. And he shews them, they may fetch a strong argument for their steadfastness in the faith, from the object of their faith, which is Jesus Christ, who remains still the same object of faith, the same means of salvation, the same foundation of his Church [ 1 Cor. 3. 11. ], the same in all his Offices, and the same in efficacy to all that believe in him, in all ages of the world, Rev. 13. 8. And this being so, they had great reason to continue firm and constant in the faith of Christ, and to take heed of being carried away with new and strange doctrines, which were very different from the Gospel. And he further tells them, that 'tis good and profitable for them, that their hearts should be established with the true doctrine of the grace and mercy of God to us in Christ (which gives true rest and quiet to the conscience), and not think that the mingling the observation of some of the legal ceremonies (as the distinction of meats, &c.) with the Gospel, is the right way to get peace and establishment. For such carnal rites and observances, as the distinction of meats (c), bestems bath nothing profited, as to righteousness and justification, those that have most blished themselves about them, and have walked most strictly in the observance of them. See Rom. 14. 17. Col. 2. 16.

\* Ἐκ Γραφῶν τῆς ἀναστροφῆς contem-planæ quis fuerit exitus conversationis ipsorum.

Adfert rationem, cur eos imitari debeant à felici eorum exitu, beatæq; morte, quam contempleri eos jubet, eaq; ut Deo valde probatâ, moveri ad imitandam eorum vitam. Hyr.

(c) The observation of the distinction of meats, cannot be settled or established themselves about them, and have walked most strictly in the observance of them. See Rom. 14. 17. Col. 2. 16.

bliss the heart in true and solid peace; but the grace of God in Christ, is the true Cordial that can strengthen the heart; therefore he advises them to stick to that, and not to be carried away with other doctrines.

And besides the unprofitableness of these legal rites, he shews they bring great damage to the observers of them. For thereby they deprive themselves of all benefit which they might otherwise receive from Christ. For, says he, (to speak in terms agreeable to the Old Testament) We Christians have an Altar,

Altar, that is, a Sacrifice upon an Altar, viz. Jesus Christ, that was sacrificed on the Altar of his Cross; of which sacrifice they have no right to eat, that is, have no part in it, who serve the Tabernacle (d), that is, addit themselves to the legal rites which were used in the Tabernacle, and belonged to the Ceremonial Law. The Tabernacle and Christ cannot stand together. If they will needs retain the shadow still, they have no right to the body. And as the High-Priest, who served in the Tabernacle, might not eat of the bodies of those beasts whose blood he brought once a year into the most holy place, to make atonement for sin (Lev. 16. 6, 24, 27.), they being to be burnt without the Camp\*: so they, who since Christ was exhibited, serve the Tabernacle, and adhere to the Levitical Ceremonies, cannot partake of Christ. For He, that he might fulfil the Type, and might sanctify (e) his people with his own blood; that is, make a real atonement and expiation of their sins by his own blood (which the High-Priest did only typically by the blood of beasts), and that he might confer grace upon them, suffered death without the gates of Jerusalem. And from Christ's going forth to suffer without the gates, and bearing his Cross, he deduces this tropological or practical use, that those that profess themselves Christians, should forsake the legal ceremonies, which were administered within the Camp; and withdraw their hearts

and affections from the world, and should go forth to Christ; that is, cleave fast to him and his doctrine, being ready to take up his Cross, and bear reproach for his sake. And he shews, their hearts should be the more disposed hereunto, because of the uncertainty and instability of all things here below. Here we have no abiding City, but we seek and expect one to come (if we be such as truly believe the Gospel), which hath firm foundations, and is eternal in heaven, see Heb. 11. 10, 16. And seeing Christ not only bore his Cross, but offered up Himself a sacrifice for our sins, he exhorts these believing-Hebrews, and all Christians, to offer up to God, in and through his mediation, the spiritual sacrifices (f) of prayer and praise [1 Pet. 2. 5.] and that

(f) Non ex-diation, the spiritual sacrifices (f) of prayer and praise [1 Pet. 2. 5.] and that  
 pitionis, & continually\*, all the days of their lives; which sacrifices are the calves or  
 mentis, quae  
 Christi solius fruits (g) of their lips [Hos. 14. 3.], whereby they confess and magnify his  
 est, sed Eux-  
 charistia & which he will graciously accept (in and through Christ) is, beneficence and  
 gratitudinis. liberality to those that are poor and necessitous [see Gal. 6. 10. Phil. 4. 18.  
 Ea sunt pre-  
 ces Eleemo-  
 lynæ.

\* *Agitur*] Ne putemus unquam nos ita perfectos hoc officio ut deinceps non teneamur amplius eo iungi. Vid. Thef. 5. 17.

(g) *Eratum laborum nostrorum*] Sic vocat preces, laudes, gratiarum actiones, quas labiis nostris Deo offerimus constantes, nomini ejus, h. e. Deum pro acceptis beneficiis celebrantes: Sub specie gratiarum actionis, non dubium quin totum genus invocationis, & precum comprehendat. Metaphoricè, preces & gratiarum actiones appellat vitulos laborum, Hof. c. 14. v. 3.

(h) Nomen Dei passim sumitur pro Deo. Vid. Hof. 15. 9.

He begins now to draw to a conclusion of his Epistle; and having before, at v. 7, advised them to follow the example of their spiritual Guides and Instructors that were dead, and to imitate them in the steadfastness of their faith, and holiness of their conversation; He exhorts them now to submit themselves, and to be obedient to their Pastors and Teachers that were living, in all things they should enjoin them according to the word of God. For he tells them, Such as they, watch and take care for the good of their souls, as those that

that must give account to God of the people committed to their charge [see Ezek. 3. 18. 19. 1 Tim. 4. 16. 11a. 49. 4.] He advises them therefore to be obedient to their directions, that so they may do their work with joy and comfort, and not with sighing and complaining to God against the stubbornness and stiff-neckedness of their people; for thereby (besides that they will dishearten and discourage their Ministers in their work) they will highly provoke God against themselves for this their refractoriness. Ver. 18.

He entreats them to remember him in their prayers. For whatever calumnies false Teachers might spread about of him concerning his rejecting the Levitical Ceremonies, &c. he hoped that he did endeavour to keep a good conscience\*, and was willing in all things to walk uprightly according to God's will and command. And he beseeches them the rather to pray for him, that the impediments of his coming to them being removed by their prayers, he might come the sooner, and they might the sooner enjoy the benefit of his presence and company. He concludes his Epistle with a solemn prayer; humbly beseeching God, the God of peace (who is both the Author and lover of peace and concord among Christians, Rom. 15. 33. and 16. 20.) who raised Jesus Christ from the dead, the great

\* Conscience is a function of the understanding, whereby we apply the general knowledge that is in us, to our particular thoughts, words, and actions. The School men say, 'tis Applicatio scientiæ ad factum seu faciendum Neoterici, est practica syllogismus hominum excusans aut accusans.

the dead, the great

(a) *Fœdus æternum est æterna reconciliatio cum Deo sanguine Christi facta, de qua supra cap. 9. v. 12. dixerat Christum semel per proprium sanguinem in sacramentum cœlestis ingressum æternam nobis redemptionem parasse*  
 (b) *καταπραΐσαι*] Aptos vos reddat! never ascribed to any but to the true and eternal God.

in this short Epistle, wherein he had handled many weighty matters in few words, and had not dilated and enlarged upon them as he might have done. He sends them the good news, That Timothy was now set at liberty, and gone forth, as 'tis probable, to preach the Gospel, with whom (if he shortly return'd unto him) he hoped he should come to them, being very desirous to see them. And so with salutations to them all, but especially to their Church-governours, not only from himself, but from several Christians of Italy (who often visited him at Rome in his imprisonment); and wishing unto them an increase of grace, and an abundant sense of the love and favour of God in Christ, he shuts up his Epistle. From Ver. 18, to the end.



## SECT. XII.

THE Apostle Peter being now at Babylon, seems about this time to have written his first Epistle to the Jews, dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia, of whom he had an especial charge, and of whose conversion he had been a prime Instrument, Act. 2. 9. The occasion of his writing to them, seems to be, that he might confirm them in the faith, that he might stir them up to constancy and cheerfulness under the afflictions and sufferings they met with for the profession of the Gospel; and that he might exhort them to adorn their profession by a holy walking in their several relations.

The First Epistle  
of Peter.

In the Epistle there are these three parts,

1. The Preface.
2. The Body of the Epistle.
3. The Conclusion.

1. THE Preface contains a description of the Penman (whose Apostolick Office is mentioned, to give the greater authority to his Epistle) and of the Parties to whom the Epistle is directed, viz. the Christian Jews scattered through several Regions, whom he minds of their excellent spiritual condition, to comfort them under their outward afflictions and tribulations. For by the judgment of charity, he judges them elect according to God's decree and gracious predestination, and effectually called, that they should be sanctified \* by the Spirit, should obey the truth, and should by faith be sprinkled with the blood of Christ, and so brought into a state of peace and reconciliation with God. To all these he wishes an abundant increase of grace and peace. V. 1, 2.

2. He comes to the Body of the Epistle. And first, he begins with solemn gratulation, humbly and heartily blessing (a) God for all spiritual blessings which he vouchsafes to believers, who are by regeneration and the renewing of his Spirit, raised to a lively hope (by the resurrection of Jesus Christ from the dead) of an inheritance (b) which is incorruptible (the beauty and glory whereof can never be stained, and which is safely kept for them in heaven, Col. 1. 5.); they being in the mean time kept and preserved by the power of God through faith in Christ, against the temptations of the Devil, the World, and the Flesh, so that they shall not fail

\* Eph. 1. 4. In sanctificationem Spiritus] i.e. Ut sanctificentur Spiritu, ut obediant fidei, & aspergantur sanguine, &c. Vatab.

(a) Nos Deo benedicimus cum ejus beneficia & gloriam celebramus.

(b) This the Apostle saith, because many Jews looked for an earthly kingdom under the Messias.

of attaining that salvation (c), which is prepared for them, and shall be openly given and bestowed on them at the last day. In the hopes of which salvation he shews, they had great matter of rejoicing, though now a little while \* (if need be, and God see it good for them) they be permitted to be in heaviness through manifold afflictions and temptations. And as their afflictions are short, so are they necessary for the trial and purifying of their faith, that it may be more pure, like Gold that is tried. Yet there is this difference in this matter: Gold being never so well purified, will soon perish; but faith (d) (which is more precious than gold), being purified by afflictions and trials, will abide, and will be highly esteemed, commended, and gloriously rewarded by Jesus Christ at his appearing, which blessed Saviour, though they never knew by face, yet they dearly love; and though they have not seen him here on earth, yet they believe on him, and in so doing have so great and glorious matter of rejoicing in their souls, that it cannot be expressed by themselves, nor sufficiently valued by others. Yet, by believing in him, they shall certainly receive (e) the fruit, reward, and end of their faith, which is the salvation of their souls. This is that salvation (through faith in Christ incarnate) of which the ancient Prophets so diligently enquired and searched after a fuller knowledge of, who (being inspired by the Spirit of God) prophesied of that grace by which this salvation is offered, as that which should be more clearly revealed and manifested in the days of the Gospel. Yet, they diligently enquired to what time or season the Spirit of Christ that was in them, did point, when it moved them to prophesie and resistie so long beforehand His sufferings and humiliation, which were to precede his exaltation and glory. And they received this revelation, that the things of which they prophesied, were not to be fulfilled in their own, but in after-times. The manifestation of the Messias in the flesh, they themselves were not to see [Luk. 10. 24.], nor his sufferings, nor his ascension. But these things (he tells them) are now reported and clearly manifested unto them by the Apostles, who were endued with an extraordinary measure of the Holy Spirit, sent down upon them on the day of Pentecost, Act. 2. And this way of salvation, as 'tis now clearly manifested, is a matter so ravishing and wonderful, that the Holy Angels themselves delight to look (f) into it. And if so, surely Believers ought highly to prize this Gospel-revelation, and steadfastly to adhere to it, whatever they may suffer for so doing. From

Ver. 1, to 13.

(c) Salutis nomine intelligit non initium quod in hac vita habemus, per sanctificationis, justificationis, ac pacis conscientie gratiam: Sed complementum illius pro glorificationem, quod in altera expectamus, constantis perfecti animi & corporis, ab omni miseria, liberatione, & eterna gloria, quæ ut jam latent, sic ultimo die patefient, 1 Joh. 3. 2. Gomar.

\* Nempè dum brevis hæc vita durat.

(d) Aurum usi, & attritu consumitur; fides vero durat usque augetur.

Ut exploratio fidei, h. e. Ut explorata fides vestra.

(e) V. 9. Κουζύουρον] i.e. Cerid reportaturi. Enallage temporis Hebraica.

Μετὰ τὸν ἄνθρωπον] Meton. adjuncti. Nam merces datur in fine operis, unde Hebræi mercedem appellant מִן הַעֲמֹלָה i.e. finem. Prov. 23. 18. Pise.

(f) Alludi ad Cherubim, qui erant sitim per Propitiatorium. Pifator statuit.

Fuit enim propitiatorium typus Christi. Rom 3. 25.

2. He comes now to give them several exhortations to the practice of such duties of holiness as their excellent estate did oblige them unto. And,

1. He exhorts them to vigilancy, to gird up the loins of their mind (as servants that wait for their Lord), to be sober and watchful, and to hope steadfastly and perseveringly for that grace \* and salvation, for that perfection in holiness and glory, which God of his free grace will give them at the appearing of his Son Jesus Christ to judg the world. Ver. 13.

\* Per gratiam quæ defertur salutem intelligit, quæ ratione complementi nobis obtinget ultimo die, quo Christus secundò patefiet. Gomar.

(g) See Lev. 11. 44. and ch. 19.2. and ch. 20. 7.

2. From their right of adoption, he exhorts them to be obedient to their heavenly Father, not fashioning themselves according to the indignation of their former lusts (which ruled in them in their ignorance), but to endeavour to answer their holy vocation: For there should be a conformity between the holy Lord, and all his Children (g). Ver. 14, 15, 16.

3. He tells them, the Father (whom they call upon, and who will judge every man impartially according to his work) strictly requires holiness from all those that draw nigh to him, and call him Father. Therefore they ought to pass the time of their sojourning here in this world, in the fear of God, walking awfully as in his sight. Ver. 17.

4. He presses them to the study of holiness, by a motive taken from their Redemption. He tells them, they cannot be insensible that they were redeemed from their vain conversation, and former sinful course of life (to which they had been captivated by the example of their fathers, and by tradition), not with silver and gold (which yet will ransom a King), but by the precious blood of Christ (whom the Paschal-Lamb typified), and who was from eternity fore-ordained into the Office of the Mediator, though he was not manifested in the flesh till these last days, and that with a special respect to the good and benefit of those: last step of the house of Israel who trust in God: and firmly expect his pardoning mercy in and through his Son's Mediation: Unto which they are the more encouraged seeing the Father is so fully satisfied with the ransom paid by his Son, that he hath raised him from the dead, and gloriously exalted him to his right hand in Heaven; upon which account their faith may now safely and comfortably rest on God (h) as a reconciled Father to all that truly believe in him in and through his Son Jesus Christ. From Ver. 18, to 22.

(h) Fides in Deum Patrem non excudit fidem in Christum & Spiritum sanctum, sed includit; quia, unus sunt Deus. Gomar.

5. He comes now to exhort them to brotherly love: That seeing by the power of Christ's Spirit enabling them to obey the Gospel, they had got their inward corruptions of pride and self-love, so far purged out, as to attain unto some degrees of sincere affection to the people of God; therefore they should labour to grow in that grace, and to have such a love to them, as is not only fervent, but floweth from a sincere desire of their good, and doth prove it self to be such, by real effects. Ver. 22.

6. Seeing they were regenerate, and born again, as he charitably judged, and had a new life and nature wrought in them, not by so fading a cause or principle as that which is the instrument of producing their natural substance; but by the word of God, which (in its effects upon the regenerate) liveth and abideth for ever: therefore the excellency of their new nature, and permanency of their spiritual estate, should move them to walk suitably to it; and particularly, to live in love with the rest of the people of God, who are children also of their heavenly Father. Ver. 23.

Lastly, He sets before them the excellency of their spiritual estate, by comparing the same with the best estate of men naturally considered, with all their ornaments of Wit, Wealth, and Honour, wherein they use to glory, which are all (to allude to that of the Prophet Esay, ch. 40. v. 6.) like to the withering grass or fading flowers; but the word of the Lord (which by the Gospel is preached to them), as to its truth, and as to its effects upon the regenerate, abides for ever; and consequently so doth their estate who are begotten again by it. Ver. 24, 25.

Chap. 2.

Seeing therefore they were born again, they should lay aside all malice, and guile, and hypocrisy, and envy, and detraction, which are so contrary to brotherly love (before prest as an evidence of their regeneration), and as new-

new-born babes, with great desire and appetite should receive the sound doctrine of the Gospel, that spiritual, rational (i. e., sincere, pure milk (free (a) τὸ λογικόν) from all error; which can deceive no man, but is most convenient for the κενὴ γάλακτις feeding of the soul), that they may make progress and growth in piety, and τὸ προὔδω advance to a higher pitch of Christianity thereby. And this, he is confident, ports led anty they will do, if they have tasted, and really perceived and felt in their minds, ma lac. by the preaching of the Gospel, the tender love of Christ to poor sinners. To whom, says he, coming by faith (b), as to a living-stone (that is, a lively (b) Joh. 6. 25. and firm, not a dead foundation; having life in himself essentially (c), and (c) Joh. 4. 26. communicating life spiritual and eternal to every soul that essentially closes (d) ἐκκοσῶ with Him; chosen of God, and in his eyes precious and honourable, though μὴ εἶναι ver-bim hoc tem lively stones, built up a spiritual House or Church; and an holy Priesthood, quam Indica- and Praites unto God, which are sacrificies very acceptable to him, through potest. Calv. to offer up (not typical or expiatory, but) gratulatory sacrificies, viz. Prayers tui modi esse the inter-cession of his Son. Wherefore the Scripture faith \*; Isa. 28. 16. (taking the words ut in the literal, but the sublime (c) sense) Christ is laid in the Church as the foundation, or chief corner-stone thereof (which supports and holds the Edifice together), being chosen of God, and very precious in his sight, and was first to be manifested in Zion (f), or the Church of the Jews [that from Zion might go forth the Law, and the word of the Lord from Jerusalem, Isa. 2. 3. Mic. 4. 2.], from whom the news of him was to go forth to the rest of the world. And they might assure themselves, that he that truly believes in Him, shall not be ashamed, or confounded, or deceived in his expectation. To them therefore that believe in Him, he shews Christ is very precious (g), or an honour, and they have a very high esteem of him. But as for others who slight and neglect him, they should consider, that that stone whom the Rulers (h) of his time set at nought, is now highly exalted by the Father (according to the Psalmist's words, Psal. 118. 22.), to be the glorious Head (i) of the Church; but he will prove a stone at which those persons will stumble \* to their hurt; and 2 Rock, against which they will flit to their utter confusion; whose blind and carnal hearts do still find out something in the Gospel whence they take occasion to quarrel at this Saviour, and so they will bring rain upon themselves, as a mad man does that dashes himself against a stone in his way; God having in his just Decree appointed, That destruction and eternal perdition should be the punishment of such obstinate and disobedient persons. But though this be the awful state of those that slight Christ; yet he shews, true believers are highly blessed: for in them those honourable titles belong, and may justly be given, which the Lord vouchsafed of old unto the visible Church of the Jews. Exod. 9. 6. and Deut. 7. 6. 7. vii. they are, 1. A chosen generation, by effectual vocation separated from the world for his service. 2. A Royal. (k) Priesthood, being Kings

\* Ver. 6. ἀσεβῆσαι pro ἀσεβήσαι. Pif.

(e) Senfus κατὰ νόμον apud Prophetam est: Si qui salvi esse vellent ex decem Tribubus, illis conuentionem Hierosolymam, velut ad arcem; sublimior verb sensus in Christo, ad quem confugere debent omnes qui in aeternum seruari cupiunt. Grot.

Vix alius est V. I. locus, toties in N. T. citatus, & Christis adaptatus. Vide Mar. 12. 10. Act. 4. 11. Rom. 9. 32. Eph. 2. 20. 1 Pet. 2. 4, 6.

(f) In Sione lapis ille positus est ubi inchoari oportuit spirituale Dei templum, quemadmodum & Esaias ait Esai. 2. v. 3.

(g) τὴν προ ἄνθρωπος, abstractum pro concreto.

(h) Sacerdotes, Scribae, & Pharisaei, appellantur adificantes quia eorum erat, populum in fide & moribus edificare.

(i) Caput ponitur pro summitate alicuius rei conspicua, & pro eo quod in re quaq; præcipuum est.

\* Qui impingunt in ferream rebelles ad quod & possit [sunt] Horum verborum prius designat proprie penam, postquam culpam. Pro nomen autem ad quod referatur ad prius non ad posterum. Improbos enim destinavit Deus ad penam, non ad culpam. Capel.

In hoc increduli à Deo destinati sunt ut gravissime impingant, h. e. Darissimas ferant incredulitatis suæ penas. Grot.

Sicut qui in lapidem impingit læditur, & dolorem sentit; sic qui ad Christum lapidem situm, incredulitate impingit, læditur infignitur, & dolores æternos incurrit. Et notetur bene quod versus 7 præcedenti, τὸ ἀποθῆναι ut antequam à πνεύματι ἁγίῳ ut consequente, sejungatur. Ad hoc igitur iudicium, & penas, propria contumacia promeritas, increduli sunt positæ à Deo. iustissimo omnium ἀσεβῆσαι vindicæ, & iudicæ, non autem cæcis led consequentibus, & iudicandis voluntariis respectu. Glas.

(k) Reges appellantur, 1. Quia vitiis imperant affectibus, nec peccatis permittunt dominium. 2. Sunt membra Christi Regū, proinde in capite boni meritis Reges consentur. 3. Quia unguuntur ut Reges oleo, non quidem externo, sed Spiritu Sancto, qui est oleum lætitiæ. Psal. 45. 7. Eridib.

and Priests unto God, Rev. 1. 6; and having a new nature in some measure resembling the Divine Nature, 2 Pct. 1. 4; being co-heirs with Christ, Rom. 8. 17; of a Kingdom that cannot be moved. Heb. 12. 28; and being Priests to offer up spiritual sacrifices acceptable to God through Jesus Christ. 3. A holy Nation, for they were all taxdially h-ly: but the true b-lievers among them were endued with true justification. 4. A peculiar people; that is, a people that Christ had purchas'd to himself by his own blood; and all for this end, that th-y might publish the Wildom, Power, Justice, Grace, and Mercy of Him, who called them out of darkness to light; and out of a state of sin, ignorance, and wrath, to a state of holiness, and the true knowledge of God, and of favour and reconciliation with him. So that he might say, that Hosai's prophecy, chap. 2. 28 (k) concerning the restoring the Jewish Nation to the favour of God again, after their rejection for a time, had now a begun-accomplishment in them. From Ver. 1, to 11.

(k) This place Peter applies to the scattered Jews, who were converted unto Christ: And Rom. 9. 25, Paul applies to the converted Gentiles, who are now both one in Christ, Eph. 2. 13.

He further exhorts them, that remembering they were but pilgrims and strangers here in this world, they should abstain from fulfilling those fleshly lusts which warr against, and are directly opposite to the good of their souls, Rem. 7. 23. And that their conversation should be so holy and honest among the Gentiles (among whom they lived) that whereas they were ready to reproach them as evil-doers, they might by their good works which they shall behold, be brought to change their minds concerning them, and so their good conversation might be a preparative to their conversion, and occasion them to praise and glorify God for it, when it shall please him to visit them by his Grace, and to draw them by his Gospel to believe in his Son [Luc. 19. 44.] Ver. 11, 12.

1. He comes now to shew them how they should carry themselves with respect and submission to any form of lawful Government established in the several Countreys where they were scattered, whether the same were exercised by a King, or other Governours; which several forms of Civil Government, he calleth an human Ordinance. For though all Power in general is the Ordinance of God; yet the particular form of Government is not determined by him, but left to the choice of human prudence, directed by the general rules of the word. And he tells them, they must submit to the Magistracy, th-y are under, for the Lord's sake; that is, that they may bring honour to God thereby, who hath enjoined them that subjection. 2. Because those Magistrates are appointed by God, and sent by him, that they may punish and suppress evil doers, and commend, praise, and encourage those that do well. Rom. 13. 3, 4, 5. For this, he tells them, is the will of God, that by well-doing they should confute the calumnies of unreasonable men, who out of ignorance reproach Christianity. But it may be some might object, Are not Christians free? He answers, they are; yet so, as they are obliged to carry themselves as those that are made free by Christ from the dominion of sin, but not from a due subjection to lawful Magistrates; and therefore must not use their Christian liberty as a cloak or covering to any wickedness or maliciousness whatsoever; but, as the true servants of God, must make conscience of all duties required of them, both towards God and man. And that they may perform this, he enjoins them to despise no man, but to give that respect to all men which is due to them, according to the station wherein God hath set them; That they bear an especial love to those who are of the household of faith; and, That they fear God, and honour the King. From Ver. 13, to 18.

In the next place he exhorts servants to give subjection and obedience to their own Masters, fearing to give them any just occasion of offence; and that they carry themselves so, not only to those who are good and gentle, but to those

those also who are austere and morose. For this is acceptable to God, if any man, upon account that he may please him, patiently suffers wrongs and injuries. But what great matter is it, says he, if men endure submissively those punishments which their own faults have justly brought upon them? But when they have done no ill, and are then abused and contumeliously used, if this be born patiently and humbly, this is that Christian virtue of meekness which God will certainly reward: and this, he tells them, is that which all Christians are called unto, and whereof Christ himself hath given us an eminent example to be imitated by us; who though he was perfectly innocent, yet he met with many bitter contumelies from men; but being reviled, he reviled not again; and when they put him to death, he neither threaten'd nor menac'd; but, praying for his persecutors, committed himself and his cause to God, who judgeth righteously. And many excellent benefits accrue to us by his sufferings. For, 1. He bore the punishment of our sins in his human nature on the Cross, and so made expiation of them. 2. By his death he purchas'd vertue for the stying of sin in us, and for the quickning of us to the duties of holiness; that we being dead unto sin, might live unto righteousness. And therefore Christian-servants should consider not so much what they suffer for Christ, as the benefits they receive by him. For though they may receive stripes and wounds unjustly from their Masters in their bodies; yet let them remember what healing (l) they have for their souls by the wounds \* and stripes of Christ. Lastly, He remembers them of the woful estate they were in before their conversion; wandering like straying sheep, in ignorance and sinful ways; but now by the powerful grace of Christ they were brought home to Him the good Shepherd, and to his Fold, who will take care for the salvation of their souls, though their bodies and outward man may oftentimes here meet with hard usage from their unjust Masters. From Ver. 18, to the end.

He now gives Precepts to Wives, directing them how they should carry themselves towards their Husbands, if it should so happen that they should be unbelievers. He enjoins them to carry themselves with so winning a kindness and humility towards them, that if they be not converted to Christianity by the Gospel preached to them, they may by the sweet, obliging, and dutiful behaviour of their Wives (which they see the Christian Religion instructs them in) be without any further preaching wrought on, and converted to the faith, especially they seeing nothing but charity and holiness, joined with the fear of God, and reverence towards themselves, shining in the conversation of their Wives. And for their Attire, he enjoins they should not be too curious in adorning their outward persons with platted hair, gold chains, or gay clothes; but should especially take care of their hearts and spirits, that those be adorned with the graces of meekness and quietness (which ornaments will not wax old as the others do), and are in the sight of God himself, of high value and esteem. For after this manner, he tells them, viz. with outward modest attire, and inward meekness, the holy women of ancient times (that were eminent for their piety and faith in God), did set out themselves, living in obedience to their own Husbands. He instances in Sarah, who eminently testified her obedience to Abraham her Husband, calling him by a title of honour, not of equality. To whom, he tells them, they will shew themselves to be like, as Children to a Mother, if they labour to discharge a good conscience in all the duties required of them; and if they be not by any fear, or terror, or opposition of their unbelieving Husbands, or any others, driven out of the way of their duty. From Ver. 1, to 7.

In the next place, he exhorts believing Husbands to dwell with their believing Wives as men of knowledge (and as such as are well acquainted with their duty), carrying themselves wisely and discreetly towards them, giving

(l) Sanai estis ] h.e. Remittis peccatis, Deo reconciliati, Gem.  
\* Alludit ad vibices & livores fervorum. Fridli.

Chap. 3.

(a) *Vas seu organon infirmis vocat mulierem, quia tametsi uxor est naturā viro infirmior; tamen insigne ejus organum est ad usum longē praestantissimos conditum. Igitur non id circo negligenda est, quoniam sit imbecillius, sed è contrario tanto magis sollicitē habenda.* Glasf.

He comes now to exhort all Christians in general, to concord and unity of judgment and affection among themselves, to sympathy and a fellow-feeling of one anothers afflictions, to brotherly love, to mercifullness, to assability, to courtetic, to patience, not rendering evil for evil, or railing for railing, unto them that injure them; but contrivise, blessing and praying for them, and wishing all good unto them. And he urges his exhortation with these reasons: 1. Because Christians are called to the practise of these Vertues, especially Patience; that they may, by the exercise of them, attain the glorious inheritance of everlasting bliss and happiness. 2. Because to be patient, and peaceable, and watchful over their tongues, is the best way to make their lives comfortable. 3. 'Tis the best way to have the watchful Providence of God over them for good, and to have their prayers heard; whereas the face of God is against them that do evil, and he sets himself as an enemy against them, according to Plal. 34. 12, 13, 14, 15. 4. 'Tis the probablest way to scape trouble and harm from evil men, to shew themselves constant pursuers of that which is good. But if (as sometimes it will fall out) they do suffer for righteousness sake, they should count this no other than a blessing; and therefore whatsoever danger they are threatened with by the power of their persecutors, they should not be afraid or disturbed at it, but should sanctifie the Lord in that dispensation towards them [Ila. 8. 12, 13.], and should furnish themselves with such a clear knowledge of the truth of the Gospel, that when they are asked, they may be able to shew the grounds and reasons of the faith they profess, and consequently of the hope of eternal life wrought in them thereby; and that with neckness of spirit, and a holy fear of miscarrying in giving their testimony. Lastly, They should labour to get their Consciences cleared from all guilt, by faith in the blood of Christ, and so guided by the light of his word, that they that accuse them as Malefactors, may be convinc'd that their lives are very honest and inoffensive, being ordred according to Christ's doctrine and command. But if it please God to permit them to suffer for well-doing, they should remember, there is no matter of sorrow in that; but if a man, to avoid suffering, fall into sin, and then suffer for it, they should consider, that that will be a sad thing indeed, without any ally or matter of comfort to him. And seeing the innocent Son of God, who was

(b) *περὸν ἡμῶν, hic est idem quod καταλλόν, Rom. 5. 10.*

(c) *Caro designat humanam Christi naturam; Spiritus, divinam, ut Rom. 1. 3, 4. & 9. 5.*

perfectly righteous, dyed for our sins (who are unrighteous) that he might reconcile (b) us (who were enemies) unto God, being put to death in his humanity (c), but raised up again by the power of his Spirit, or Godhead; it doth therefore well become his followers (for the purchasing of whose redemption he dyed)

to undergo those sufferings cheerfully for his sake, which they meet with in following their duty to him. And since there are many souls of men and women to whom Christ did once, by his Spirit, in the Ministry of Noah, and other of his servants, make known the way to life and salvation \*, who are now (d) rais'd up imprisoned (d) in Hell for evermore, because of their fighting so much patience

quæ sunt in carcere inferorum sunt, tunc autem vivebant. Scaliger.  
Petrus ostendit Christum Spiritu, h. e. Divinā sui naturā hominibus primi mundi prædicasse per os Noachi respicientiam, & ad eandem lenitate, & arcæ constructione invitasse. Qui tamen exceptis paucis, immergeri per manserunt: Unde corporibus submersi, spiritibus verò, h. e. animabus in infernum detrusi, nunc in eo carcere, iusto iudicio asservantur. Com.

as the Lord did exercise towards them, especially during the time of Noah's preparing the Ark, wherein a few only escaped destruction (the water bearing up the Ark); therefore it doth concern those who have the Gospel more clearly preached to them, to give obedience thereunto, whate'er they may suffer for it. And since Believers have a spiritual priviledg answering to the Ark, (scilicet their safety from the deluge of God's wrath, namely, their Baptism (by which we mean not the external part of it alone, which can only remove the stib of the body; but the internal, viz. the application of Christ's blood to the conscience, which thereupon comfortably answers and mitigs his for them before God, and answers all challenges to the contrary upon this ground, that our Surety is absolved from our debt which he took on himself, whereof his Resurrection is an evidence); therefore they have no reason to faint in doing their duty, or to fear in the midst of their sufferings. And lastly, Since their Mediator and Head is gone in their nature and name to possess Heaven, since he is in highest dignity and power with God the Father, since he hath all the Heavenly Host of Angels at his command, therefore none of his followers need fear suffering in following their duty to him. From Ver. 8, to the end.

He now returns to his former argument, to press them to the study of holincis. He tells them, that forasmuch as Christ had suffered for the expiation of our sins in his human nature, they ought therefore to arm themselves with the same mind, and to be ready to imitate him in the mortifying of the flesh. For he that hath mortified a his corrupt nature (in imitation of Christ's dying for our sins, and by grace received from him), that person hath ceased from living unto sin, or serving sin any longer, Rom. 6. 7. And surely he doth arm himself with this consideration, That he ought not to give any of the re-remaining part of his time (that he is to live in this mortal life) to the obedience of those lusts, or to comply with those sinful appetites that ordinarily are stirring in men, but must endeavour in all things to live according to the will of God. And he tells them, they (b) had spent too much of their time past in the days of their ignorance and unregeneracy, in the service of their lusts, allowing in all sorts of vices against both Tables of the Law, after the manner, and according to the lusts of the Pleathens among whom they were scattered; and 'twas now more than time (c) to break off that course, and to consecrate the remainder of their days to the practise of holincis. And though these Heathen unbelievers may think strange, and be offended at their abstaining from their former vices, and that they run not headlong with them into all dissoluten' and debauchery, and may reproach them and their Religion upon that account; yet they ought not to be thereby moved; for these prophesied persons shall be brought (will they, will they) to give an account to Christ of these their reproaches, who shall judge (d) the quick and dead. For, for this cause was the Gospel preached (viz. by Noah, 2 Pet. 2. 5.) to the men of the old world, who are now dead, that those among them might be (c) judged and condemned by Christ; who notwithstanding the light thereof, walk'd according to

(a) *Ufurpatur hic potius vox τράσην, quam ἀποστασίν, quæ extat Rom. 6. v. 2. quia Apostolus non vult ad Christum Archetypum revocare, ac docere quod per mortificationem carnis passioni Christi conformes reddamur. In voce τράσην est ἀνανάστασις. Ea enim in priori membro accipiebatur significatioriter pro naturā humanā Christi, peccati labis experte. Hic verò accidentaliter pro carnali concupiscentiā & vitiofitate naturæ ex Adam derivatā. Fridlib.*

(b) *Legendum hic videtur ὑπέλυ. Cui lectioini foveat collatio verficuli sequentis. Psal.*

(c) *Sufficere vobis debet præteritum tempus quo vos quaquam Judæi vixistis Gentium more corrupti & pravis doctoribus. Est idololatriæ quædam species adesse Soldationum σωτηρίας, de quibus profecta falsis Diis dantur. Et in hac maxime re credibile est Judæos iis antequam Christiani essent, accomodasse se Gentium moribus. Gro.*

(d) *V. 5. Qui paratum est judicare potest reddi qui judicaturus est & ὑπέλυ κείρα. Drusim.*

gligatum est, ut damnarentur secundum homines in carne vivant autem secundum Deum in spiritu, i. e. ἀποστομύζοντες, quæ vox præcædit verbi tertio, & hoc loco rememenda, ut damnarentur qui incidunt secundum homines in carne vivent autem qui incidunt secundum Deum in spiritu. Neq; aliter video quomodo potuit expediri sentus. Knatchbul.

## The Apostolical History.

the flesh, being led away by their own carnal lusts; and that those of them might live, and be eternally happy, who walked according to God in the spirit, that is, according to the will of God, being led and guided by his holy Spirit. Therefore Christ will judge not only those who shall be found alive at his coming, but the dead also. From Ver. 1, to 7.

Another argument whereby he presses the study of holiness, is, because the end of all things was at hand; that is, the end of the Jewish State and Polity. For that great fatal destruction threatened to the obdurate Jews, and often mentioned by Christ and his Apostles, drew nigh; see Mat. 24. Jam. 5. 3, 9. Therefore he exhorts them, 1. To be sober, and moderate, and to be much in prayer with God, and to add to their prayers watchfulness, that that day do not surprize them unawares. 2. He presseth them to exercise a fervent love and charity one towards another, as the sum and chief of all the duties we owe to our Neighbour: For Love or Charity, he tells them, will cover a multitude of sins and failings among Christians [Prov. 10. 12.], and will hide them from the knowledge of the profane. 3. They should be cheerfully hospitable to their poor brethren, without grudging or murmuring at the charge. 4. They should endeavour rightly to employ their spiritual gifts for the good of others, which they had received according to their respective places in the Church, as counting themselves stewards of those various gifts bestowed on them through the free grace and favour of God. He instances in two, 1. Preaching of the word; showing, that he that teacheth and instructeth the people, ought to do it with that uprightness and reverence, as becomes one that is a steward or dispenser of the Oracles of God. 2. Ministration to the poor; which office the Deacons were faithfully to discharge; and private Christians were also to exercise their liberality according to the ability God had given them; that in the right use of all these gifts, God might receive glory (both by the Steward and dispenser of them, and by those also who are profited by them) through Jesus Christ, in whose strength only these gifts are rightly employed [Joh. 15. 5.], and through whose merits and mediation, the intention to glorify God by them is accepted [Heb. 13. 5.]; to whom, as to God blessed for ever, all honour and dominion ought for ever to be ascribed. From Ver. 7, to 12.

Moreover, he exhorts them not to be troubled or amazed at the sharpest persecutions or hottest trials they should meet with for the sake of Christ. For considering that in that furnace their graces will be tried, and their corruptions purged away, they should count it matter of joy to them, because hereby they are made partakers of the afflictions appointed for the members of Christ, and are made like unto him in suffering, and shall share with him in his glory, and have matter of incomparable exultation and joy at his second coming. In the mean time, if they be reproached for the Name of Christ, and for their Christian profession, they should esteem it the happiest thing that could befall them. For the glorious Spirit of God delighteth with his comfortable and supporting operations, to reside in the hearts of such as suffer for righteousness sake; which blessed Spirit, though he be blasphemed by persecutors, yet he is glorified by those who boldly confess the truth, which he teacheth and imparts unto them. But he advieth them by all means to be careful, that not any of them suffer as an evil-doer in any kind; but if he suffer for Christ's sake, or because he is a Christian, he shews that he ought to rejoice in it, and to glorify God, who hath made him willing, and hath enabled him to suffer in so good a cause, and hath thereby honoured him with a certain degree of Martyrdom. He tells them, the time is at hand when the Christians must expect great sufferings. Judgment will begin at the House and Family of God, for the correction and trial of his own children. And if God thus begin with his own children, who embrace the Gospel of his

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Son, what a dreadful end (e) will he make with those that wilfully reject and despise it? And if the righteous in this life do smart for their sins, and meet with so many afflictions, that they cannot but with great difficulty (considering their own weakness) enter into the Kingdom of God. Surely the wicked, who give up themselves to work iniquity with greediness, shall be wonderfully punished, sometimes here in this life, but most certainly hereafter: neither shall they find any place to shelter themselves from the everlasting wrath of God. Therefore there is no reason why the godly, to shun sufferings from them, should join with them in their evil ways, seeing their end will be so terrible. From all which he infers, that those who suffer according to the will of God, should hold on in their duty, and commit the keeping of themselves to him, exercising faith on his Omnipotence, who created the World, and so is able to preserve them from the fury and rage of men, if he please; and on his Faithfulness, who will certainly perform all his promises to every faithful servant of his, and therefore will certainly preserve them, if it be best for them; and if he do not, he will make their very sufferings tend to the enshamement and increase of their glory. From Ver. 12, to the end.

He now comes to exhort the Presbyters, the Pastors, and Spiritual Guides Chap. 5. of the Church, to discharge their duty faithfully in feeding the flock of God which was among them. And that he may press this exhortation the more effectually upon them, he tells them, he himself was an Elder (a), and one that had been a witness of the sufferings \* of Christ [Mat. 26. 37. Mat. 27. 29. Act. 3. 15.], and hoped to be a partaker (b) of that glory which should hereafter be revealed and communicated to all true and sincere Pastors at Christ's second coming. He presses them therefore to feed the Lord's people with his truth, and to rule them according to his discipline (both which may be comprehended in the word *regulavero*), and that they diligently attend the oversight of their flocks; not doing it by constraint, like Mercenaries; nor merely for filthy lucre's sake; but with a free and ready mind, desiring faithfully to serve the Lord and Master, and to profit his people thereby; and further, that they should not impiously lord it over the Church (which is God's heritage and peculiar lot, chosen out of the common multitude for his own propriety), but be ensamples to the flock in all holy walking; that when the chief Shepherd shall appear, they may receive an eminent degree of bliss, a never-fading Crown of Glory. From Ver. 1, to 5.

He then points out the duties of the flock, whom he calls the younger, either because they were generally younger in years than their spiritual guides, or because they ought to shew that reverence and obedience to them which is suitable in young ones towards their elders. He exhorts those younger ones to submit themselves to the guidance of their Elders and Teachers, enjoining and commanding them things right and just in the name of God. Next, as fellow-members in the Church, he enjoins them mutual subjection one to another, in all duties of love, and particularly in receiving private admonitions. And in order hereunto, he advieth them to adorn themselves with humility, and a mean and low esteem of themselves. For, as Solomon saith, Prov. 3. 24, \* God opposeth himself against them that are high and haughty, and manifesteth his grace and favour to them that are humble. He advieth them therefore to submit themselves with humility of mind to the guidance of God, and the directions of those he hath set over them, remembering his Almighty Power, and how easily he can crush them, if they be disobedient

(e) De Judais agit & ejus gentis excidium predict: τὸ ἴδιον παρὶ τῆς ἐκείνου ἰστορίας. Respicitur Danielis locus 9. 27. ubi est τὸ ἴδιον οὐράνια. Grot.

(a) Peter therefore doth not exalt himself above all, and as the Head of all Teachers.

\* Vidit cum Petrus vinculum; deinde, quod historia non docet, sed credibile est audiens crucifixum iri, ejus quoque rei spectator esse voluit, sed eminus & in turba. Grot.

(b) κοινῶς supple futurus. Grot.

\* See Luk. i. 51. 52. Mat. 23. 12. Luk. 14. 11. and 18. 14. Jam. 4. 6.



\* V. 3. ὁς infervit illationi; & significat idem, quod ἕως postquam vel siquidem. *Tridib.*

(a) Αἱ ποταμοὶ αἰετοῦν διὰ τὴν αἰκίαν ποταμῶν οὕτως ὡς αἰετοὶ. *Bez. & P. scilicet. Alii per gloriam & virtutem intelligent gloriosam virtutem & potentiam Christi.*

(b) δι' ὧν (not δι' ὧν) as some Greek Copies read it. Sic Vatablus per quem.

which promises to believers, doth make them partakers (not of the infinite Essence of God, which can neither be divided nor communicated to any creature; but) of such heavenly qualities as make them in some measure to resemble their heavenly Father, they having escaped hereby the corrupt manners and debauchedness which the generality of the world run into; by following the sinful inclinations and lusts of their own hearts. And this same thing, that they have received such great benefits from God, should mind

\* V. 5. ὁ αὐτοῦ ἰσχυροῦ. ] and excite them to give all diligence to grow in grace, and to add one virtue to another; particularly to faith to add the Christian

(d) Per ἀρετῶν hic recte puto posse accipi voluntarium in fide. *Grot.*

religion; which consists in a due care rightly to worship God; to that, brotherly kindness, and an especial love to the household of faith; and to that charity, or good-will to all sorts of persons. He tells them, that if these virtues and graces be in them (especially in any eminent degree), they will produce excellent fruits and effects (as) so that their knowledge of Christ and the Gospel, will neither be unprofitable to themselves, nor useless to others. But that Christian-professors who lack these graces, whatever illumination may pretend to, is indeed blind as to

(e) V. 8. ἵνα efficiunt ut cognitio Christi & Evangelii quam adepti essis neque inutilis sit aliis neque vobis instructiva. *Grot.*

(f) ἀθλῶν λαζῶν τῶν καθαρῶν τῶν πάλαι ἀντὶ ἀμαρτιῶν. Non meminit inquit baptismi in quo professus fuit le vitia omnia velle deferere. *vid. Eph. 5. 26. idem.*

spirituals, and cannot have any true sight or knowledge of the things of the other life, and hath forgotten (as it seems) the purification (of) of himself from his former sins, which he professed and obliged himself to in his Baptism. He exhorts them therefore earnestly to endeavour after these graces and virtues, that so they may prove and demonstrate themselves to be effectually called and elected, and may make their calling and election sure and evident to themselves, and by this means they shall be kept from apostasy, and a total and final falling away; and God will with a larger and more copious affection, receive them into the everlasting kingdom of his Son, and eternal life (as it were) more largely open it self to receive them, and they shall have the sense and first-fruits of it in a more abundant measure. And seeing the hazard of negligence, and the advantage of diligence, was so great, therefore he tells them, he would not be negligent to stir them to their duty, and to mind them of these things, though many of them be apprehended were both discerning and solid Christians. And he judged it meet so to do, whilst he was in the tabernacle of this body, knowing that shortly he must end his life by a glorious Martyrdom, as Christ had told him, *John. 21. 18, 19.* And this exhortation which he had written, would be profitable to mind them of their duty after his departure. From Ver. 3, to 16.

He comes now to exhort them to constancy in the faith, and steadfastly to adhere to the doctrine taught by himself and the other Apostles. And to assure them of the truth and certainty thereof, he tells them, that himself and his

follow-

follow-Apostles had not followed artificially-devised fables, when they made known and testified unto them the first coming of Christ in the flesh, and how by his Doctrine and Miracles he powerfully shewed himself to be the true promised Messiah. For himself, James, and John, had been with him

in his transfiguration on Mount Tabor (*g*) *Mat. 17.* and had there seen the Majesty that was then inflated on him, and heard the voice that came from the excellent Glory (that is, from the Majesty of God the Father out of the shining-Cloud), saying, This is my beloved Son in whom I am well pleased. But besides this, he tells them they had the Prophecies of the Old Testament, which fore-told these very things concerning the Messiah, which have been fulfilled and accomplished in the Person of Jesus of Nazareth; which prophecies were a more sure word to them than the voice from Heaven. Not that there was any uncertainty in the Lord's voice uttered from Heaven, but because a transient voice is more easily mistaken or forgotten, than a standing authentick Record. Therefore seeing the written word was so sure a ground for their faith to rest upon, they did well to attend unto it, as to a light that shined in the dark and shadowy time of the Old Testament [*see Rom. 13. v. 12.*]. And they should continue so to do, till (h) by considering these ancient prophecies, and comparing them with what Christ hath really done and suffered, they might find the day dawning upon them, and the morning-star arising in their hearts, that is, the Spirit of Christ himself (who is the Sun of Righteousness, and the Morning-star of the Church, *Rev. 22. 16.*), so enlightning their minds, and so fully convincing their consciences, that no more doubts or scruples should be left in them concerning this great Truth attested by the voice from Heaven, and confirmed by the writings of the Prophets [*Acts 10. 43.*], namely, that Jesus is true Messiah, the Son of God. This also he shews, they must hold as a first principle, and a thing especially to be believed, That none of the writings of the Prophets were of any private impulse (i) or incitation, or sprang merely out of their own brains; neither did prophecy come upon them according to the will of man; that is, they did not prophesy when they would, or what they would [*see 2 King. 4. 27.*], but they spake by the instinct and impulse of the Holy Ghost. From Ver. 16, to the end.

(g) Called here the holy Mountain, because it was hallowed by the evident presence of God, and the glorious appearing of Christ upon it; as the City of Jerusalem is called the holy City, *Mat. 4. 5.* because there God hath planted his Worship and Sanctuary.

(h) Vox donec antecedens tempus semper includit, sed consequens non necessitudo excludit, ut *Mat. 28. 20.* & alibi. *Gomar.*

(i) Omnino assensio sui qui hic legendum putant ἰδίας ἰσχυροῦς. Non est propheta res nostris impeta. *Grot.* Hammondus nosse vocem ἰσχυροῦς retinendam censet & sic interpretatur. No prophecy of Scripture is of their own incitation, motion, or letting loose; that is, is not without particular mission and appointment of God. *Amiraut sic:* Qu' aucune des prophetes qui font continus en l'Ecriture, n'est de l'instinct particulier d'aucun homme, ni ne doit sa revelation aux lumieres de son esprit. See his Paraphrase on this Epistle.

He now forewarns them of false Teachers (a), and Heretical Seducers (b), that should arise among them. He tells them, that as there were true Prophets among the people of Israel of old (who spake by the instinct and impulse of the Spirit of God); so there were some also false, and such as were meer Cheats and Deceivers, who stily crept in: And thus they must expect it will be with them now; there will arise some false Teachers among them, who

esse. Dicamus etiam non propterea desinere alicquem certum esse Ecclesiam, quia in eo tumultu-entur aliqui seductores. Nam Satan fas Zizania potissimum in ipso culto agro Domini inter populum triticum spargit, non in Sylvestribus ac saxosis spinetis. Et sicut Deus ipse olim tentavit populum suum an in semel accepta puritate Religionis perseverare velint Deut. 13. Sic etiam Christus & Apostoli, constituta fidei doctrina, iusserunt Christianos in ea constantissime perseverare, quia sint venturi pseudo-prophetae: facientes magna miracula & signa *Mat. 24.* Hoc idem etiam hic Petrus agit, *Vt. Ilyricum.*

Chap. 2. (a) Hinc diffidit among the people of Israel of old (who spake by the instinct and impulse of the Spirit of God); so there were some also false, and such as were meer Cheats and Deceivers, who stily crept in: And thus they must expect it will be with them now; there will arise some false Teachers among them, who

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\* Dominum sciam à quo sunt redempti negabant. Si non ipsis verbis expressit, tamen ipso facto; si non directe, tamen per ea quæ ex impietate doctrinæ consequuntur. *Fridib.*  
(a) Mors Christi infensum remedium pro omnibus sed non sufficiens medium, sine Fide. Vid. Heb. 2. 9.

whereby the glorious, pure Gospel of Christ will be evil-spoken of, whilst the very Gentiles shall take notice, that some that profess themselves Christians, teach impure doctrines, and live wicked lives.

He further tells them, that these Deceivers being acted by covetousness, will with their cunning words and discourses, seek to circumvent them, and make advantage of them. However be suggests to them, they should not fear the being long exposed to their temptations. For the judgment to which such Impostors were long since adjudged by God, is now approaching, and will certainly surprize them. And that he might the more clearly convince them of this, he sets before them a threefold instance: 1. Of the Angels that sinned, whom God did not spare, but upon their rebellion against him, cast them presently out of Heaven, and condemning them to the pains of Hell (b), reserved them under the restraints of his irresistible power in a state of misery and horror (as condemned Malefactors are reserved in chains and darkness) to the day of judgment, the time of their execution, when they shall be cast into everlasting torments, Mat. 8. 29. And if God spared not the Angels that sinned, they might easily imagine, he will not spare false prophets and their followers. 2. He instances in the people of the old world, on whom God brought the Flood, and drowned them, only preserving Noah (with seven more of his Family) who often warned them to repent and amend their lives. Lastly, He instances in the wicked Cities of Sodom and Gomorrah, and their neighbouring villages or suburbs, which be adjudged to utter destruction, and consum'd them by fire from Heaven, and made them an exemplary spectacle and document to all that should ever live in the like sins. Yet at that time when he manifested so much severity towards those wicked Cities, he delivered Righteous Lot, and his Family, whose pious soul was daily vexed with the unrighteous deeds of these impure Sodomites.

From all these examples he infers, That God knows how to preserve his own Church from the temptations and troubles wherewith they are here exercised, and he can reserve the wicked to the day of judgment, to be punished according to their deserts. From Ver. 1, to 10.

Now among these wicked ones, he shews these Hereticks and Seducers are chiefly to be reckoned; whom be thus characterizeth. 1. They are impure and unclean persons. 2. They despise government, and speak evil of dignities. 3. They are presumptuous, audacious, and self-will'd. Their sin in despising lawful authority, be aggravates by setting before them the contrary example of good Angels [See Jude v. 9.], who are greater in power and might than any Magistrates here on earth; yet even these, though God employs them to protect his Church, and sometimes to withstand and punish the tyranny and rage of wicked Rulers; yet they bring not a railing-accusation against them before the Lord (that we can find in all the Scripture); neither do they set out, with reviling words, what they have to say against them, that bear upon them a lawful authority. But the temper of these Seducers is far different from this: For as brute-beasts, following the brutish impetus and force of their ap-

\* Ut apparuit in Ægypto & Scythiæ incho

(c) Quæ ad peccata, pursue after their prey till they run themselves into the net (and so interitum factum made (c) to be taken and destroyed of men); so these false Teachers dum eicam bruto impetu persequuntur, ultro in retia & exitium suum ruunt.

speaking

speaking vilely and reproachfully of Magistrates (the use and benefit of whom they understand not), shall perish by the destruction (d) which they justly bring upon themselves, and shall receive the reward of their wickedness and unrighteousness. He further shews them, That these are they who count duty (e); voluptuousness their Heaven, and in the day-time take pleasure in those villanies which are wont to need the night to cover their shame. He tells them, They are such as deliciously (f); please themselves in the cunning artifices and fair pretences whereby they deceive others, insinuating themselves into them, both at their religious and ordinary Feasts. And whereas at such Assemblies nothing but modesty and charity should be expressed; these Deceivers come thither with eyes full of adultery, and by their lascivious glances are continually soliciting others to sin. They also entice with their errors and vile practices, such as are not well sated and grounded in Christianity. He further adds, That their hearts are a shop full of avaritious and covetous inventions and designs of extortion, whereby they manifest themselves children of perdition, and such as having forsaken the pure Christian Doctrine, are gone astray from the right path, following the example of the false (g) prophet Balaam, the son of Beor (h), who instead of obeying the commandment of the Lord, was so tempted by that great reward which Balak King of Moab promised him, that he would for the hope of it (even against his Conscience) have cursed Israel; but the madness of this Soothsayer was miraculously rebuked by an Ass speaking with Man's voice. He further shews, that these Deceivers pretend to be deep Fountains of saving-knowledge; but they have no such thing in them. They pretend to be Clouds; that drop down the saving-doctrine, as rain, to make the Church fruitful; whereas they are only Clouds driven impetuously by every wind and tempest, from one vicious doctrine and practise to another, never affording the rain they promised, but only darkning the sky: to whom is reserved, by the just judgment of God, eternal darkness (k) and blackness. He shews, that with a lofty and an affected stile they propound their vain and false doctrines, and thereby amuse the simple [Jude v. 16.], and allure to their party (by indulging a liberty to the laws of the flesh, and to much wantonness) such Novice-Christians who had left the heathenish

belliudity, and had embraced the Christian profession; which they might do, and yet not be really regenerate. He tells them, They promise indeed to bring them into a state of liberty, when alas they draw them into the bondage of sin, and they themselves are the basest slaves to lust and corruption in the world. For those lusts by which they have been conquered and brought into bondage, they must needs be slaves unto. And they had need take heed of being thus inveigled by these Seducers, lest they prove flat Apostates from Christ, and then their condition will be far worse than that of ignorant unconverted Heathens. For they that have been converted from their Heathenism, and the Paganish sin wherein they lived, by being brought to the knowledge of Christ and his Gospel, and then relapse and return to them again; this later estate of theirs, the Christian-Heathenism (as I may so call it) is far worse than their bare Heathenism at first was. For it had been better for them never to have known the way of righteousness and justification revealed in the Gospel, than ha-

Nnnnn

(d) ἐν τῇ ἡμέρᾳ καταστροφῶν] Præpositio ἐν recondit: suo interitum interibunt. Pifc.

(e) ἐν ἡμέρᾳ pro κατ' ἡμέρας in die delicias, i.e. quotidianas delicias. Glosf.

(f) ἐν τοῖς ἀγαπῶσι] legendum videtur ἀγαπῶσι ὡς qui deliciantur in agapis vestris. vide Ep. Judæ v. 12. Pifc.

Ἀγαπῶσι dicebantur convivia illa in quibus Christiani divites, & pauperes pari victu utebantur. Divitum enim sumptu pauperes illo quasi refrigerio juvantur. Ea convivia claudi soleant sacramento Dominice passionis. Grot.

(g) Yet by the inspiration of God he prophesied the truth concerning the Messiah, Num. 24. 17.

(h) Beor Iuit pater ejus Num. 22. unde biominis censendus est, Fridib.

(i) Nubes quæ à procellâ fertur. Loquitur de falsis Doctores, qui in doctrinâ & confessione suâ fluctant; nec salutaris doctrinæ & consolationis pluviam præbent. Jud. v. 12.

(k) Pæne alterius seculi modò sub incendiis, modò sub tenebrarum figurâ describitur, ut Mat. 8. 12. & 22. 13. Augur significatio cum non tantum dicitur sed & ostenditur, ut & Judæ v. 13.

zing



ving known it, to turn away from the holy Doctrine thereof, and the pure precepts it enjoins, and to fall back again into their former vicious and heathenish courses. But such as do so, plainly shew, that they were never truly and inwardly washed by the Spirit, as the sheep of Christ are; but were only outwardly washed in Baptism; and by an external profession of Christianity only, had renounced that vilestt wherunto now they are return'd; so that the old Proverb mentioned Prov. 26. 11, is verified of them; The dog is turned to lick up his vomit, which before, when it troubled his stomach, he vomited up; and the sow that was washed, is returned to her wallowing in the mire. From Ver. 10 to the end.

Chap. 3.

The Apostle having thus prest growth in grace and holiness, in the first part of his Epistle; and cautioned them against error in the second: He comes now, in this last, to clear up and defend the Doctrine of the last Judgment, and to shew what use believers should make of it. He shews, the end intended by him in both his Epistles, was to be their Remembrance, and to awaken and stir up the sincere-hearted among them, to obey the instructions which had been given them by the writings of the Prophets, and by the teaching of the Apostles. And in the first place he would have them to consider this (and to arm themselves accordingly against it). That in these last days\*, viz. the times of the Messias, which were now arriv'd; certain scoffers will arise, who walking according to their own lusts, and desiring to sin securely, will question the second-coming of Christ, and plead that this present world shall always continue as it is; and they shall scoffingly say, How long will it be ere that promise (a) and prediction be fulfill'd, That Christ shall come to judge the quick and dead [See Mat. 2. 17.]. We find this indeed long ago fore-told in the prophecy of Enoch [ Jude v. 14, 15. ]; but yet we see no appearance of its accomplishment: for

\* The last days are to be reckoned from the time that Christ began to execute his Ministerial function, to the end of the world.

(a) Promissio per Metonym. pro complemento promissionis, vel promissio adventus, i. e. adventus promissus. Intelligitur autem adventus Christi secundus, gloriosus & majestuosus. Fribib.

(b) ad q̄. s̄. subintellige h̄. t̄. & h̄. t̄. s̄. t̄. l̄. m̄. pro tempore. Gros.

from the time (b) that the first men, that were known in the world, dyed, and their children after them; there has been no re-creation, or summoning men to judgment. And excepting this, that people have dyed in all ages, there has been no considerable change (say they) since the creation, but all things have gone on in a settled constant course.

The Apostle replies to these scoffers, shewing them the ground of their vain reasoning to be their own voluntary and affected ignorance. For first, they seem'd not to understand how God created the world at first by his words, and how the earth, being the lowest and heaviest of the Elements, was yet by his power kept from being totally overswelled by the waters (c) that go about it, and cover it in many places. By which miracle they might have perceived, that Nature is governed by the will of God; and from the whole they might have argued, That if all things were made by God, they might also easily be destroyed by Him. 2. He shews, they seem'd ignorant how God brought the Flood upon the old world in the

(c) V. 5. ἡ ὕδατος προ ἢ ὕδατι ut i Pet. 3. v. 5. scil. tanquam natus in illa, vel per aquam scil. tanquam pro fundamentum cui incumbit. vid. Psal. 24. 2. Frib.

days of Noah, and drowned them for their wickedness; Heaven (d) and Earth, both contributing at His command their waters thereto. And if they had known this, they might have clearly seen, that all things have not continued since the Creation as they were at first. And he that made so great an alteration in the world then, can easily do so again if it please him. 'Tis true, he acknowledges the world that now is (by the word and promise of God, Gen. 9. 11.) is secured from being drowned again, it being reserv'd to be destroy'd by fire (e) at the day of judgment, that day that will be so terrible to the ungodly, when they shall receive a full reward of all their wickedness. But these prophane scoffers will perhaps again reply, If Christ intend

(e) Seneca Natural. lib. vii, exitus mundi est.

to come to judgment, why does he so long defer his coming? The Apostle answers, That this delay ought not to be judged according to our sense and apprehension. For God doth not measure times as we do; but unto him (in regard of his Eternity and Omniscience, comprehending all things past, present, and to come), these periods of time which seem so long to us, are but a moment, Psal. 90. 4. 2. This delay doth not proceed from slackness in God, as some may imagine. For that person cannot be said to be slack who is long ere he comes; but he is slack that comes not at his due and appointed time. Now God will not put off his coming one hour beyond his own set and determin'd time [See Heb. 10. 37.]. And they ought to consider, that God's deferring his coming, proceeds not from any other reason than the abundance of

his patience and long-suffering towards poor sinners, not willing (d) (as far forth as may consist with his Justice and Goodness) that any should perish, but that all should come to repentance; and accordingly, that time should be given them for that purpose. But though this great day of the Lord (e) seem slow in coming, yet it will come, and that suddenly, as a thief in the night, and will surprize many secure and unprepared sinners, who shall then be found on the face of the earth. And when it shall come, there will be a great change and dissolution of the whole frame of Nature, the Heavens will pass away with a great noise, and the elements shall melt with fervent heat; and the earth, and all the works therein, shall be burnt up (f); yet so, as possibly out of this conflagration God will bring forth a new edition of Heaven and Earth, and of all or most of the Creatures in them contained, to be lasting monuments of His own Power and Glory, and objects of the Saints delightful contemplation. From Ver. 1, to 11.

(d) Vult autem hoc non plane & absolute, sed quantum justitia & bonitati ejus sufficit. Confer Ezek. 18. 32. & 33. 11. 1 Tim. 2. 4. Gros. See Haem. of the Four Evang. ch. 5. pag. 163.

(e) Dies illa ultima qua Christus homines judicabit: ejus arthabo sunt judicia illa in Judaeos. Luc. 17. 24. The day of the Lord; that is, of Christ, when he shall come to judge the world; or of God the Father, who shall the world by him, Act. 17. 31.

(f) Non quidem in nihilum redacta sed in novam formam transmutata: Confer Psal. 102. v. 26. Rom 8. v. 19. Frib.

The Apostle comes now to make a practical improvement of this Doctrine, exhorting them from the certain, sudden, and terrible coming of Christ, to the practise of sundry duties. 1. If the whole Systeme and Frame of Heaven and Earth must be so wonderfully alter'd to make it a fit habitation for the Saints, then they should consider how holy they ought to be, and how great a degree of purity they should labour to attain, who profess themselves the people of the Lord, and hope to live in this new world. 2. Such persons, he tells them, ought not only to expect that day, and to look for it; but to hasten to it in their longing desires; and by their prayers and other endeavours (in their places), to further, what they can, those works which must be done, before it come; and so, as much as lies in them, hastning that day, which will be so full of terror and majesty, and wherein (as he said before) the Heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat. Yet this great change, he tells them, will not tend to the utter ruin and annihilation, but to the refining (g) of the world. For according to the promise (says he) which God hath made unto us by his Prophet Isa. 65. 17, and 66. 22. (h) we look for new heavens and a new earth (not for substance, but renewed in qualities) wherein only righteous and holy persons \* shall dwell, Rev. 21. 7. 3. From the consideration of this comfortable state and everlasting blessedness which believers have ground to expect hereafter, he exhorts them to give all diligence, that they may be without spot, and blameless (i), being washed in the blood of Christ, and sanctified

(g) Ex reliquis molis antiquae relictis surget melior: Gros.

(h) Ita promissio Isa. 65. 17, agit de regno gratiae, seu statu Ecclesiae Christi-

fianae in Novo Testamento. Solenne est Prophetis à descriptione regni gratiae transiitum facere ad descriptionem regni gloriae, à statu regni Christi in hoc mundo, ad statum ipsius in altero seculo; quia regnum Christi hic duntaxat inchoatur, in futuro seculo consummabitur. Fribib. \* See Mat. 13. 43. and Mat. 25. 34. (i) Eph. 5. 27. Jude v. 24. Col. 1. 22.

by his Spirit; and if it shall so happen that any of them should live to that day, that then they may be found of him (when he comes to judgement) in a state of peace and reconciliation with God, and in peace of mind and conscience, not being affrighted at the coming of it. 4. He exhorts them to interpret and account the Lord's delay in coming to judgement, and his patience and long-suffering exercis'd towards sinners, as intended by him (not as a continuance at their sin, but) to bring them to repentance, and so to salvation, if they will make a right use of it. And agreeably hereunto, he tells them, his Brother and fellow-Apostle Paul (according to the great wisdom given him by God) had written unto them in his Epistle to the Romans (wherein there are many things that properly concern the Jews), and in his Epistle to the Hebrews, and so in several of his other Epistles. In which he acknowledges, there are some things hard to be understood, which unlearned and unstable-minded-men do often-times wrest (as they do also other Scriptures) to their own ruin and destruction. And therefore they had need to labour after a clear understanding of those Scriptures, that they may not mistake about them. From Ver. 11, to 17.

He comes now to the Conclusion of his Epistle; wherein he tells them, That seeing they were fore-warned of their danger, and acquainted how to prevent it, they should be more wary, lest they be drawn aside by the seduction of wicked men, from the way of Truth and Holiness wherein they had been in some measure established, and which they had hitherto professed. But on the contrary, they should labour daily to grow more and more in grace, and in a clear and distinct knowledge of our Lord and Saviour, and his Doctrine. To this blessed Saviour he desires humbly and affectionately, that all honour and glory may be for ever ascribed. Amen. From Ver. 17, to the end.

## S E C T.

## S E C T. XIV.

THE Epistle of Jude was written probably about this time, being very near of kin in style and matter to the second Epistle of Peter. This Jude, or Judas, was son of Alphaeus and Mary (sister to the blessed Virgin), and brother to James the Less [see pag. 309.], and Cousin-german to our Saviour, Mat. 13. 55. He was called also Lebbeus and Thaddaeus (a) [Mat. 10. 3.], to distinguish him (as some think) from Judas Iscariot, whose very Name was now grown odious. Of this Jude's conversion and call to be an Apostle, the Scripture speaks not particularly. We find little more mentioned of him, besides his being numbred among the Twelve Apostles, and his writing this Epistle, save only this, That he propounded that Question to our Saviour, Joh. 14. 22, Lord, how is it that thou wilt manifest thyself to us, and not unto the world? This Apostle is reported by the Ecclesiastick Historians (b) to have preached the Gospel afterwards in many parts of the world, as particularly in Idumea, Arabia, Syria, and a long time in Mesopotamia, as also in Pontus, and Egypt, and at last in Persia; where 'tis said, he was slain by the Magi for his free and faithful reproof of their Superstitions.

(a) Thaddaeus signifies in Syriac the same thing which Judah doth in Hebrew, viz. praise and confession. Lebbeus signifies a wife and an under-standing man.

(b) See Niceph. Hist. Eccles. lib. 2. c. 40. & 44. Hist. Eccles. Magd. Cent. 1. lib. 2. c. 10.

In the Epistle there are these three parts, *The Epistle of Jude*

1. The Preface.
2. The Body of the Epistle.
3. The Conclusion.

1. THE Preface; wherein is declared, 1. Who was the Penman of the Epistle, viz. Jude the servant of Christ, and brother of James. 2. Who were the persons to whom it was directed, viz. to all the Christian-Hebrews, who were effectually called\*, and sanctified by the Spirit of God the Father, and kept (a) and preserved in\* and by Christ, in their state of grace and holiness, unto salvation. To all whom he wishes that the mercy, favour, and good-will of God, may be more and more manifested, and that inward peace of conscience, and love to God, and to one another, may be daily more and more increased in them. Ver. 1, 2.

\* That word (called) both in the construction of the words, and the order of nature, is to be read first. See Junius, Param, and others. (a) τηρηθήσονται] est participium praeteritum pro praesenti. Grot. \* See 1 Joh. 2. 27, 28.

2. He comes now to the Body of the Epistle, wherein he tells them, That seeing he gave himself with all diligence to write unto them of the common Salvation (which he and they, and all the Saints, have interest in), he found it needful, in the first place, to exhort them, that they should earnestly contend for the faith, &c. that is, the sound doctrine of the Gospel, which is necessary to be owned and believed, in order to the obtaining of Salvation, and was once (c) and perfectly (never after to be altered) delivered to the Saints, that is, to the holy Apostles, to be propagated; and to particular believers, to be faithfully kept and preserved by them, and to be enforced his exhortation with thofe reasons: 1. He

\* Eadem intelligit hic quae creditur, i. e. doctrinam fidei Act. 6, 7.

(c) Dicit jam quia de ea doctrina nihil immutandum. Graec. Semel tradita, h. e. perfectè. Evidè.

mitted unto posterity, tells them, certain wicked

(d) ἄγχοι ἐγγύθιαι h. e. jam olim in, Graecis literis a Prophetis & Apostolis praedicti, ut apparet ex v. 14, 15, & 18. Non ergo dicit quod Deus illos ab aeterno in damnationem praedestinaverit, & descripsit aut praedestinaverit, sed quod jam pridem in scriptura praedicti sint, sicut & Rom. 9, v. 4. haec ipsa vox usurpatur. II. libro, in loc.

(e) Reverta Evangelium transformabant in doctrinam libidinofam, Graec.

unto whom he wrote, sets before them the

(f) Duae illae voces ἀπαρὸ ἄπο cum verbo precedente ὑπομνήσας congruè coherent, inquam si hoc modo legatur: ὑπομνήσας τὰ ἔργα τῶν ἀποστόλων ἀπαρὸ ἄπο καὶ ἐπὶ δόξαι ἡμῶν, &c. Et si sic vos h. e. tenere cognita tamen semel adhuc (dum scil. in hoc tabernaculo sum) vos de eo commemorat. Evidè.

(g) Perdidit, nempe per serpentes, per morbos, per Angeli, per manus Levitarum. Vid. 1 Cor. 10, 3, 8, 9.

are now reserved under the restraint of his irresistible Power, in an estate of misery and horror (as condemned Malefactors are reserved in chains and dungeons) to the judgment of the great day, when their condition shall be made much more miserable than now it is; see 2 Pet. 2, 4. And if God send down Apollate Angels, surely he will not spare Apollatizing Seducers. 3. He sheweth them how Sodom and Gomorrhah, and the neighbouring-Cities Adma and Zeboim, giving themselves up to prodigious lusts and uncleanness, were then most notoriously punished with utter destruction by fire and brimstone from heaven; yet that was but as a fore-runner of those eternal flames of Hell which they now suffer, and so may well be a terrifying-example and warning to all that fall into the same sins at this time. And yet for all these dreadful examples, he sheweth, that in like manner did these Seducers (who went (h) their own dreams and phantasies instead of Gods truth, Jer. 23, 25.) pollute and despite themselves with filthy libidinous practices. Nay further, they despise dominion, and shew themselves adversaries to Civil Government, and revile and speak contumeliously of those that are in Authority, see 2 Pet. 2, 10. Now this their sin in despising lawful Authority, he aggravates, by setting before them

(h) Stulta imaginantur, ut iniqui fontiant. Graec.

the contrary example of good Angels. He tells them, that Michael the Arch-Angel, though excellent in nature and high in office when he contended with the Devil about the Body of Moses (which God, knowing Israels proneness to Idolatry, had buried no man knows where, lest they should commit Idolatry with it, as they did with the brazen Serpent), and when he withstood him because he endeavoured to discover it, that he might thereby tempt the people to Idolatry; yet his holy nature would not permit him to deal with this impure Spirit in an indecent and contumelious manner; but he made his attempts fruitless by an holy and modest address to God, desiring the Lord to rebuke him (i) [see Zach. 3, 2.] and referred the whole judgment of the cause to him. But these Seducers, he sheweth, belch out their reproaches against Dignities and Magistrates (the usefulness of whom they know not), and possibly against the mysteries of the Christian faith it self, which they understand not, though they call themselves Gnosticks, and pretend to a greater and larger knowledge than others; see 2 Pet. 2, 12. Nay, what they know naturally by the very light of Nature to be unlawful, in those things, as brute beasts, they corrupt and despise themselves. The Apostle also chargeth them with other sins; as, 1. With Envy, Malice, and Hatred against their Brethren and fellow-Christians. Wo<sup>t</sup> unto them (saith he), they have gone in the way of Cain, and slain his Brother, and shew in like manner, by reason of their hatred to their brethren, are no less than Murderers, 1 Joh. 3, 12, 15. 2. They have adulterated the truth for wise gain, and so have followed greedily the error of Balaam (k), who to get a reward, ensnared the Israclites in a great villany, and chargeth them with seditiousness against Magistracy Rev. 2, 14. 3. He chargeth them with imitating Corah and his Accomplices, who rose up against Moses and Aaron, Numb. 16, 31; and this he tells them will certainly bring ruin upon them, as it did upon Corah, Dathan, and Abiram. He further sets out their wickedness, by sundry resemblances: 1. He says they are spots and blemishes in their Love-seats, 2 Pet. 2, 12. (The infamy of their lives being a scandal to their Christian-Assemblies); and coming thither, they feed luxuriously, without any fear of offending either God or Man. 2. They are Clouds without water, promising rain, but giving none (2 Pet. 2, 17.) making a show of learning and knowledge, but not having any such thing really in them; they are indeed no more but empty Clouds, impetuously driven by winds and tempests from one vicious doctrine and practice to another, and being unstable, come to nothing in the end. 3. They are Trees that bring forth no good and wholesome fruit, but only such as presently withers and rots; they are twice dead (l), i. In respect of their natural estate, upon which account they are dead in trespasses and sins; And then in respect of their apostacy, and falling off from their Christian profession; And thus having to their natural, drawn upon themselves a judicial hardness, if they so continue, as they are fit for nothing else, so they shall certainly be plucked up by the roots (m), and cast into the fire.

(i) These circumstances the Apo-  
stle might receive by divine revela-  
tion; and here they are authorized  
and made authentick.

\* He speaks it by way of pro-  
phesy, not execration.

(k) Numb. 22.  
see his end,  
Numb. 31, 8.

(l) Bis mortuus] Sumpta Meta-  
phora ab arboribus, quae bis mori-  
untur, primum cum deficiunt  
ferre fructus, secundò cum excise  
traduntur ignibus. Zeger.

(m) ἐκρῶθη] Est hic Aori-  
sus pro Futuro.

4. They are raging and furious waves of the sea [Isa. 57, 20.], always turbulent, foaming out and discovering the filthiness of their hearts, which they ought to be ashamed of. 5. They are wandering-Idlers; they take upon them the name of illuminated persons, but are indeed uncertain, unstable Teachers, wandering and departing from the true faith once delivered to them; but though they profess themselves Stars, yet to them blackness of darkness (that is, exceeding great darkness, call'd outward darkness, Mat. 8, 12, as being furthest off from that region of light and glory wherein the Saints shall dwell)

is reserved as their just reward and punishment. He further shews that to these men the Prophecy of Enoch belongs, who at the beginning of the world (being the seventh from Adam), by the spirit of prophecy, foretold the sins of such persons, and their condemnation at the day of judgment, when Christ shall come in a glorious manner attended with Myriads of Saints and Angels to execute judgment upon all the ungodly, and especially upon such as have spoken contumeliously against Himself and his holy Truth. And that these men are some of those ungodly ones whom this prophecy concerns, may appear by this; They are murmurers and complainers, never contented, but always quarrelling and complaining of their present condition; they love to walk after the lusts of

(n) Qui ont la bouche pleine de paroles enflées, hautes, & insolentes, qu'and ils ont alaire à ceux à qui ils s'estiment superieurs, mais qui flattent & caçoient, qui estiment & qui adm rent les personnes dont ils attendent quelque avantage, ou dont ils esperent quelque profit? Amiraus in his paraphrase on the place.

Intellige autem, non tantum quæ scriptis mandata, sed & quæ voce dicta, per manus tradebantur. Crot.

(o) Called here the last days, either with respect to the approaching judgment on the Jews; or because from the preaching of the Gospel, the last dispensation was begun, which God intended to continue without change to the end of the world.

whom sense and the flesh do reign with full vogue and sway, and have nothing of that enlightning, sanctifying, quickning, comforting-Spirit, which Christ communicates to his faithful ones. From Ver. 2, to 20.

He comes now in the close of his Epistle to give them some hortatory Directions, by way of Antidote, against these Seducers, and their Seductions.

1. That they should labour to build up one another in holiness, being settled on that holy and pure Doctrine of Faith (as on a firm foundation) which they had learned from the Apostles.

2. They should be earnest in prayer unto God, That by his Divine Grace and Power he would strengthen them therein; labouring to pray by the assistance of the Holy Ghost \*; and exciting in themselves the gifts and graces he hath given them.

\* He prayeth in us, by

exciting the gifts and graces he hath given us. We pray in him by his assistance, when he helpeth us to stir up and exercise those gifts and graces.

(p) V. 21. Mer-  
cy] the Cause  
is put for the  
Effect.

3. That they should keep themselves continually in the exercise of love to God, labouring to increase therein more and more; cheerfully expecting and looking for that merciful (p) sentence of Christ at the Day of Judgment, whereby he will bestow eternal life on them.

4. He gives them directions how to deal with those that are any way corrupted by these Seducers, viz. That they should deal with them after a different manner, according as their particular condition required; such as were weak and simple, and had been easily seduced, he advises they should deal with them with great tenderness and compassion: But as for those who were

further

further intangled, and corrupted, and hardened in their errors by these Seducers; they should endeavour to save them with fear, that is, they should terrify them with the fear of God's judgments and wrath, if they went on in these ways; and by sharp admonitions, and a due and solemn use of Church-censures (as occasion required) snatch them, as it were, out of the fire which will destroy them if they continue in it. And thus they would shew and declare their great detestation of holding any co-partnership or fellowship with them in their errors; and that they not only hated all impiety and wickedness of life, but all erroneous Doctrines that might infect men, or draw them into it; as when a man would avoid the infection of the Pestilence, he will flye from, and not dare to touch any garment (q) of an infected person.

(q) By the garments spotted with the

flesh, the Apostle intends that which seems to have any affinity or nearness to the vices of those sinners which were among them. See Mr. Jenkins learned Commentary on this Epistle.

He shuts up his Epistle, commending them to the Divine Grace of Christ, who is able to keep them from apostacy and falling away after the example of these Seducers, and to cause to stand before his own most glorious Throne, such as shall be accounted blameless \* in his sight, to their exceeding great joy and triumph. To this only wise God, who is our Saviour, he desires all Glory, Majesty, Dominion, and Power, may for ever be ascribed, Amen.

\* Eph. 5. 27.

P P P P P

S E C T.

S E C T. XV.

ABOUT this time Paul seems to have written his *Second Epistle to Timothy* (now, as 'tis probable, at *Ephesus*) who had been imprisoned with him at *Rome*, but was at this present set at liberty: see *Heb. 13. 23.*

In the Epistle there are these three parts :

1. *The Preface.*
2. *The Body of the Epistle.*
3. *The Conclusion.*

1. **T**HE Preface, in which he declares himself an Apostle of Jesus Christ, appointment of God the Father, that he might declare and make known the Gospel or Promise (d) of eternal life, which is made to all who truly believe in Christ. He directs his Epistle to Timothy, calling him his dearly beloved son (because by him converted to the faith), to whom he wishes an increase of grace, an abundant sense of the mercy of God towards him, and much inward peace from God the Father, the Fountain of all blessings; and from Jesus Christ the Mediator, who is the Conduit-pipe by whom they are conveyed. And in the first place he tells him, that he solemnly gave thanks (b) to the Lord for the gifts and graces he had bestowed on him. And God (whom he served after the example of the holy Patriarchs of old, with an upright conscience) was his witness, how he was continually mindful of him in his prayers night and day. He tells him, he desired earnestly to see him

again. For he remembered how passionately he wept at their parting, and he should be glad (if it so pleased God) that their meeting again might be as full of joy as their parting was of sorrow. He further tells him, how much he pleased himself with the contemplation of that sincere truth which he believed was in him; which grace eminently manifested it self before in his Grand-mother Lois, and Mother Eunice: And as it dwelt and continued in them unto the end, so he was confident it would do in him also. From *Ver. 1, to 6.*

2. He comes now to the Body of the Epistle; wherein, first, he tells him, that seeing he wish'd him so well, he would be his Monitor and Remembrancer, and would exhort him to excite and stir up the Ministry that that was in him (by a diligent exercise thereof), viz. the faculty of teaching the Gospel, which was conferred on him by his hands [ 1 Tim. 4. 14.

(a) Secundum provisionem] i.e. Ad annuncian-dum hominibus promissionem illam Dei quæ est vitam æternam promittit omnibus in Christum credentibus. Simili significatione accipitur præpositio κατὰ Tit. 1. 1: nempe ut notet finem seu causam finalem. more Hebræorum quæ interdum valet etiam propter, interdum κατὰ. Pisan. (b) Gratiam habeo pro te. Teliis enim nihil est Deus cui servio a majioribus cum puri conscientia, quod affidua tua memoria te docuit, &c. ubiq; hoc supplemento place non liquet, unde pendat conclusio, ubi dicitur: & Patriarcharum legum, &c. idem.

see pag. 218. ], when with the consent and concurrence of the Presbytery he ordained him to the Office of a Minister. Which gift he should not through cowardice or fear suffer to lie unprofitably by him. For the holy \* Spirit which God gives his faithful Ministers, is not a Spirit insufling fear and cowardize into them (which would hinder them in the discharge of their duties); but a Spirit of Power, animating them with Christian courage, and a Spirit of love, working in them an holy love to God, and an ardent desire of the salvation of men; and lastly, a Spirit working in them a sound and composed mind, and giving them that prudence and sobriety, that they neither through their own indiscretion bring troubles upon themselves; nor when they come upon them, break out into rage or impatience.

\* Vox Spiritus significat aliquando per Metonym. motus hominis a spiritu excitatos, five bonos, five malos, ut hoc loco ubi Spiritus virtutis est trepidationis mentis; Spiritus virtutis est confirmatio & roboratio mentis: Spiritus dilectionis est bonus animi motus quo diligimus Deum, & proximum; Spiritus sobrietatis est bonus animi motus quo moderatè omnia agimus. Fridlib.

Ver. 6, 7.

2. He exhorts him not to be ashamed of the Gospel which testifies of Christ, nor of his sufferings who was imprisoned for it; but to be a cheerful partner and co-sufferer with him, in bearing patiently his share of those afflictions which follow a sincere profession of the Gospel, according as God shall please to afford him power and strength.

3. He shows, that not only Timothy, but all true Christians, have great cause to dispose themselves to a willingness to suffer for the Gospel when called to it, because God hath saved them by his Son Jesus Christ from eternal misery; having called them with an holy calling, not for any works fore-seen in them, that could merit this calling, or move him thereunto; but according as it pleased and seemed good to himself, even according to his own free mercy and goodness, and the grace by himself given them (c), that is, which he purposed and decreed to give them in and through his Son, before the world began (d) [ see pag. 186. ]. Which grace (he shews) God hath now manifested very clearly, and made them partakers of it, by Christ's coming into the world (e), who hath by his death on the Cross taken away the sting of natural death to all true believers, and totally freed them from the punishment of eternal death; and hath shewed them, by the preaching of the Gospel, a clear way to attain a glorious everlasting life and immortality, which before was not so clearly revealed.

(c) τῷ δοθέντι, i. e. quam decrevit nobis dare Deus. Met. i. subj. Reipia, data est nobis isthæc gratia, per efficacem vocationem in tempore, non autem ante tempora secularia. Pisan.

(d) Ante tempora secularia] Ante tempora secularium quæ præterierunt à jactis mundi fundamentis. Druif.

(e) Postquam Christus mundo apparuit, Dei gratia & charitas in homines apparuisse dicuntur. Tit. 2. 11. & 3. 4.

And for the preaching and teaching of this Gospel (especially to the Gentiles), he declares that God had given him the authority and commission of an Apostle. And this very thing, viz. his preaching to the Gentiles (he tells him) had highly exasperated the Jews, and so had brought these troubles upon him which he now suffered. But he was not ashamed of his sufferings in so good a cause, nor discouraged at them: For he knew in whose Power and Faithfulness he had put his trust, and was fully assur'd he was able to keep safe that great depositum or pledge he had committed to him (viz. his Soul and Body), to the day of Christ's glorious coming to judgment, at which time he expected a glorious reward for all his sufferings. From *Ver. 8, to 13.*

4. He exhorts him to hold fast that (f) form of sound words (or short summary of such things as were to be believed and practis'd by all) which he had receiv'd from him; which summary of sound doctrine, he shews, consisted principally in precepts and directions concerning faith in Christ, and love to subaudi σωτηρίαν ἐν πίστει καὶ ἀγάπῃ, qui sunt de fide & charitate, vel qui occupantur in fide & charitate Pisan. Notatur objectum, & materia doctrinæ Pauli.

God



he shews it cannot be expected in the Church, any more than in a great Family, that all should be equally good. In a great house there are Vessels of gold and silver, and some also of wood and earth; some for more creditable, some for less creditable uses (e.g. so it is not creditable to the state of the visible Church (God's great house) to have in it some Heretical, as other Orthodox professors. Which thing should stir up every one of us to endeavour to be of the number of the best. For if a man (through the assistance of grace) do labour to purify himself from all pollution of error, and sinfulness of life (which these Heretical Teachers he speaks of were so tainted with), he will then manifest himself to be a vessel unto honour, sanctified and consecrated to the service of the Lord, and meet for the Master's use, and fitted and made ready to perform all manner of good works. From Ver. 14, to 22.

(h) Huc tendit ἀλλογενεῖς; Non mirum, si Deus aliquos linat se insinuare in Ecclesiam, qui deinde malis factis in procedant. Deo nihil abscedit, quia novit & bonis & malis uti. Confer quæ sunt, Rom. 9, 21, 22. Grot.

(i) Ver. 22. ἁγίστιν, h. c. fidem in verbis. Grot.

5. He admonishes him to keep himself from those carnal affections which young men are most apt to be led away with, such as are not only love of pleasure, but rashness, contention, pride, vain-glory, which young Preachers too oft use to be infected with. And on the contrary, he advises him to pursue after righteousness, fidelity (i), charity, and concord and agreement with all them that worship God sincerely.

(i) Ver. 22. ἁγίστιν, h. c. fidem in verbis. Grot.

6. That he shun those idle and unprofitable questions which tend not to the promoting true Piety or Christianity, but engender strifes and contentions. For the servant of the Lord (who serves him in the Office of Teaching) must not be of a boisterous contentious spirit, but must be mild, and gentle, and calm, and ready to instruct others, dealing with much patience and meekness with those that oppose themselves against the truth, and are otherwise persuaded than we are, and so trying (k) whether it may not please God to bring them to a sight and sense of their sins, and to repent of them, and to an acknowledgment of the truth, that so they may recover themselves out of the snare of the Devil, by whom they were before captivated and enslav'd to do his will. From Ver. 22, to the end.

k V. 25. Experiendo an det Deus illis penitentiam; ἡμῶντος pro αἰσῶντος pro Luc. 3. 15. ubi ἡμῶντος habemus pro Luc. Grot.

themselves out of the snare of the Devil, by whom they were before captivated and enslav'd to do his will. From Ver. 22, to the end.

### Chap. 3.

He now prophetically administers and forewarns Timothy of those dangerous Seducers and enemies of the truth, that were even then arising, and should in after-times much more arise in the Church; charging him to have no communion with such persons, but to avoid them. He tells him, that in the last days (viz. the time betwixt Christ's ascension and second-coming) many Monsters shall arise in the Church, who shall be guilty of many notorious vices and enormities. He particularizes no less than Nineteen. He says, they will be inordinate self-lovers, covetous, vain-glorious, boasters of their gifts and virtues, Rom. 1. 30; proud, flying in the face of God himself with their wicked blasphemies, if he cross them. Rev. 16. 9, 11, disobedient to Parents, unthankful, impure, and unholy; without natural affection, not regarding the very bonds of nature. Rom. 1. 31. Truce-breakers, unfaithful in Covenants and Contracts; false accusers, loading the innocence of others with feigned calumnies; Incontinent, fierce, and bloodily disposed, haters and persecutors of all good men; Traitors, that is, betraying their fellow-Christians into the hands of persecutors, Mat. 10. 21. and 24. 9, 10. Headly and

\* V. 4. ἀπειθήντων] Qui amicitiam non produunt: Qualis Judas Luc 6. 16. Grot. Vide etiam Hammondum in loc.

rash, high-minded and insolent persons, lovers of pleasure more than lovers of God; having a form or shew of godliness, but no way manifesting the power or efficacy thereof in their lives. Of this sort he shews they are, who creep into houses, and seduce weak and unstable women, laden with sins, and transported with divers lusts and passions, who out of their curiosity are

always

always affecting something that is new, and accordingly seek after such Teachers that may satisfy their curiosity; and though they give themselves up to be disciples to them, and pretend to be ever learning something of them; yet it is impossible for them by such Teachers (who know it not themselves) ever to attain to the knowledge of the truth, or the right way of salvation. From Ver. 1, to 8.

The Apostle proceeds in describing these Seducers: He shews, that as James (a) and Jambres, the Egyptian-Magicians, resisted Moses, and sought to render his miracles inefficual, Exod. 7. 11: so these resist the truth, and the saving-doctrine of the Gospel, and those that teach and maintain it; being men of corrupt minds, and such as have no right or sound judgment in the matters of faith, but such as ought to be rejected of all men. But he tells him, they shall not proceed much further to deceive, for their folly shall be made manifest, and they shall be discovered to be Impostors, as those Egyptian-Magicians were. Ver. 8, 9.

As for Timothy, he tells him, Thou hast another pattern quite contrary to theirs. For thou hast been present, and hast often heard the doctrine I have taught; thou hast seen the way and manner wherein I order my life; thou hast known (b) the scope and aim which I propounded to my self in my Ministry, and my faithfulness in the discharge of it; thou hast seen my enduring many neglects and affronts, before I would give over my endeavours to reduce impenitent sinners: thou hast seen my charity, and brotherly affection to all Christians, and my patience in bearing afflictions and persecutions, as particularly those that came upon me at Antioch of Pisidia, Act. 13. 45, at Iconium, Act. 14. 2, at Lystra, Act. 14. 19: I say, thou hast seen what great persecutions I have endured, yet not of them all the Lord hath delivered me. And therefore be not thou discouraged when thou meetest with such tribulations. For this I foretell thee, That all that will live godly according to the rules of Christ, shall meet with persecution, and must accordingly arm themselves with patience and expectation of it. But though evil men and seducers will wax worse and worse, deceiving others, and being themselves deceived; yet continue thou steadfast in that doctrine thou hast learned of me, and wherof thou hast been assured that it is the true doctrine of Christ, being delivered to thee by my self, who am an Apostle of his, and called immediately by him, and who was taken up into the third Heaven, 2 Cor. 12. 2. And thou oughtest the more firmly to adhere to this doctrine, because from a child thou hast been instructed in the holy Scriptures of the Old Testament; which if thou do well understand, they will make thee wise to discern the right way of attaining eternal life, which is by faith in Christ Jesus the promised Messiah, Joh. 5. 39. And all those Divine Writings both of the Old and New Testament, being given by the inspiration of God, should be diligently read and considered by thee, there being contained in them that which is profitable to instruct in righteousness, and to make the man of God, the Pastor of the Church, perfectly meet and fit for every part of his Office, and to furnish him with directions for the performing of every good work required of him. From Ver. 10, to the end.

(a) Their names are not found in the Old Testament. 'Tis possible the Apostle learnt them either from some ancient Record of the Jews then extant, or by the inspiration of the Spirit of God.

(b) ἠγάπησας ἀδελφῶν] A principio usq; ad finem adultus, & testis omnium. Vatab.

Ita competant, non verò singulis vel libris, vel dictis. Glaf. Non id vult Apostolus quod unquam pars Scripturæ sit utilis ad omnia istas hic enim sensus liquidus falsus esse: sed, quod in universis Scripturæ hæc quatuor utilitates reperiantur. Estius.

He now gives Timothy a very solemn charge and exhortation, not knowing that it might be the last that ever he should give him. He charges him, as he will answer it before God, and Jesus Christ (who shall judge the quick and dead at that great and illustrious appearing of his, when he shall

come

V. 16. Omnis scriptura, i. e. tota scriptura, intelligitur totum scripturæ systema, cui, quæ antecedunt, & sequuntur, prædicata augudicantur. Glaf.

Chap. 4.

come in the Clouds gloriously attended with all his holy Angels, and when there shall be a full manifestation of his Kingly Power) to preach the word faithfully, to be instant with an holy importunity in season and out of season (A) (that is, at such times and seasons as were proper and appointed for it, yea, and at some that were not) that he labour to convince evil-

(a) Sparsenda est manus non potest ferri ut non aliquando succedat munita tentanti. Sen. Ep. 29.

doers of their wicked courses, to reduce by reprehension those that are fallen, though not so fully and scandalously to exhort others to go on that have begun well; and all this with lenity and gentleness joined with sound instruction. For, he tells him, such times were coming wherein many would not endure sound doctrine; but having ears itching after novelties, and such things as might please their lusts, would seek after such Teachers as would gratifie their humour, Ha. 30. 10. (and they would find many (b) such), and by them they would be turned from the truth, and brought to believe fables and meer lies. He advises Timothy therefore in such dangerous times, to be very watchful over himself in all respects, and diligently to watch over those also whom he was to instruct, to endure assiduous care-giously, to do what belongs to an Evangelist, or a person intrusted by the Appostles of Christ with the propagating of the Gospel [Eph. 4. 11.], to labour to fulfil (c) his Ministry, and to perform all the parts of it in such manner, that he may sufficiently evidence and prove that he is a faithful Minister of Christ. As for himself (he tells him), he was shortly to be offered (d) up as a sacrifice to God, his blood was to be shed and poured forth, the time of his departure out of this world was at hand (e). And he could mention it with joy and comfort, that he had (through grace) behaved himself faithfully in his Christian warfare; he had run his Christian race diligently, and was now almost come to the end of it. He had been faithful to Christ in his Office, and had not fallen off, nor made defection at any time from the faith which he had taught and profess'd, and therefore he doubted not but there was a Crown of Righteousness reserved for him, such as God of his free-grace hath promis'd to give his faithful servants, as a just recompence of their righteous and holy walking before him. And such a reward he doubted not but Christ the righteous Judge would give him, in part at the day of his dissolution, but more fully at the last Judgment. And not only himself, but all other faithful Christians also, may expect the same, who joyfully look out and long for Christ's second coming, that they may then see him in his glory, who suffered so much for them in this world, and may receive from him their everlasting reward. From Ver. 1, to 9.

(b) V. 3. Cumulantur. Multos re- perient tales doctores.

gerous times, to be very watchful over those also whom he was to instruct, to endure assiduous care-giously, to do what belongs to an Evangelist, or a person intrusted by the Appostles of Christ with the propagating of the Gospel [Eph. 4. 11.], to labour to fulfil (c) his Ministry, and to perform all the parts of it in such manner, that he may sufficiently evidence and prove that he is a faithful Minister of Christ. As for himself (he tells him), he was shortly to be offered (d) up as a sacrifice to God, his blood was to be shed and poured forth, the time of his departure out of this world was at hand (e). And he could mention it with joy and comfort, that he had (through grace) behaved himself faithfully in his Christian warfare; he had run his Christian race diligently, and was now almost come to the end of it. He had been faithful to Christ in his Office, and had not fallen off, nor made defection at any time from the faith which he had taught and profess'd, and therefore he doubted not but there was a Crown of Righteousness reserved for him, such as God of his free-grace hath promis'd to give his faithful servants, as a just recompence of their righteous and holy walking before him. And such a reward he doubted not but Christ the righteous Judge would give him, in part at the day of his dissolution, but more fully at the last Judgment. And not only himself, but all other faithful Christians also, may expect the same, who joyfully look out and long for Christ's second coming, that they may then see him in his glory, who suffered so much for them in this world, and may receive from him their everlasting reward. From Ver. 1, to 9.

(c) τὸ διακονῆσαι ἐν κληρονομίᾳ. Imple. Grot.

(d) ἀντίδοτος immolator, h. e. mox immolabor, praefens pro paulo post future; alludit ad vini vel sanguinis libationem in sacrificiis. Frä.

Metonymia adjuncti metaphorica, nam sacrificiis libamina adangebantur. Vid. Phil. 2. 17. Pfä.

(e) This the Apostle knew, either by some special revelation, or by observing the condition and circumstances of his affairs.

which he had taught and profess'd, and therefore he doubted not but there was a Crown of Righteousness reserved for him, such as God of his free-grace hath promis'd to give his faithful servants, as a just recompence of their righteous and holy walking before him. And such a reward he doubted not but Christ the righteous Judge would give him, in part at the day of his dissolution, but more fully at the last Judgment. And not only himself, but all other faithful Christians also, may expect the same, who joyfully look out and long for Christ's second coming, that they may then see him in his glory, who suffered so much for them in this world, and may receive from him their everlasting reward. From Ver. 1, to 9.

(f) Distinguendum de diverfo modo quo corona hae iustitiae datur. Datur enim vel in spe nimirum in hac vita, vel reipsa: & quidem vel inchoate statim post mortem respectu animae, vel consummate & perfecte respectu animae simul ac corporis in die novissimi adventus. Frähd.

In the Conclusion of his Epistle he desires Timothy to come to him with all the speed he could. And he should the rather hasten his coming, because Demas, who did assist him in preaching the Gospel, Philen. v. 24, and Col. 4. 14, through worldliness had now forsaken him, and was gone to Thessalonica. And as for Crescens, he had sent him to Galatia to preach the Gospel there; and on the same errand he had sent Titus to Dalmatia, and Tycheus to Ephesus. By which means he was almost all alone at present, no body but Luke remaining with him, which made him the more to stand in need of his help and presence. And when he came, he should bring Mark (Barnabas's Kinsman) with him, who he knew would be very useful to him there for

for the preaching and propagating of the Gospel. He orders him to bring him from Troas a Cloak (g) that he left there, as also some Books (possibly the (g) Vide partem peccata tantum Apolloni qui rem tantillam, tam longè rec-

liciam, inter damna conuenit. Grot. mentioned Act. 19. 33.) had done him a great deal of wrong at his being there; but God will one day reward him according to his works. He advises him especially to beware of him, and to avoid him as an Excommunicate person [see 1 Tim. 1. 20.], and as one that hath violently and vehemently opposed the truth and sincere preaching of the Gospel. He tells him, that at his first-Hearing before Nero the Emperor, or his Officers; all of his acquaintants that were able to have stood him in any stead, either by their power at Rome, or by their testimony in his defence, through intimacy and fear of suffering, forsok him. He desires God to pardon them for it. Yet notwithstanding, God stood by him, and strengthened him, that his boldness and constancy in defending Christianity in the face of all dangers, might be a convincing argument, that the preaching of the Gospel (k) was not a thing carried on by man's power, but by divine assistance; and he was so wonderfully preserved, that the preaching of the Gospel might be more fulfilled by him, and that the doctrine of Christ might be spread into Nero's Court, and among all those Gentiles of several Nations that frequented Rome. And for this reason he supposes it was, that God at this time so wonderfully delivered him from the imminent danger of death, and the cruelty of Nero, as out of the mouth of the Lion. Yea, he was confident, that God would still deliver him from doing any thing unworthy of an Apostle and Servant of His, or that might blench his holy profession; and would bring him safe at last into his heavenly Kingdom. To this only wish and ever blessed God he desires all honour and glory may for ever be ascribed. Amen.

(h) Per has μεμνήσθαι intelliguntur Schedæ pellicæ in quibus Paulus quadam scitu digna ad iuvandam memoriam annotaverat, unde de iis singulariter sollicitus, dicit, Et maxime membranas. Gerhard. in loc.

Paulus Bibliothecam librorum Græcorum non habebat; attamen in membranis ad usum suum excerpterat alia ex Epimende, alia ex Arato, alia ex Menandro. Grot.

He tells him, That Alexander the Copper-smith (probably that person mentioned Act. 19. 33.) had done him a great deal of wrong at his being there; but God will one day reward him according to his works. He advises him especially to beware of him, and to avoid him as an Excommunicate person [see 1 Tim. 1. 20.], and as one that hath violently and vehemently opposed the truth and sincere preaching of the Gospel. He tells him, that at his first-Hearing before Nero the Emperor, or his Officers; all of his acquaintants that were able to have stood him in any stead, either by their power at Rome, or by their testimony in his defence, through intimacy and fear of suffering, forsok him. He desires God to pardon them for it. Yet notwithstanding, God stood by him, and strengthened him, that his boldness and constancy in defending Christianity in the face of all dangers, might be a convincing argument, that the preaching of the Gospel (k) was not a thing carried on by man's power, but by divine assistance; and he was so wonderfully preserved, that the preaching of the Gospel might be more fulfilled by him, and that the doctrine of Christ might be spread into Nero's Court, and among all those Gentiles of several Nations that frequented Rome. And for this reason he supposes it was, that God at this time so wonderfully delivered him from the imminent danger of death, and the cruelty of Nero, as out of the mouth of the Lion. Yea, he was confident, that God would still deliver him from doing any thing unworthy of an Apostle and Servant of His, or that might blench his holy profession; and would bring him safe at last into his heavenly Kingdom. To this only wish and ever blessed God he desires all honour and glory may for ever be ascribed. Amen.

(k) Ut ex meâ omnium præsidio orbatî constantia & mortis contemptu, omnes intelligerent & quasi in animis suis convincerentur, præconi- um Evangelii non esse opus humanum, sed divinum. Scult.

Erat sen vulgaris Ministerii ejus confirmatio, quod cum totus mundus furiosè in eum insurrexerit, & humana omnia præsidia ipsum desererent, invictus tamen steterat. Calo. in loc.

(l) Omnino assentior do- ctissimo Bezae legenti de præ- stitit vid Act. 28. 1. In itinere Hierosolymis Paulus Miletum attigit, non Asiatum. Videmus hic obiter Deum qui dona sanationum Apollidis dederat, aliquas voluisse corporis infirmitates & in ipsius & in ipsorum amicis manere, ut apparet eos esse homines. Grot.

He desires him to remember him kindly to Prisca and Aquilla, and the Family of Onesiphorus. As for Erastus and Trophimus, if he desires to know what is become of them, he tells him, That Erastus stay'd at Corinth, and did not come at all to Rome; he left Trophimus sick, at Miletum (l). He desires him again to make haste to him, and to come to him, if possibly he could, before Winter. He sends him salutations from several Christians there at Rome. He shuts up his Epistle with this accustomed seal [see 2 Theſ. 3. 17.], wishing that the grace of Jesus Christ may (as to its effects and sense) reside in his soul and spirit, to enlighten, sanctifie, and comfort him more and more. And the same he wishes to all the faithful that were with him at Ephesus. From Ver. 9, to the end.



## S E C T. XVI.

AND now we can trace this great Apostle *Paul* no further by any light the Scripture hath left us. Some learned men indeed hold, that (the *two years* being ended in which he was detained in Military custody, and taught the Doctrine of Christ at *Rome*) he preached the Gospel up and down in *Italy*; and from thence went into *Spain* and the Western parts. And some hold, that he went into *Greece* and *Asia*, where for five or six years he confirmed and established the Churches he had before planted in those Countreys, and then returned to *Rome* again; where, on the 29 of *June*, in the 13 year of *Nero*, he was beheaded. *Chrysostom* in his 26 *Hom.* on 2 *Cor.* says, The day of his death was more certainly known than that of *Alexander* the Great. Vid. *Vsserii Annales*. But others think, that after his writing his second Epistle to *Timothy* (about which time it seems he had warning that his departure was at hand, 2 *Tim.* 4. 6, 7, 8.), 'tis impossible to find out by any Scripture-light, what became of him; and 'tis no fault to be ignorant of that which God hath not thought fit to have revealed to us. Indeed he mentions in his Epistle to the *Romans*, ch. 15. 24, his desire and intent to go and preach in *Spain*. But it seems he saw cause to change his resolution. For it appears that when he wrote his Epistle to the *Hebrews*, he intended very shortly (if *Timothy* came to him from *Ephesus*) to go for *Judea*, Heb. 13. 23; yea, to go to *Philippi* [ *Phil.* ch. 2. v. 24. ] and to *Coloss* [ *Philem.* v. 22. ]. Possibly the *apostacy* and *wavering* he heard of in the *Eastern Churches*, caused him to think it more needful to go thither, than to go *Westward*. He expected indeed *Timothy* to come to him again to *Rome*; but whether they ever met and travelled together again, or what further became of either of them, we cannot from any thing the Scripture hath left us, certainly determine.

## S E C T.

## S E C T. XVII.

THE Apostle and Evangelist *John*, the son of *Zebedee*, and Brother of *James*, the Disciple whom the Lord so intirely loved [ *Job* 13. 23. ], wrote, as 'tis probable, about this time, his first Epistle (which only is *Catholic*, the other two being particular), from *Ephesus*, not long before the destruction of *Jerusalem*, as seems to be intimated chap. 2. v. 18. The occasion of writing it, seems to be this: 1. He saw that many *Hetical Teachers* and *seducers* were risen up in that Age, some of whom denied the *Deity*, others the *Humanity* of Christ, or that he was appointed to be the Saviour of Mankind: These he calls *Antichrists*, as fore-runners of the *great Antichrist*, and arms those to whom he writes, against their Seductions. 2. He saw that many that professed Christianity, neither lived *piously* toward God, nor *charitably* with their Brethren; and he thought it needful to reprove these scandalous enormities, and to strengthen all true believers in the Christian Faith, and in a steadfast profession thereof; and to press them to holiness of life, and sincere brotherly love.

The parts of the Epistle are three:

The first Epistle  
John.

1. The *Preface* or *Introduction*.
2. The *Body* of the Epistle.
3. The *Conclusion*.

1. THE Preface or Introduction, wherein he shews what was the subject-matter he intended principally to treat of in this Epistle, viz. the great Theme, Argument, and Matter of the Gospel, Jesus Christ. And, 1. He intends to speak of his Godhead, which he sets forth by these phrases. That which was from the beginning---the word of life---the life---that eternal life which was with the Father--- 2. He speaks of his Humanity, which he sets forth by these expressions, Which we have heard, seen, look'd upon, and our hands have handled.

He tells them therefore, that that Person (a) who was in the beginning, (a) Sermo hic and had a being before the beginning of the world, whom they (his Apo- est de filio Dei incarnato

to quem Apostoli viderunt, audierunt, & manibus contrectaverunt. & [sic] quod erat, pro qui erat à principio. Neutrum genus potest non solum de re quæ non est persona intelligi, sed etiam de re quæ est persona. Vide c. 5. v. 4. Christum hic intelligi docent attributa, quia visio, & contrectatio, Christi persone, non verò Evangelio possunt convenire. *Gomar.*

[quod facti ab initio] Si Christus à principio mundi, seu quum mundus inciperet iam erat, erat igitur ab æterno, quia tempus cum mundo incepit. *Aby* autem nominatur Christus quia est æternâ illa sapientia per quam Deus Pater mundum condidit, & genus humanum inde à mundi principio allocutus est. Deniq; *vita* nominatur, itemq; *vita æterna*, quia est author vitæ in omnibus creaturis quocunq; illa vitæ genere vivant. *Pist.*

(iles)

files) had heard preach in Judca, whom they had seen with their eyes, and familiarly convers'd with, and their hands had touched both before and after his resurrection; Him they did now declare unto them; yea, whatever was needful to be known of the Word of life (b), that is, of Christ Jesus, the Eternal Word of the Father, who hath life in himself, and communicates both natural and spiritual life to all that partake of it. But here some might object, How could you see the Word of life? God is invisible; no man hath seen him at any time.

(b) De verbo vite. Idem sonat ac si diceret illud ipsum aeternum Dei verbum vivens, ac verificans, quod incarnationem ac inter nos versatum est, de eo jam loquitur.

(c) Vita que erat apud Patrem] h. e. In sinu patris, ut filius unigenitus, unum cum patre naturam, & gloriam, non aliam; diversus vero & alius personam, Joh. 1. 1. Hic distinguuntur duæ personæ nempe verbum, & Pater apud quem verbum fuit. Non enim unum idemque apud scriptum fuisse dicitur. Comar.

on, you may partake with us of all those spiritual benefits and privileges which Christ hath purchased for us; and you will have no cause to repent of coming into this sacred communion and fellowship. For we that have sincerely embraced the Doctrine of the Gospel, have communion with the Father, who in and through Christ is now our reconciled Father (having adopted us for his Children) and with his Son Jesus Christ; to whom being by faith united, we are made partakers of his righteousness, and receive spiritual life and grace from him for the sanctifying of our natures. I write these things therefore unto you, to direct you into that way wherein you may have abundant matter of joy and comfort [Joh. 15. 11.]; so that you will be no losers by following my directions. From Ver. 1, to 5.

2. He comes now to the Body of the Epistle; wherein he exhorts them to the practice of holiness. He tells them, that this is the sum of the Gospel preached by Christ, which they his Apostles heard from him, and now testify and publish, that God is light, that is, infinitely full of wisdom and purity; neither is there error, ignorance, falshood, or the least imaginable touch of impurity in him, neither can any impurity please him. Therefore whoever pretends to have communion with him (who is Light and Holiness), and yet walks in the dark ways of sin and impurity, he is a liar, and deals not uprightly, but denies in his works what he professes with his mouth. For what communion can there be between light and darkness? But (says he) If we walk in the light, that is, in the clear knowledge and light of the Gospel, framing our lives and conversations according to the pure precepts thereof, and conforming our selves to God, who is light and perfect purity, and dwells in light glorious and inaccessible [1 Tim. 6. 16.], and whose actions are all holy and pure; then we shall have fellowship one with another, we with him, and He with us; and being by faith united unto Christ, his blood cleanseth us from the guilt of all our sins both original and actual. But if we shall say or imagine, that we are so free from sin, that we need not the blood of Christ, nor his intercession, for the purging our consciences from guilt, we miserably deceive our selves, and there is no true judgement or discerning of things in us, but we glory in that which is a meev lye and falshood. But if we penitently confess our sins, and by faith have recourse to the merits and intercession of Christ for the pardon of them, God is so faithful, that he will forgive us all our sins, according to his own gracious promise; and he is also so just, that he will not exact the debt from those for whom his Son hath satisfied, but will for his sake forgive us all our unrighteousness. If we should say therefore, that we have not sinned, or have not made our selves

selves so guilty and so liable to eternal death, that we need such an expiation as the death and passion of the Son of God, we should in effect give God the lye, and deny what he hath affirmed in his word, namely, That all men are sinners, and so need a Saviour; and thereby we shall shew, that the truth of God, as 'tis revealed in his word, is not received nor believed by us. From Ver. 5, to the end.

Now lest any, from what he before said (of God's readiness to forgive Chap. 2. sin to those who confess their sins, and fly to Christ for their pardon), should encourage themselves to sin freely and boldly; he tells them (giving them from the abundance of his love and paternal affection, and in respect of his age, the loving compellation of little children) (a), that his end and scope in writing these things, was to keep them off from sin, and to exhort them to use all possible care to avoid it. But if they have fallen, or shall fall through infirmity, or the violence of temptation, into any act of sin, then they should not despair, but consider (for their encouragement) that they have an Advocate with the Father, Jesus Christ the righteous (whose perfect righteousness renders him a fit and meet Intercessor for us, and who requires nothing of the Father in our behalf, but what is justly due to him upon the account of the merit of his death), and having offered up himself a Propitiatory Sacrifice for our sins on the Cross, his intercession now in Heaven must needs be of marvellous virtue. Nay, you may assure your selves, that his Sacrifice was of such infinite value and merit, that 'tis not only sufficient for the obtaining pardon for our sins who are Jews, but for the sins of the Gentiles also, provided they repent and believe in him. Ver. 1, 2.

(a) Vox est blandissime monentis, qui & Christus ad discipulos suos natus est, Mar. 10. & Joh. 13. & Paulus ad Galatas cap. 4. Ipse vero Johannes in hac Epistola frequentissime, octies adininum.

2. He comes now to shew, That 'tis not enough for them to profess they know Christ, except they yield sincere obedience unto him. For this is the certainest mark and proof that we know Christ effectually, and have communion with him, If we so love him, that we sincerely endeavour to keep his Commandments. For he that hateth he knows him, and yet makes no conscience to observe his commands, neither doth his knowledge work in him any endeavour to conform himself to Him in holiness and purity, that man is a great liar, neither is there any truth or sincerity in him. But a conscientious endeavour to observe his word and commandments, is a great and sure argument, that in him that doth so, the love of God is grown to a high pitch, and a great evidence to himself that he is a true branch in Christ, and a true member of him. And whatsoever professes to be one of his members, ought to imitate him in a holy life and conversation. From Ver. 3, to 7.

3. He exhorts them to sincere brotherly love. He tells them, 'tis no new (b) matter which he now enjoind them, but that which they were taught not only in the Old Testament, but at the first preaching of the Gospel among them [Mat. 5. 44. Joh. 13. 12.]; and what was so early taught them, may well be call'd an old Commandment: I said (says he), it was an old Commandment, and yet in some respects I may call it a new one, and so 'tis called by our Saviour himself, Joh. 13. 34, because 'tis press'd in a new manner by Christ, and urged upon a new ground, and confirmed by his own example and special love, and imprinted in the hearts of believers by his own Spirit, according to the Promise of the New Covenant, Jer. 31.

33. And there was in Christ a true and sincere love towards you (c); and therefore you ought to look that there be a true and sincere love in you towards him. And this ought the rather so to be; because the darkness of ignorance which was formerly in the world, is now past.

(c) Sicut, in Christo est vera & sincera dilectio; similiter, sit etiam in vobis.

the Gospel clearly shineth among you. He further presseth this duty from this reason, Because he that professeth himself to be in the light, and to know the truth, and yet hateth his brother, is in the darknes of ignorance and sin. For if the eyes of his understanding were clearly enlightned with Gospel-truth, his affections would be otherwise dispos'd. But on the contrary, he that truly loveth his brother, thereby evidenceth himself to abide in the light, and in the truth, and that the true light abideth in him. And whilst he thus walketh in the light, he walketh innocently in a state of grace, and neither stumbleth himself, neither is there occasion given by him that others should stumble, or be drawn into any sin, or hardened in it. But he that hateth his brother, is in darknes, and walketh in darknes, he goes on in sin, swerving from the right way that leads to salvation, and knoweth not whither he goes, nor how near he is to a precipice, and utter ruin, because his mind is darkned with sin. He now directeth his speech to those who were sincere Christians among them, and walk'd in the light (and to these, from his paternal affection, he gives the endearing-compellation of little Children \*), telling them, That he gave them these exhortations to brotherly love, because God hath been so kind to them, as to forgive them all their sins for Christ's sake; and therefore they ought, upon that account, to be ready to forgive one another, and to love one another. From Ver. 7, to the 13.

\* V. 12. *littoli*] Nondum incipit distributio in certas aetates, quae continetur v. seq. sed ista appellatio eunctas aetates complectitur. Pise.

And now, says he, beloved Christians, suffer me to speak unto you as a Father doth to his Children, and distinguishing you according to your several ages, to address my exhortations and instructions particularly unto you. And first, Let me speak to you that are more advanced in age, and are, as it were, Fathers among the rest. 'Tis agreeable to your age to know ancient things; and seeing you have attain'd to a greater measure of knowledge than others, of the Ancient days, the Eternal Son of God [Dan. 7. 9, 13, 22.], I think fit to exhort you to make a good improvement of it. Let it be an engagement upon you to love him more ardently, and to imitate him more carefully. 2. Let me speak to you

(d) Dat cuiq; ordini quae ipsi conveniunt. Senibus competit notitia, & congruum est ut Antiqui cognoscant Antiquum dierum. Erius.

young men, who are in the flower of your age, and the vigour of your strength; 'Tis agreeable to your age to be valiant Soldiers, and to be ambitious of Victory and Conquest. Now seeing you have been enabled by God not only to fight valiantly against Aeth and blood, but against the Devil and his temptations, and (through the assistance of grace) have overcome him, I exhort you to take especial care that he do not at any time surprize you, and so prevail over you. 3. Let me speak unto you little Children. The first knowledge young Children use to have, is of their Father. They know their Fathers before other men, and are more fond of them than of others: Seeing therefore you know your heavenly Father, I exhort you that you endeavour to express a very ardent affection to him, and to labour to please him, and to be obedient to him in all things. Again, I reiterate and re-inforce my exhortation upon you ancient men, to imprint it the deeper upon you: And so likewise on you young men also, because Christ hath endued you with strength from above (which is far more excellent than your natural strength), and hath put his word into your minds (which is the Sword of the Spirit, Eph. 6. 17.) whereby you have been enabled to overcome the evil one. Take you heed especially, lest at any time he prevail over you, and so deprive you of the glory of your victory. And seeing both old men, and those that are in their middle-age, are apt to love the world too much; let me exhort you all to take heed of all inordinate love of it, or of any of the things that are in it. For such a love of the world, and the true love of God, are inconsistent; because the one promotes corruption and sin, and the other sanctification and holiness. And you should consider, that all the things that are in the world (which

can

can invite us to love them), are reducible to those three heads: 1. The lust of the flesh, that is, all corporeal delights and pleasures. 2. The lust of the eye, that is, all visible possessions and riches, and outward estate. 3. The pride of life; that is, all honours, pomp, high places, and advancements. And an inordinate affecting or lusting after these things, comes from the corruption that prevails in the world, and in worldly men; and not from the Father, unto whose holiness they are no way agreeable. And besides this, they should consider, that the World, and the things therein (that are so lusted after \*), are but transitory and fading things, and soon pass away; neither can they give to those that most love them, any durable felicity. But on the contrary, they that set themselves to do the will of God, and to mortifie these inordinate lusts and affections to the things of the world, shall obtain eternal life (c.). Lastly, He addresseth himself again to those whom he before call'd little children: He intimates to them, that though covetousness and the love of the world is not usually found in that age, as it is in the two former; yet the weakness of their understandings, and want of sound judgment and discerning, doth commonly expose them to a danger of misjudgment and discerning, doth commonly expose them to a danger of being thus kind, and that is, to be seduced and drawn away by erroneous Teachers. And though there were many Seducers in former ages, yet he tells them, that now they will be more rife than ever. For this is the last time; The destruction of the City, and Temple, and Polity of the Jews was now at hand. Ye have heard (says he) of a great and notorious Antichrist (the Prince of all Seducers) that shall come and appear in the world [see 2 Thes. 2. 3.]; I tell you, He is not yet come; but there are sundry fore-runners of him come, such as will endeavour to draw men off from believing in Christ the true Messias, and will persuade them to believe lies. And our Saviour himself fore-told [Mat. 24. 11, 24.], that such Seducers as these would come, and advertised us of the time of their coming; and according to his prediction, there are now many Antichrists (f) come into the world, viz. false prophets, who corrupt the Christian Doctrine, and being acted by such a Spirit of error as the grand Antichrist will be acted by, they may well partake of his name; and by their swarming now, you may know that the last time is come. And these

Antichrists and false Teachers, he saith, once held external communion with Orthodox and faithful Christians; but they departed from their communion and thereby declared, that they never were sound members of that Body. If they had been of the same Faith, and had really believed the same truth, they would not have departed from them. But as for them, he tells them, he need not write much about this matter; for they had an Unction from the Holy One; that is, they were furnished with the gifts and graces of the illuminating and sanctifying Spirit of Christ, teaching them all things necessary for their salvation, and preservation from Seducers. Therefore his writing to them now, was not because he apprehended they were ignorant of the truths but seeing they knew the truth, he was willing to confirm them in it; and he doubted not, but by their knowing the truth, they would be able to discern a lye, or a false doctrine from it, seeing it doth in no wise agree with it. A lye or falsehood, he tells them, hath nothing of the nature of truth in it; therefore they will not easily receive the one for the other. Now he would have them consider, what Lye or Falsehood can be equal to the denying of the great Truths of the Gospel? And who is a greater lye and seducer, than he that denies Jesus to be the promised Messias? Whoever doth so, he tells them, is an Antichrist, and denies in effect both the Father and the Son. He denies the Son directly; he denies

† So lust is to be taken here; as hope is put for the thing hoped for, Ro. 8. 24. and saith for the thing believed, Jude 3.

(c) Sub tam magna spe nulli labores duri videri debent. Gros.

(f) Quod Johannes de Antichristo iam exortis ait, illud verissimum esse ex Cerenithi, Ebonis, Simonis Magi, Basilidis & Nicolaitarum historia constat. Gom.

(g) Ver. 20. *ἡδὲ τὰς ἀρετὰς*] scilicet quae ad vitandos tales impostores sunt necessariae. Etsi debet vocum universalitas ex subjecta materia. Gros.

the

(h) See chap. the Father by consequence, who testified (h) of Christ by his voice from Heaven, 5. 9. 10.

And by Miracles; which testimony is not true, if Jesus be not the Christ. Therefore whosoever denieth the Son to be the Messiah, or denieth his Person, Natures, Offices, or Merits, be it an Antichrist (i), and denies as well the testimony of the Father, as the Messiah-ship of the Son. And whosoever denieth the Son, cannot have the Father for his God, or reconciled Father, seeing there is no reconciliation for fallen man

with God, but in and through Christ. He advises them therefore, that whatever their temptations should be, they should not forsake the Doctrine which from the beginning of their Christianity they had received. To which if they firmly adhered, they should continue in the favour and love, and in the communion of God the Father, and of Christ Jesus his Son. And whatsoever hazards they should run by so doing, they might comfort themselves with this, That He hath promised eternal life to all that continue in the faith and obedience of his doctrine. These things he tells them he had written to them, to arm them against the seducers that were now among them. But he need not give them any other assurance than what they had already. For the anointing which they had receiv'd from Christ (viz. the illumination of his Spirit) abiding in them, would teach them all things necessary to salvation. And they need not that any man should teach them any new doctrine, any new fundamental principles of Faith, as yet strange and unknown to them. They need no new Gospel or Doctrine for kind and substance, though they need more teaching in order to their growth and further improvement in real Piety and Christianity. Seeing therefore the Anointing which they had received from the Spirit of Christ, intimated them concerning all things necessary to salvation, and seeing what it taught and suggested, was the very truth, and no lie; he was confident they would abide in Christ, and the profession of his truth. And now returning to speak to them all in general, he exhorts them to look to it, that they do abide in the faith of Christ, in his communion and doctrine, and thereby they shall have confidence to look him in the face, and not be ashamed to present themselves before him at the great and glorious day when he shall come to judge the world. From Ver. 13, to 29.

4. He exhorts them to the sincere practice of righteousness, and to abandon all manner of sin and unrighteousness. For if they know and be sensible (as sure they must needs be), that God (k) is a

(k) Transit de Christo ad Deum; nec id mirum, cum utriusq; mentio præcesserit. Grot.

God infinitely righteous and holy, they may well know also, that whosoever is born of him, and hath received a new and divine life from him, doth endeavour to live righteously, and thereby declares himself to be a child of his, and like unto him; and, as a son, may expect protection, and an inheritance from him. V. 29.

### Chap. 3.

He shews what a great and high favour it is, that true believers and righteous persons should both be, and also be accounted and acknowledged for the children of God, and should have the privileges belonging to that state. 'Tis true, the world doth not acknowledg them for such, but mocks and jeers at them, because they pretend to it: And this is not much to be marvelled at; for, not knowing the Father, of whose Spirit they are spiritually and supernaturally begotten; and being ignorant of the holy nature of God, no wonder they acknowledg not those for his children who resemble him in holiness. But, says he, let the world judge what it will, the state and condition of us that are true believers, is the state and condition of the children of God. We have at present the right of children, but what we shall be hereafter, and what shall be the glory of that inheritance that shall be made over to us, is not fully manifested: but this we know, that when that blessed time shall arrive when Christ shall come to judge the world, we shall then be

made

made like unto him in holiness, in glory, and bliss (but with a different degree from Him our Head), and he will enable us to see him in his transcendent glory, which will be a beatifying-vision to us, Mat. 5. 8. And whosoever hath a well-grounded hope in him of this glory, will (through the assistance of grace) endeavour to purifie himself from all pollution both of flesh and spirit, setting Christ before him as his Pattern and Copy, and Labouring to imitate him, though he cannot reach or arise to his perfect purity. However this be known, that all sin is contrary to this purity. And whosoever follows not after righteousness, but groweth himself up to the commission of sin, transgresseth (a) the Law of God, and so is distoyal and rebellious against the King of Heaven, and hath no reason to expect from him that glory and bliss before spoken of. Yea, such a person is not only a transgressor of the Law of God, but he sets himself against Christ also, and vilifies his redemption. For Christ (in whom there was no sin) was manifest in the flesh to take away sin; the guilt of it by his blood, the power of it by his Spirit. Therefore whosoever abideth in him, being united to him by a lively faith,

giveth not up himself to a trade of sin (b), nor liveth in a course of known sin\*, deliberately and indulgently, walking after the flesh [Rom. 8. 1.], and being a servant of sin, Rom. 6. 17. Whosoever doth so, whatever he pretends, hath no right knowledge (c) of Christ, nor any true faith in him. For, says he, let no man deceive you, and make you believe that a true faith may consist with an unbloody and impure life. He that leads a godly and righteous life, and diligently exerciseth himself in all good works, doth shew plainly, and manifest, that he is a righteous man (d), justified by faith in Christ's blood, and sanctified by his Spirit, and one that is in some measure like unto Christ himself in righteousness and holiness (though not equal to him), having in him a sincere love of righteousness. But on the contrary, he that committeth sin, that is, giveth himself up to a course of sin, is a child of the Devil, and resembles him, who sinned at the beginning, soon after the Creation, and from that time hath ever since been a Tempter, inspiring by his suggestions and temptations an inclination to sin, into the minds and souls of men. But the Son of Man was not only perfectly free from sin himself, but came into the world to destroy the works of the Devil, viz. to remove the guilt of sin to believers, and to free them from the punishment of it, by his merits and intercession, and to regenerate and sanctifie their natures by his Spirit, and so to destroy the dominion and power of sin in them. Therefore they that give themselves up to a course of sin, belong not to Christ, but to the Devil. For he that is born of God, and regenerated by his Spirit, doth not indulge himself in a course of sin, as carnal unregenerate persons do, because he hath a seed of grace repugnant therunto, remaining in him, and he cannot deliberately and freely allow himself in sin, because by the grace of regeneration the dominion of sin is broken in him. The new nature wrought in him by the word of God\*, ac-

\* Non peccat [ Accipe non de eventu, sed de studio ac conatu non-peccandi. Ilyr.

(c) Quisquis peccat, non vidit eum neque novit] h.e. (ut Joh. 17. 3. per synecdochen generis pro specie) fidem vivam non habet, ideoq; in Christo non manet. Grot.

(d) Non dicit, quod exercendo justitiam justifiamus; sed, quod exercitium justitiae fit fructus justificationis cordis, & signum evidentissimum. Ilyr.

Sec 1. Pet. 1. 23.

5. He cometh now to enforce his former exhortation to brotherly love, and useth many pathetical arguments to provoke them to it. 1. He tells them, This precept concerning brotherly love, was given them by Christ and his Apostles, from the beginning of the preaching of the Gospel. 2. The same Disciples of Christ must not be like wicked Cain, who was a child of the Earth, and a murderer of his brother. And what mov'd him to do this heinous wickedness, but meer envy and ill-will, because he saw that God gave to Abel (who lived pioussly) a testimony that he was accepted with him, whilst his own sacrifice displeas'd him, because he lived wickedly: see Heb. 11.3. Therefore those that are real pious Christians, but ought so much the rather to love one another, because the world hates them. 3. Brotherly love is a good evidence (e) we are regenerate, and passed from death to life. He that loveth not his brother, abideth in a state of sin and wrath, and is liable to eternal death. He that hateth (f) his brother in his heart, and hath a desire to destroy him if he durst, is, in the sight of God, a murderer of him. And he that is such, hath no spiritual life (which is the beginning of the eternal) abiding in him, nor any right to eternal life and happiness, but is in a state obnoxious to eternal misery. 4. He presses brotherly love from Christ's own example, who being God as well as Man, yet so loved us, that he laid down his life to redeem us. And we should, in imitation of him, be willing, in some cases, to hazard our lives for the brethren [see Rom. 16.3.4. Phil. 2.17.], yea, to be ready to lay them down (g), if the glory of God, the edification of the Church, and the eternal salvation of

(c) Non indicatur meritum dilectionis, sed effectum fidei per quam solam ex morte in vitam transimus, &c.

Particula *et*, hic non est casualis, sed ratiocinativa, *Evidet*.

(f) Qui odit fratrem suum] Occidendi animo scilicet, Talis homicida est apud Deum, qui animum spectat. *Drusius*.

Quod de adulterio dixit Christus, Mat. 5.28, pari jure ad alia crimina aptandum est. *Grot.*

(g) Hoc preceptum egregie impleverunt Apostoli & eorum Adjutores, & post eos tot Confessores & Martyres. *Grot.*

our brethren, do require it. And if we ought to be ready to do thus much (in some cases) for them, surely we ought to do that which is much less, viz. to communicate to them of our worldly goods in their necessity, if we be able; and he that doth not so, how can he think there is any thing of that love (h) in him, which God requires. He tells them, real Christians should love in deed and truth, and not in word only. 5. Hereby they will evidence themselves to be true and sincere Christians, who rightly understand, believe, and live according to the truth of the Gospel, and their sincere brotherly love, will give their hearts and consciences great assurance, and peace, and tranquillity before God. And this is a great matter. For, says he, if our own hearts and consciences witness against us, and condemn us, that we do not sincerely love God and our Neighbour; God, who knoweth all things, and is greater and mightier to condemn than our consciences, will much more condemn us. But if our consciences (though they may accuse us of impiety) yet do not condemn us of hypocrisy, or want of charity, then we have boldness and confidence towards God, that he will open us for his children, and will hear our prayers, and that we shall obtain those good things of him which we ask according to his will, because we are such as do endeavour (through his grace) to obey and observe his commandments, and to do the things pleasing in his sight. And this is his great commandment, that we believe in his Son\*, and that we testify the truth

\* V. 23. Ut credamus nomini] i. e. filio ejus. Metonym. adjuncti. *Pist.*

of our faith, by loving one another, according to what he enjoined us when he was here upon the earth. He therefore that sincerely obeys these commands, hath such an intimate union with Christ, that he abides in Him as his Member, and Christ abides in him by the gracious operations of his holy Spirit. And the abiding of the Spirit in him by his gracious operations and assistance, is a plain and evident argument that Christ dwelleth in him. From Ver. 11, to the end.

6. Having

6. Having mentioned the abiding of the Spirit of Christ in the hearts of Chap. 4. believers, in the last verse of the former Chapter, lest they should be deceived by such as pretended to be acted by this Spirit, but indeed were not; he exhorts them not to believe every Teacher (a) that pretends to be inspired, nor his Doctrines; but to examine (i) Spiritus] i. e. Doctores revelatiorem Spiritus jactanti, 1 Tim. 4. 1. *Pist.*

so to do, for many false Prophets and Teachers were now gone out into the world. He directs them therefore how to try the spirits: by this they might know a Teacher that was acted and inspired by the Spirit of God, from one that was not; whatsoever spirit or Teacher doth own and acknowledge the Person of Christ, according to his Divine Nature, wherein he did exist from eternity; and according to his Human Nature, which he truly assumed in his incarnation; and doth ass seriously own him in all his Offices and attributes to him alone the whole glory of a perfect Saviour, this spirit is of God. And whatsoever doth not confess Christ after this manner, but derogates from his Person or Nature, or Offices or Merit, or the virtue and efficacy of his Sacrifice, that spirit is not of God, but is the spirit of Antichrist's which spirit, he tells them, is now abroad in the world, although it hath not yet so far prevailed, as to erect a Throne to it self openly in the Church. But as for them, he tells them, they being truly regenerated by the Spirit of God, and thereby enlightened with the knowledge of the true doctrine of the Gospel, need not fear being seduced by these false Teachers. For they had by their steadfastness in the true doctrine, already overcome the machinations and perfidiousness of such Impostors and Deceivers as have been among them, and have not been prevailed upon by them, as others have been. For Christ, who by his Spirit and Doctrine dwells in them, is greater and more powerful than the Devil (the Spirit of Error), who rules and dominions in worldly and unregenerate men, such as Seducers are. They commonly are worldly and sensual men, and their doctrine (b) is agreeable to the corrupt humors and inclination of worldly-minded men, and therefore no wonder that the world readily hears them. But he tells them, Himself and the other Apostles were taught of God; they had their doctrine and call from him, and taught his truths; and those that truly know God as he hath revealed himself in his word, will hear them, and receive their doctrine; but those that are not taught of God, will not. And hereby we know (says he) in whom is the Spirit of Truth (namely, in such as hear us, and embrace our doctrine), and in whom is the Spirit of Error, namely, in those that refuse our Doctrine. So that by the Doctrine and Writings of the Apostles (as also of the Prophets and Evangelists), the truth or falsehood of doctrines must be judged. From Ver. 1, to 7.

7. He resumes his exhortation to brotherly love, and urges it again with more arguments. 1. This is not only strictly commanded us by God, but exemplified to us by himself, and it is a Grace highly pleasing in his sight. 2. 'Tis a certain sign we are regenerate by his Spirit, if there be in us a true love to God and our Neighbour. 3. 'Tis an evidence we have a right knowledge of God, both of his Nature and Will, and what he requireth. He that hath not this grace in him, hath no true knowledge of God, whatever he pretends. For God is love it self (c), and full of loving-kindness and tender compassion to the children of men. And in this he highly manifested it towards us (d), in sending his Son into the world, that we, and all those that believe in him, might obtain eternal life through him. And in this appeared the height of Gods love to us, not that we first loved him, and so by our loving him, moved him to love us (for we were by nature enemies to him); but he first loved us, even when there was nothing in us

(c) Tale illud, Tu quantus-quantus, nil nisi sapientia es.

(d) Et huius pro eis sumus Pifactor.

(b) Ex mundano affectu mundana loquuntur. *Reger*.

to desire his love, and freely sent his Son to offer up himself a propitiatory Sacrifice for our sins, and to deliver us from the punishment due to them. And if God so loved us, we ought to imitate his love in loving one another. 4. He shews, no man hath seen God at any time, or can see him with his bodily eyes; he is not so to be seen or conversed with. But if we find this grace of love in our hearts, 'tis certain that God abideth in us by his Spirit, and our love to our Brethren is a certain evidence that love to God is perfectly formed in us, and brings forth effects agreeable to its nature; or

(e) Perfection here is not opposed to imperfection, but hypocrisie. Our love is said to be perfected, when 'tis demonstrated to be in some height. As God's Power is said to be perfected in man's weaknels, because then 'tis more remarkably manifested.

Perfectam intellige, non omnibus numeris absolutam, in qua nihil proferri possit desiderari (talis enim in hac vita non in sanctissimis quidem cadit), sed veram atque sinceram, & quae ad perfectionem omni studio atque conatu tendit. Pifc.

(f) For other truths the Devils confessed this truth, *Mat.* 8. 29.

in the love and favour and firmly believed the great love that God hath manifested towards us, do with all assurance give our testimony thereof to the world.

\* See V. 8. Deus sui essentia est ipsissima beneficentia, misericordia & Charitas, etiam fons, & origo charitatis.

(g) So Perfection is sometimes taken, viz. Comparatively, not for absolute perfection. See *Phil.* 3. 15.

Christ was in the world to be also, imitating his holy example. And by this love, or by a certain sign, we may be persuaded, that we are of the number of those who shall escape condemnation at the day of judgment. For there is no ground for them to fear condemnation (which fear is joined with torment) who truly believe in Christ, and testify their faith by their sincere love to God and their Neighbour. For such a perfect or sincere love (h) casteth out this tormenting-fear, this fear of wrath and Hell. But he that is under those apprehensions and fears, cannot love God with such a perfect and sincere love as others do, whose hearts are delivered from those fears. And truly (says he) we that believe in Christ, have reason to love (i) God with our highest and best affections, for he loved us first, when we were enemies and sinners, and had deserved nothing but hatred and vengeance from him. But possibly every body will say, I love God. He answers, That whosoever saith, He loveth God, and yet hateth his brother, is plainly a Liar. For 'tis impossible truly to love God, and not to do what God commands; and one thing which he strictly commands, is, that we love our Brother. And if we do not exercise love to our brethren with whom we daily converse,

(h) Qui Deum & Proximum vere diligit, is non metuit sibi a iudicio Dei, quia novit se esse primum Spiritu Dei, ac proinde esse filium Dei per similem in Christum. Perfecto or sincero love doth not cast out a child like reverential fear of offending God, but that whereby we question the favour of God.

(i) V. 19. *ἀγαπάμεν*, Diligamus] Let us love him. So the Greek text will bear.

Liar. For 'tis impossible truly to love God, and not to do what God commands; and one thing which he strictly commands, is, that we love our Brother. And if we do not exercise love to our brethren with whom we daily converse,

converse, and whose persons, state, and condition, we see and know; what reason is there to imagine we do sincerely love God, when of our love to him, and the sincerity of it, we were never able to make this trial, because we never saw him, nor had opportunity offered us of showing any real acts of love to him, otherwise than by obeying his commands, whereof this is one, That if we love him, we should testify it by loving our brother also. From Ver. 7. to the end.

He proceeds to shew, that the love of God, and of the children of God, must needs go together, there being so near a relation between them. For they that are spiritually begotten of God, and brought seriously and firmly to believe in Jesus Christ as the true Messias, they so love God, that they love his children also. They cannot truly love the Father, but they must needs love the Children in whom they see his Image. And there is such an union and conjunction between these two, that if we would know whether we love our Brethren sincerely or no, we cannot better judge of it, than by examining whether we truly love God. For otherwise, we may do many acts of kindness to our Brethren which may flow from other principles (as good nature, credit, &c.) and not from such a charity as manifests and expresses itself by endeavours to keep God's commandments. For this is the love that God requires of us, and hereby we shall evidence that we do indeed love him, if we faithfully endeavour to keep his Commandments. And his Commandments to the Regenerate are not grievous, because of the gracious assistance afforded to them by the Spirit of God. Love, and hope of reward, and the assistance of the Spirit, will make things that are difficult to flesh and blood, easy and delightful. And he that is born of God, abideth constant in his Christian profession, notwithstanding all worldly allurements, temptations, or oppositions to the contrary. And that which enables him thus to overcome the world (which is so apt to draw away the heart from God), is not any power of nature, but faith in Christ, from whom he receives strength to do it. So that faith (a) is the instrumental Cause of this victory, and Christ (in whom he believeth) is the Principal. And if they enquire what faith this is which is so victorious: He tells them, 'tis a lively and intellectual faith, resting on Jesus Christ as the eternal Son of God. From Ver. 1. to 6.

He comes now to prove, That Jesus is the Christ, that he is truly God and Man, and the true Messias that was to come into the world to be the Saviour of mankind. This he proves by many arguments: 1. Because Christ is the substance of the ancient types, and by him was really fulfilled what was represented by the legal and ceremonial washings by water, and by the blood of the Expiatory Sacrifices. He came by his Spirit, as by water, to sanctifie those that believe in him, and by his blood to make a full atonement for their sins. An admirable symbol of both which, was the flowing of water and blood out of his side on the Cross. 2. He sheweth, the Spirit beareth witness to this in the Consciences of the Regenerate, and this testimony being the testimony of the Spirit of God, is authentic, and fit to be believed: For he is the Spirit of truth\*, and cannot possibly bear witness to a lie. 3. There are three in Heaven: he that bear record or witness to this, That Jesus is the Christ, viz. the three persons in the holy Trinity, who (being one in Essence) consent in bearing witness hereunto: 1. The Father at the Baptism of Christ [Mat. 3. 17.], and his transfiguration [Mat. 17. 3.], with an audible voice pronounced, that he was his beloved Son in whom he was well pleased. 2. The Word (c) bears record of himself, affirming it often,

(a) Fidem per Metonym. appellat victoriam, h. e. Castam victoriam, quod est Christum ejulq; iustitiam apprehendat, & per charitatem fit efficax, Gal. 5. 6. Gom.

\* V. 6. τὸ πνεῦμα ἐστὶν ἀλήθεια, i. e. ἀλθές, quomodo ἀγάπη supra, cap. 4. v. 8.

(b) Tres sunt in caelo qui testificantur] Non hoc dicitur, Tres illos testificatos in caelo seu apud caelestes, sed significatur, esse Testes caelestes, qui quidem testificati sunt in terra apud homines. Pifc.

(c) See Joh. 5. 24, 36, 37. and ch. 10. 30, 33, 36, 38.

plainly,

plurily and directly, and making it manifest by his doctrine and miracles, that he came from the Father, and sanctified his counsel concerning the true and only way whereby he would save sinners. Joh. 5. 36. and ch. 6. 40. 3. The Spirit bears witness to this, partly by his descending on Christ at his Baptism in the shape of a Dove, and partly by descending on his Apostles and Disciples on the day of Pentecost [Act. 2. see also Heb. 2. 4. Joh. 15. 26.]. And as there are three on earth that likewise testify the same, The Spirit, the Water, and the Blood: 1. The Spirit in the preaching of the Gospel, testifies that Christ is the Son of God, and persuades the hearts of men to believe in him [see 1 Joh. 5. 10. 3. 2. The Water, or Sacrament of Baptism, testifies this also, for we are baptized in the Name of the Father, Son, and Holy Ghost. 3. The Blood, or the Martyrdom of some of the Apostles, and other Confessors of Christ, sealed this truth. And so these three likewise agree in this testimony, That Jesus is the Son of God, and the Saviour of the world. Now, if for the believing of any thing, it be ordinarily thought sufficient to have the testimony of two or three credible men [Deut. 17. 6.], surely God's testimony from Heaven is much more worthy of belief.

And this testimony now produced, That Christ is the Son of God, is evidently the testimony of God. He therefore that truly believes on Christ as the Son of God, and the true Messiah, need not fear any thing, having the testimony of the Father without him, and the inward testimony of his Spirit within him, to secure him. And he that after all this, when God hath so plainly testified of his Son, that he is the true Messiah, dares still refuse to believe it, and consequently to have recourse to him for life and salvation, he does in effect accuse God of a lie, because he rejects his testimony as if it were not true. And the sum of God's testimony concerning his Son, is this, That he hath given a right to eternal life to all those who truly believe in him, seeing he hath by his Merits procured it for them, and by his Spirit sanctifying their natures, he fits them for it. So that he that hath a real interest in the Son of God, and is by a lively faith united unto him, i. e. and hath his Spirit dwelling in him, hath eternal life begun in him; he hath an earnest of it in his soul; he hath a right to it, and is as sure of attaining of it hereafter as if he were already possessed of it. But he that hath not embraced the Son of God by a true and lively faith, hath none of these. He tells them, He had written these things to those among them who were true believers, that they might know (to their comfort) that they had a right to eternal life, and that they might put forth stronger acts of faith and assiance in Christ, and might always persevere therein, and never be tempted to fall off for any persecutions whatsoever.

He further shews them, what a great advantage they have who truly believe in Christ; for they may have this confidence in their approaches to God by prayer, That whatsoever they shall ask according to his will (asking it in faith, Jan. 1. 6.), they shall obtain it of him. And if this of God's hearing our prayers (when they are thus qualified) be universally true, then in proportion it must needs be true of every particular petition which we have or desire, shall put up to him. We may be confident we shall obtain (1.) these petitions, if we desire them in that manner and way that he sees best for us. He will needs exaudire, sed in one particular; If a man see his fellow-Christian sin a sin which is not

Aliqui per Spiritum per Metonym. Evangelium intelligunt ut 2 Cor. 3. 6. per aquam & sanguinem duo ordinaria N. T. sacramenta, Baptismum & materiam, & carnem Domini a re significat. Quia ut Evangelium testatur Jesum esse filium Dei, Joh. 20. 31, sic etiam Sacramenta tanquam Evangelii signa divina idem in terris nobis perpetuo testantur, sed saltem aliorum iudicio videtur Spiritus distincte sic designare eorum spiritus sancti quo per Evangelium exterius nobis testimonium perhibetur de Jesu Christo filio Dei, & unitis in mente nostro per donationem habet; de qua 1 Joh. 5. 6. Deinde aqua videtur baptismum nostrum designare, quo baptizamus in nomine Patris, Filii, & Spiritus sancti. Denique sanguis videtur significare A. o. solum, & fidelium pro Christo eodem; unde Martyres h. e. testes dicuntur, A. o. c. 2. 13. Gomar. See also the Notes upon 1 Cor. 1. 6.

[d. V. 11. Et hæc omnia in filio eius est] h. e. Per filium sumest ipse prope. Vatab.

(e) V. 12 Qui habet filium] Habetur is pro filium, quippe per quam habetur in cordibus nostris, Eph. 3. 7. Vise.

(f) V. 15. faith, Jan. 1. 6.) they shall obtain it of him. And if this of God's hearing our prayers (when they are thus qualified) be universally true, then in proportion it must needs be true of every particular petition which we have or desire, shall put up to him. We may be confident we shall obtain (1.) these petitions, if we desire them in that manner and way that he sees best for us. He will needs exaudire, sed in one particular; If a man see his fellow-Christian sin a sin which is not

unto death, that is, which doth not certainly bring damnation (though it deserves it) as the sin against the Holy Ghost doth, but whereof remission may be obtained; and he pray to God for him (that God would please to give him repentance), he shall be heard in the thing he desires, and God will please (upon his repentance and faith in his Son) to give him eternal life. But he tells them, There is a sin which certainly brings eternal death and damnation along with it, and that is blasphemy against the Holy Ghost, when any one denies the truth of the Christian Doctrine, concerning which he hath been enlightened and convinced by the Holy Ghost, and maliciously blasphemeth and persecuteth the same, Mat. 12. 31. For such sinners, he would not that they should pray, seeing God never intends to forgive them, but leaves them to a final impenitency and hardness of heart, by reason that they reject the only means of salvation, which is the Sacrifice of his Son. And though all unrepentant and transgression of the Law, be sin, and so deserves death; yet eternal death and damnation doth not follow upon all sin, because all kind of sin is pardonable, except this, to them that truly repent and believe in Christ. But as for this sin unto death, he tells them, that he that is born of God doth not fall into it, nor so sin, that sin hath dominion over him, but he keepeth himself (through the assistance of grace) that the Devil (who seeketh to bring him to this) shall not be able to wound him with so deadly a stroke. And as for us (says he) who believe in Christ, we know we are truly regenerate, and born of God's, but the generality of the world disowning Christ, lies in sin and wickedness, and under the power of the Devil. And we are assured, that the Son of God is come into the world, and hath savingly enlightened us to know the true and living God, the Father of our Lord Jesus, whilst he suffers a great part of the world to continue in their natural blindness, worshipping false Gods, and serving stocks and stones. And further, we have ground to believe, that we are in the favour and love of this only true God, being his adopted children, having obtained this great mercy in and by his Son Jesus Christ, who is the very true God, and the Author, Purchaser, and giver of eternal life to all that truly believe in him. From Ver. 6, to 21.

He concludes his whole Epistle, giving them this serious caution and advice, That seeing the Church was envialed on all sides with the Idolatry and Superstition of the Gentiles that owned not Christ, and some that had taken on them the name of Christians, did in any times join with them in their Heathenish Worship, and seduced others also to join with them therein; therefore they should take heed to themselves, and keep themselves free from Idolatry, Superstition, Image-worship, sacrificing to Idols, frequenting Idol-feasts, &c. these things being inconsistent with the worship of the true God, and real Christianity. Ver. 21.

(g) Non tangi eum] h. e. Non potest illum inducere in istam blasphemiam atque ita lethaliter tangere. Vise. Non tangi eum id est quali vero, faith Cajetan, so as to leave an impression of his own devilish spirit upon him.

V. 20. 21. hic, valet per Grot

## S E C T. XVIII.

\* This is the only Epistle in the Scripture directed to a Woman.

**T**HE Second Epistle of John was written to an eminent Religious Matron \*, and one (as it seems) of great Estate, and a great Reliever and Supporter of the Members of the Church in her days.

The Parts are,

1. The Preface.
2. The Contents of the Epistle.
3. The Conclusion.

**I**N the Preface he styles himself the Elder, in respect of his great age and office in the Church. He addresses his Epistle to an eminent Gentlewoman (whom, for those eminent graces and virtues that shined in her, he judges elect of God), and to her children, who had been religiously educated by her, all whom he professes sincerely to love, as did all others also thereabout, who had been brought to a saving-knowledge of the Gospel, and had effectually entertained it. And the ground of his sincere and cordial love to them, he shews was this, That they had embraced the same Gospel-truth with himself, and other faithful Corinthians; and he was confident they would always abide and remain in the sincere belief and profession thereof. To this Lady and her children he heartily wishes an increase of grace, and an abundance of mercy and peace from God the Father, the Fountain of all blessings, and from Jesus Christ his Son, the Conduit-pipe by which they are conveyed; and particularly, that they may continue constant in the profession of the Truth, and in the exercise of Love to one another. From Ver. 1, to 4.

2. He comes to the Contents of the Epistle; and in the first place he tells her, it was matter of great joy to him, that he had found of her children that had not only taken on them a profession of the truth, but walked in it, so that their conversation was framed according to the commandment which they had received from the Father, by the Son [1 Joh. 15. 15.]. And this is his command, That we believe in his Son Jesus Christ, and love one another, 1 Joh. 3. 23. He tells her, the main thing he had to request of her was, That with the profession of the Gospel she would constantly join the practice of Christian charity, that so they may all live in unity, peace, and concord. Which was no new (1.) commandment of his, but that which himself and the other Apostles had in charge from Christ strictly to enjoy, and to oblige all Christians unto, even from the beginning of their call to be Apostles and Preachers of the Gospel. And by this, says he, shall we make it appear that there is a true love of God in us, if we endeavour to frame our lives

(a) 'Twas an old Commandment rations substantiæ, Lev. 19. 18. New, ratione circumstantiæ. New, because purged from the corrupt glosses of the Pharises, and (as it were) made new by Christ, because by him further extended, and carried up to a higher pitch. 2. Because pressed by a new example, even his own, As I have loved you, &c. Joh. 13. 34. 3. New, because it was never to wax old, but to be always fresh in memory and practice. 4. New, because new-delivered, and more plainly and aptly set forth to the world; as a picture done over with new colours, may be call'd a new picture.

according

according to his commandments. For this, he tells them, is the great commandment, which they loved first from the beginning, when the Gospel was first preached unto them. That they should believe in Christ, and love one another, and should constantly persevere in the practice of these duties, walking in the truth, and in love. As there he had reason to press them to constancy, because for many hypocrites were come abroad [see 1 Joh. 4. 3.], who will not own or acknowledge that Jesus Christ is come in the flesh, and so subvert the very foundation of Christianity: And whosoever doth so, he tells them is a deceiver, and one of those Antichrists of whom he spake, 1 Joh. 2. 18. Therefore he advises them to look to themselves, that they constantly persevere in the true faith, and in sincere obedience to the Gospel, that so they may not lose: (b) the fruit of the faith they have hitherto possessed, or of the afflictions which for Christ's sake they have suffered, or of the works of piety and charity which they have performed; but continuing faithful to the end, may receive a competent reward and crown. He further declares, That whosoever transgresseth by teaching or receiving a doctrine contrary to the Gospel, or apostatizeth or fallth off from the Orthodox profession, not abiding in the doctrine of Christ, hath not the Spirit of God in him, nor is in his favour, nor shall partake of his glory. Whereas he that abideth stedfastly and constantly in the belief and profession of the doctrine of Christ, he hath the Spirit of the Father and the Son dwelling in him, and remaining in their favour and love; see 1 Joh. 2. 24. He forbids them therefore all familiarity and fellowship with such Seducers, and not to entertain them when they come to their houses under pretence to instruct them, nor so much as courteously to salute them, or shew them any respect; that so they may manifest a dislike and disapproving of their Errors. For he that doth not discountenance them in their errors (whereby others are seduced to their great peril), doth in a sort encourage them, and so partakes with them in their sins. From Ver. 4, to 12.

(b) Ne perdamus pro ne perditis. Enallage persona per aversionem. Vise.

We may lawfully look at the recompence of reward, yet non tantum & precipui; but that God also may be glorified by our works.

Mercedem intelligit nonmeritam, quia omnes sumus peccatores, & debitoris; & fides nostra ut & charitas imperfecta est, sed mercedem immortalem & ex gratia, propter Christum promissam, nobisq; debitam ob gratiam Dei promissionem, Gen.

In Conclusion, he excuses the shortness of his Epistle, telling this Lady, That he had been to come shortly and see her. And though he had many things to write, yet all things were not fit to be written, and besides, a lively Voice affects more than a Letter. And he hoped at their meeting they should be fill'd with mutual joy at their seeing one another, and conversing together. And so with salutations from the Children of her gracious Sister (who manifested her election by her holy conversation) he shuts up his Epistle. Ver. 12, 13.

Xxxxx

S E C T.



## SECT. XIX.

The Third Epistle  
of John.

THE Third Epistle of John was directed to his beloved Gaius. We find three persons of this name in the Scripture; 1. Gaius of Macedonia, Act. 19. 29. 2. Gaius of Derbe, Act. 20. 4. 3. Gaius of Corinth, whom Paul (writing from Corinth to the Romans) calls his Host, and the Host of the whole Church, Rom. 16. 23. This man being eminent for his hospitality (especially to the Ministers and Members of the Church of Corinth), seems to be the person to whom the Apostle now addresses this Epistle.

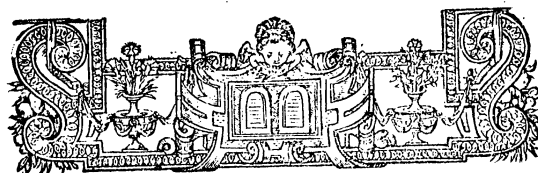
And in the first place he assures him, That he loved him sincerely, and accordingly wished unto him, that as he had a healthful soul, endued with the knowledge of sound doctrine, and with the manifold graces of the Spirit of God; so he might also have a healthful body, and that all his outward concerns might succeed prosperously. He tells him, he had received a very commendable testimony of his sincerity and uprightness, and of the agreeableness of his conversation to the Gospel which he professed, from the Brethren who came from him, and who had tasted of his liberality: which gave him great cause of rejoicing and blessing God in his behalf. For there was nothing did more comfort or rejoice him, than to hear that his Disciples (whom he had begotten to Christ through the Gospel) did walk in the Truth. He tells him, he did as became a faithful and sincere pastor, kindly to entertain poor Christians, and especially those strangers that had been so lately with him, who coming to Ephesus, had openly been witnesses of his charity in the publick Assemblies of the Church. These possibly might be some faithful Ministers, who came from beyond Corinth to the Apostle for advice, and preached the Gospel by the way, whom Gaius had very kindly entertained, and the Apostle adviseth him to do so again at their return, and to accompany them some part of the way, and to furnish them with necessities for their journey, as became his Christian profession, and his great piety towards God. And there was great reason he should do it, because it was on Christ's errand (that is, to preach his Gospel) that they went forth, taking nothing of the Gentiles, to whom they preached, for their pains. 'Tis necessary therefore, he tells him, they should be received by some. And they that shall receive them, shall thereby have the comfort of having co-operated and contributed their part towards the propagating the Gospel of Christ. And to this purpose he had written to the Church there (whereof Gaius was a member), viz. to give

\* Diotrophes hic, fuit aliquis ex Presbyteris eius Ecclesie in qua erat Gaius, ex Gentili factus Christianus. Is vero ex illo erat hominum genere, qui Iulianos quamquam Christum professos si legis ritus observabant (quod multi faciebant ad hec usq; tempora) ad suos catus non admittebant. Grot.

relief and succour to such faithful servants of Christ; but Diotrophes (a Presbyter \* in that Church), who exalted himself above his brethren, and lorded it over them, and sought to draw all respect to himself, regarded neither him nor his Letters, nor acknowledged his Authority. For which contempt (he says) if God give him an opportunity to come thither, he will use some severity towards this ambitious Actor of Pre-eminence (according to the authority God had given him), who was not content to slight the Apostle, and treat against him with malicious words, and to reject the Christian Jews himself that came thither; but he would not permit the Gentile-Christians to receive them to their communion. And if any among them, being moved with civility or respect to the Apostle or his Letters, have had a mind and inclination

inclination to receive them, he prohibits them; and if they do it, he either rejects them, or threatens to reject and cast them out of the Church. He adviseth Gaius therefore, not to be an imitator of this evil example of Diotrophes, but to exercise kindness to the Jewish Christians. For he that sincerely endeavours to do good, and to be merciful, shews himself to be of a Christian temper, and to be born of God; but he that is malicious, and proud, and uncharitable, hath no true saving-knowledge of God, whatever he pretends. He acknowledgeth, that Demetrius (a Gentile-Convert) hath a very good report for Piety and Charity, from all the faithful that know him. Yea, he says he hath done many things that more fully testify the same of him, than the report of men can do. And the same testimony the Apostle himself, with others, did give of him also. And thou knowest (says he) that I am not wont to affirm things which are not true. In conclusion, he excuses his writing so short an Epistle to him, seeing he hoped shortly to see him, and to speak much more to him than now he had written. And so concludes with his Apostolical Benediction and Salutation.

The End of the Apostolical History.



## S E C T. XX.

Containing a short History of the Destruction of  
JERUSALEM.

**H**AVING thus, by the good Providence of God (to whom alone be all the glory and praise thereof intirely rendred *in and through* Jesus Christ), finished my *Apostolick History*; I thought it requisite, for the clearing of many passages in *this History*, as also in the *Gospels*, to add a short Narration of the dreadful Destruction of the *City and Temple of Jerusalem*. And first, I will set down the *prodigious* and dreadful Sights \* that preceded the Warr that brought on this fatal Desolation; and then shew the *Occasion* of it. \* See Luc. 21. 11.

The *Prodigies* related by *Josephus* were these: Not long before the Warr, on the day of *Unleavened bread*, about nine of the clock at night, between the *Altar* and the *Temple* there shined such a *light*, that it might have been thought to be *mid-day*, which continued half an hour. In the same *Feast* also, a *Cow* that was led to sacrifice, brought forth a *Lamb* in the middle of the *Court* of the *Temple*. The *East gate* of the *Temple*, which was *Brass*, and mighty heavy, and could scarce be shut with twenty men, and at evening was lock'd up, and barr'd with bars of *Iron*, was seen (about six of the clock at night) to open of its own accord. On the 21 of *May*, before *Sun-set*, were seen in the air *Iron Chariots*, and Armies in battel-array passing along in the *Clouds*, and besieging the *City*. And in the *Feast of Pentecost*, the *Priests* going into the inner *Temple*, according to custom, to celebrate the *Worship of God*, at first they found the place to move, and heard a noise; and afterwards they heard a voice, which said, *Let us depart hence*. A *Blazing-star* in fashion of a *Sword*, hung over the *City* for a year together: See *Har. of the Four Evangelists*, chap. 5. p. 168. And thus much of the *Prodigies* that preceded the Warr. I come now to shew the *Occasion* of it.

The *Occasion* of the Warr that brought that fatal ruin and destruction upon the *City of Jerusalem*, and the *Jewish State*

Y y y y

was

was this: *Florus* being sent by *Nero* to succeed *Albinus* in the *Procuratorship of Judea*, being a vile and wicked person, outrageously abused his Authority, and by all manner of Rapines and Insolencies vex'd and oppress'd the *Jews*; insomuch, that by a publick Cryer he gave leave to *Thieves* and *High way-men* to rob and spoil throughout the whole Countrey, provided he himself might have part and share of the booty. The *Jews* not able to endure these Outrages, some of them abandoned their houses, and fled to strange Countreys. Others of them (being of themselves forward enough to revolt) were yet greatly provoked thereunto by the daily oppressions of *Florus*, who endeavoured to drive them to it, that his great and intolerable Oppressions and Villanies might be lessened by their Revolt. Another thing also that much dispos'd them

\* *Suetonius* Vesp. c. 4. Percebiuntur oriente toto vetus & constantis opinio, esse in factis, ut eo tempore Judaei, profecti rerum potirentur. Ad de Imperatore Romano (quantum eventu postea paruit) praedictum, Judaei ad se trahentes, rebellarent. Ac similiter *Cornel. Tacitus*, Hist. lib. 5.

thereunto, was this: There was a Prophecy \* passed among them [That there should come from *Judea* those that should be Masters of all]. The event afterwards shewed, that this was a Prediction only of the *Roman* Emperor. But the *Jews* applying it to themselves, revolted; and so *Christ's* blood lying upon them, and crying for vengeance, they

themselves hastened that vengeance by their own Madness. The Warr began in the *Twelfth year of Nero*, in the Month of *May*, who was then in *Grecia*, and stayed there till Winter.

King *Agrippa* (who had under his government *Galilee*, *Tiberias*, *Tarichea*, *Julias* beyond *Jordan*, with the neighbouring Villages, and *Cbalis*), in a long Oration dehorts the *Jews* from warr, but in vain. For a little while after he was gone from *Jerusalem*, some of the *seditions* possessed themselves, on a sudden, of the strong Castle *Mussada*, and put to the sword all the *Romans* they found there. At *Jerusalem* also, *Eleazer* the son of *Ananias* the High-Priest, and Commander of the Soldiers of the Temple (a bold and factious young man) persuaded the Priests that they should not offer any more the Sacrifices that were wont to be offered for *Cesar*, and the welfare of the *Romans*. Which rash act, the Governours of the City (that were peaceable men) plainly saw tended to open rebellion. Whereupon, not being able to persuade the *seditions* from this course, they sent Messengers to *Florus* at *Cæsarea*, and to King *Agrippa*; desiring them, that they would presently send Forces and suppress the Rebellion in the beginning. *Florus*, who desired there should be a Revolt, neglected it. But King *Agrippa* sent a thousand Horse-men, who together with the Rulers and Priests, and the rest of the people (that loved peace), seized upon and held the upper City against the *Seditious*, who kept the Temple, and the lower City. Between these two parties there were continual skirmishes for seven days together. After some ado the *Rebels* brake into the upper Quarters, burnt divers Palaces and publick Houses, and then besieged the Castle

*Antonia*,

*Antonia*, and after two days took it, and kill'd all the *Roman* Soldiers they found there. and set the Castle on fire. After this, they lay siege to the King's Palace, which they took and burnt; and upon the very *Sabbath-day* put to death the *Romans* who (after the Palace was won by assault) had retired into the Castles of *Hippico*, *Phasaelus*, and *Mariamne*; where, being besieged, and yeelding upon composition, and delivering their arms, yet contrary to all faith they were put to death.

On the day following\*, at *Cæsaria*. most of the *Jews* that dwelt there, were massacred at the instigation of *Florus*, by the *Roman* Soldiers, to the number of Twenty thousand; at which the *Jews* through all the Countrey were so enraged, that they wasted the Villages of the *Syrians* and Neighbour-Cities. Then the *Syrians* fell upon the *Jews*, and executed their rage upon them; partly out of the old hatred against them and their Religion; and partly out of love of Plunder, and desire of revenge. Only they of *Antiocchia*, *Apamea*, and *Sidonia* (the Metropolis of *Egypt*) upon a Sedition that was raised there, in one day fifty thousand *Jews* were killed by two *Roman* Legions that were let in upon them *Cestinus Gallus*, President of *Syria*, having notice of these Commotions, comes from *Antiocchia* into *Judea* with twelve Legions, and takes with him also some of King *Agrippa's* Soldiers; and having taken some Towns, late down at last before *Jerusalem* at the Feast of *Tabernacles*. The men of *Jerusalem* oppose him; but he forceth them into the City, into which also he brake, and held the lower part of it. Then he assaults the Temple, and the Upper-City, and had easily taken it if he had valiantly continued the assault, the foberer sort of the people favouring the *Romans*, and the *Seditious* only opposing him. But when he was near taking the Temple, without any sufficient reason he drew off, and retreated to *Antipatris* (a), having lost in his March many both *Romans* and *Auxiliaries*. with a great part of his Baggage and Ammunition, by the *Jews* who pursued him. The *Jews*, puffed up with this Victory, being returned to *Jerusalem*, create *Joseph* the Son of *Gorion*, and *Ananias* the High-Priest, Governours of the City; and send away Commanders into the several Provinces. and among others they send *Joseph* (the Writer of this Warr) into *Galilee*; where after he had fortified many Towns, and ordered all things to endure a Warr, he expected the invasion of the *Romans*. In the mean time there are many Commotions and

(a) After *Cestinus's* his raising his siege, many of the Christians that were in *Jerusalem*, got out of the City, and fled (*see Eusebius* Hist. l. 6. c. 20.) being warned by our Saviour so to do, *Luk. 21. 20.* and *Mat. 24. 15.* When ye shall see the abomination of desolation spoken of by *Daniel* the Prophet, standing in the Holy place, then let them which be in *Judea*, flee to the Mountains.

Illa abominatio desolationis, fuit Templi Hierosolymitani profanatio abominanda, quae in signum data fuit futuræ desolationis. Ea Templi profanatio hoc ipso anno à seditiosis Judaeorum duobus facta est, cum i templum more castrorum munissent, & inde adversus fides contribulæ. Judæos pro Romanis stantes, ferocius dimicarent. Non enim exteriorem tantum Templi partem ab eis occupatam fuisset, sed & obsidente civitatem Cælio, in interiorem partem se recepisse, testatur *Josephus* lib. 5. cap. 2.

\* *See Mattheus*, in *Theatro Historico*.

Attempts of several of the Cities against him; and by the subtilty and fraud of *John* the Son of a certain *Levite* (of whom more afterward), and by the envy of some of the Governours of *Jerusalem*, there were endeavours us'd to turn him out of his Government. But *Joseph* brake the neck of all these Endeavours and Counsels, and by his Prudence and Patience defeated them, and forced *John* to flee to *Jerusalem*. At *Jerusalem*, *Ananias* the Governour of the City prepares all things necessary for sustaining the Warr; He repairs the Walls, and takes order that warlike Instruments, viz. *Darts* and *Arms*, &c. be made through the whole City. He endeavours to reconcile those they call'd *Zealots* (because they boasted of their zeal for the Law of God, and the Customs of their Countrey) but in vain; he endeavours to apprehend *Simon* Son of *Giora* (who exercised Thievery, and asserted Tyranny) by sending Soldiers against him. But He with his Party fled to the Thieves that kept *Massada*, from whence they infested all the Countreys of *Judea* and *Idumea* with their Robberies.

Things going on in this manner, *Cestius* send's Messengers to *Nero* who was then in *Achaia* entertaining himself with Tragick and the *Olympick* Sports, declaring unto him the troubled state of *Judea*. *Nero* being much mov'd with this News, send's *Vespasian* thither. *Vespasian* having received this Command, send's his Son *Titus* to *Alexandria* in *Egypt*, to bring from thence the *Fifth* and *Tenth* Legion into *Judea*; and he himself goes by land from *Achaia* into *Asia*, and from thence comes into *Syria*. At *Antioch* he gathers together the *Roman* Forces, with other Aids from the Neighbouring Princes, and to marches to *Ptolemais*, where his Son *Titus* met him sooner than could have been expected by reason of the Winter season. All their Forces, with their Auxiliaries, being now come together, made *Threescore thousand Horse and Foot*. *Nero* now returning to *Rome* in the same manner, after he had been two years in *Greece*; *Julius Vindex*, a *Gaul* by birth, but of *Senatorian* degree among the *Romans*, incens'd his Countrey men against him, representing what great and intolerable burdens they groan'd under. Yet he design'd not to advance himself to the Principality, but offer'd it to *Galba* an old Soldier, and now Governour of the *Tarraconian* Province in *Spain*; who accept'd of it. *Vespasian* in the mean while invades *Galilee*, and burns and wastes the City of the *Gadarens*; then coming to *Jotapata* on the 21 of *May*, he lays siege to it; after forty days siege, he takes it by force, and burns it, after it had been valiantly defended by *Joseph*, who was Governour thereof. He also takes *Joseph*, who lay hid in a Cave, gives him his life, but keeps

\* *Joseph* was him Prisoner\*. *Jotapata* being thus destroyed, *Vespasian* retires with his Army to *Casarea*, and there places *Two Legions* to refresh themselves after the siege; a *Third* he sends, for the same reason, to *Nero*; but desiring to speak with *Vespasian*, foretold that he should release him out of Captivity, and that when he was Emperor. See *Antonin.* in *Vita Vespasiani*, cap. 5.

to *Scythopolis*. At *Casarea* he is feasted by King *Agrippa* for twenty days together: There he prepares for the Sieges of *Tiberias* and *Tarichea*. They of *Tiberias* immediately yeild, and at the entreaty of *Agrippa* 'tis granted to them, that the City shall not be razed. But *Tarichea*, after it had suffered a siege, is taken by Storm. These Cities being recovered, almost all *Galilee* inclin'd to the *Romans*, except *Gamala* and *Giscala*, which was kept by *John*, and the Mountain *Itaburium*. *Gamala*, after a Months siege, was taken; and not long after, the Mountain *Itaburium*. *Titus* sets upon *Giscala*, which was kept by *John* with his party of *Zealots*. *John* seems to like the Conditions of Peace offer'd him by *Titus*, but in the night with his party slips out of the City, and betakes himself to *Jerusalem*. *Titus* spares the City; and, putting a Garrison into it, goes to *Casarea*.

In the mean time there was a great dissent throughout all *Judea*, some being for warr, others desirous to live in peace under the protection of the *Romans*. Whereupon Troops of Thieves gathered together, who plundered them that were desirous of peace; and being loaded with their Plunder, they were received into *Jerusalem*, and there fill'd all things with Murthers, Discords, and Rapines. And first, they cast *Antipas* and a great many Noble-men, and the chief of the City into prison, and shortly after put them to death without any trial; falsely accusing them, That they intended to deliver up the City to the *Romans*. Moreover they kept all the Passes, and seiz'd those that endeavour'd to get out of the City; and, killing them, let them lye unburied.

During these troubles, the *Zealots* fell out among themselves: *John* (who came from *Giscala* to *Jerusalem*) affecting the Supremacy, and others not enduring him to be their Superior. But though they thus disagreed among themselves, yet they were unanimous enough in robbing the people; and all *Judea*, after the example of *Jerusalem*, was full of Thieves, and most miserably vexed.

The *Jews* by these discords thus inhumanly destroying each other; *Vespasian* was entreated by the cries of some of them (who fled to him) to take some course to preserve their Countrey from ruin. Hereupon he prepares to go against *Jerusalem*. And that he might leave nothing behind him that might trouble him when he was at that siege, he comes with his Army to *Gadara* to quench the tumults there, and presently takes the City, the Seditious flying away; which he understanding, he sends *Placians* with his Horse to pursue them, and to put them to the sword; and so he possess'd himself of the Countrey beyond the River, even to the Lake *Asphaltis*, except the Cattle of *Macherus*; and so having appointed Garrisons for the several Towns, and Winter-quarters for his Soldiers, he comes to *Casarea* again, and there winters.

*Vespasian* hears now of the stirrs raised in *Gallia* by *Vindex*,  
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who had armed the *Gauls* against *Nero*, and the *Romans*; which made him more earnest to finish this Warr against the *Jews*. Wherefore in the beginning of the Spring, he runs with his Army thorow all *Judea* and *Idumea*, and miserably wastes it. Then leads them thorow *Samarina* to *Jericho*, from whence the Inhabitants flye into the *Mountain-Country* opposite to *Jerusalem*; but he pursues them and beats them from the Hills, and by placing Citadels at *Jericho* and other places, distresses the *Jews* on every side.

*Nero* hearing that *Galba*, and *Spain*, had revolted from him, pronounced himself undone; and at last slew himself to escape publick and more shameful execution, on the 9th day of *June*, in the 13th year of his Reign.

The Soldiers in *Spain* proclaim *Galba* Emperor, against whom rises up *Otho*, and cuts him off in his 7th Month. *Otho* was scarce set in the Throne, when *Vitellius* riseth up against him, and *Otho* is kill'd the 90th day of his Reign. *Vitellius* is now Lord of all, a luxurious and most intemperate person.

But to return to *Vespasian*, who as he was now with his Army preparing to besiege *Jerusalem*, news is brought him of the death of *Nero*. Upon which tidings he deserts the Warr against the *Jews*, and sends *Titus* his Son to *Galba* (who he heard was proclaimed Emperor), to know his pleasure concerning the Jewish Warr. *Titus* going by ship to *Achaia*, heard there that *Galba* was killed. Whereupon he presently returns to his Father at *Cesarea*, they being in suspense (the Empire now tottering) what to do, thinking it not convenient to invade a strange Country, when their own was in such apparent danger.

In the mean time *Simon* the Son of *Giora* (of whom before) a bold young man, went from *Massada*, whither he had fled to the Murderers, in the Mountainous Country of *Judea*, and by promises of liberty to servants, and rewards to *Free-men*, in a short time got a band of Thieves, and by little and little encreasing his Forces, he came at last to that power, that he conquered all *Idumea*, and wasted *Judea*, and at length came before *Jerusalem*; where pitching his Tents, he became a terror both to the Inhabitants of *Jerusalem*, and to the *Zealots* also; and thus were the Citizens of *Jerusalem* grievously oppressed on both sides, *within* by the *Zealots* whom *John* commanded; and *without* by *Simon*. In the mean time the *Idumeans*, who were of *John's* party, and were among his forces, falling at variance with him, and the matter coming to blows, they killed many of the *Zealots*; and then taking *John's* Palace, and burning it, forced him with his party into the Temple; but then they fearing (as also did the Citizens) lest by night he should make an excursion into the City, and burn it, they upon consultation send for *Simon*, and admit him into the City, that they might defend themselves against *John*.

*Vespasian*, during these stirs, hearing of *Otho's* death, began to think of freeing his Country from the Tyranny of *Vitellius*.

Many

Many of his Commanders earnestly perswaded him to take the Government upon him. *Tiberius Alexander* the Governour of *Egypt*, was the first that swore the Legions to him on the Calends of *July*, which day was afterwards kept as a Festival. Shortly after, the Jewish Army swore Allegiance to him; so that there was but one year and twenty two days, between *Nero's* death, and the beginning of the Reign of *Vespasian*.

*Vespasian* (the Armies in several Provinces declaring for him) now leaves *Cesarea*; and sending *Mutianus* with Forces into *Italy*, to oppose *Vitellius*, himself goes to *Alexandria* to make sure of *Egypt*.

In *Messa*, *Antonius Primus* who held for *Vespasian*, leads the third Legion into *Italy* against *Vitellius*, and in the fight at *Cremona* against the *Vitellians*, he routs them, and puts them to flight. Then coming to *Rome*, and joining his Forces with *Mutianus* in the midst of the City, he overthrowes *Vitellius's* Army; and taking *Vitellius* himself, and dragging him thorow the Market-place, there cuts his Throat, after he had held the Government eight Months and five days.

*Vespasian* hearing these things at *Alexandria*, sends his Son *Titus* with Forces into *Judea*, to finish that Warr; but he himself saileth into *Italy*.

The City of *Jerusalem* was at this time divided into a three-fold Faction: For *Simon*, whom the Citizens had admitted in, kept the higher City; and *John* with his *Zealots* possessed the outward Courts of the Temple, and the lower City. And *Eleazer*, who was once Captain and Commander of the *Zealots* (envying *John*, who by his boldness and subtilty had got the power into his hands, and did all things at his own pleasure) withdrawing himself, and getting some Soldiers along with him, possessed himself of the inner part of the Temple, and from thence fights against *John*. And so *John*, who held the outward Circuit of the Temple, and the Porches, was forced to fight both against *Eleazer* and *Simon*. During these stirs, many things about the Temple were burnt up, and the Provisions destroyed which might have served them a long time, and for want of which they were sorely oppressed with Famine afterwards, when besieged by the *Romans*.

*Titus*, in prosecution of his Father's Orders, comes from *Alexandria* to *Cesarea*, where gathering his Forces together (which were Four Legions, with the Aids and Auxiliaries of the Neighbouring Kings), marches towards *Jerusalem* accompanied with *Tiberius Alexander* (who was in principal favour with him), and *Joseph* the Jew, who for the truth of his prediction that *Vespasian* should be Emperor, was now released out of bonds. He late down within six or seven furlongs of the City, a little before the Feast of the *Pasover*, and by that means shut up an infinite number of men, who had (according to custom) come up to the Feast. And hereby all provisions were consumed in a very short time, and a most cruel Famine oppressed them. On the

the day of *Unleavened-bread* (April 14.), *Elezar* (who kept the inner part of the Temple) opened the Gates to the people who desired to sacrifice; but *John* taking hold of this opportunity, treacherously sent many of his party in among them (with swords hid under their Gaments), who killing *Elezar* and many of his Faction, seized also on that part of the Temple; and hereby the Three *Factions* were reduced to Two; that under *John* consisted of 8470, and the other under *Simon* of 10000 fighting-men, besides 5000 *Idumeans*. And notwithstanding the Enemy was at the Walls, they brake out, the one upon the other, and the poor people suffered miserably under both. The City being fortified with three Walls on every side, but where it was fenced with deep Valleys, *Titus* having with much opposition placed his *Engines* and *Rams*, battered the outermost of them, and made a breach in it; at which entering, and the Jews retiring inwards, he possessed himself of the North-quarter of the City, even to the Castle *Antonia*, and the Valley of *Cedron*. Five days after, he brake with his *Rams* the Second Wall, and entered; but the Besieged making divers Salleys, repulsed him, and beat him out again. Four days after, he recovers the place again, and prepares for the bittering the Third Wall. He now sends *Joseph* the Historian to persuade them to yeeld; but he is entertain'd only with scoffs and reproaches. Many of the people thinking to escape out of the City, *John* and *Simon* stop up all passages. Yet the Famine encreasing, many made shift to get out, who being taken by *Titus*, he caused them to be crucified. On the 12th of *May* he began *Four Mounts*, wherein to place his Battering Rams; Two, near the Castle *Antonia*, by which he hoped to take the Temple; and the other Two near the Monument of *John* the High-Priest, where he thought he should with most ease break into the upper part of the City. *John*, who was to oppose the *Romans* in the former place, cast down the Mounts that were near his Quarter, and two days after *Simon* did as much by the other, though seventeen days had been spent in making of them. He destroyed also many Rams and Engines, and brake into the very Camp of the *Romans*, but was repell'd and forc'd into the City again. *Titus* now calling a Council of Warr, 'twas therein resolv'd to compass the whole City with a Trench, which with incredible diligence and celerity was finished in three day; they built also thirteen Forts to hinder the flight of the Besieged, and to hinder the conveyance of any relief into the City.

The *Seditious* were nothing herewith moved, though *Famine* not only rag'd among the common sort, but themselves also were prest by it. A certain *Noble Woman* sod her Child to eat it; and such a Mortality ensued, that from the 14 of *April* to the first of *July*, were carried out to be buried at the publick charge, an incredible number of Carcasses of the poorer sort, as *Titus* was told by one *Mannans*, who was appointed to pay the money. And some others certitud him, that many thousands of the ordinary

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sort were cast dead out of the Gates; and because they could not carry all out, they cast them in great heaps together into empty houses, others they threw over the Walls, filling up the Ditches with them.

*Simon*, notwithstanding all these calamities, abstained not from Murthers and Rapines, but kill'd *Mathias* the High-Priest (by whom he had been let into the City) with his three Sons, and sixteen of the Noblest of the people, pretending that they purposed to flee to the Enemy. *Judas*, one of his own Captalls, hating his cruelty, attempted to betray a certain *Tower* (whereof he had the charge) to the *Romans*; but his design being discovered, he was put to death, with ten other of his Complices. *John* also, in these extremities, converted to his own, and prophane uses, the holy things of the Temple, as Vessels of Gold, and Silver, and the Money of the Temple; nay, he was compell'd to distribute to his Soldiers the very Oil and Wine ordain'd for Sacrifices.

*Titus*, in pursuit of his design, cut down all the Groves near the City, and brought in the Timber to make Forts and Engines for the siege, and causing more Mounts or Scaffolds to be made, on the first day of *July* he began to batter the wall of the Castle *Antonia*, by which a breach being made on the fifth day after, they entered the Castle, and pursued the flying Jews even unto the Temple. At this time many *false Prophets* (suborned by the *Seditious*) flattered the multitude with expectation of assistance from God; and therefore though *Titus* often exhorted them to yeeld, yet they flatly refused. The *Romans* now pressing hard towards the Temple, the Contest was earnest on both sides. After a long skirmish, the *Romans* breaking in by *Antonia*, seized upon the North and West Porches of the outward Range of the Temple; part of which Porches (especially that which was join'd to *Antonia*) was burnt and overthrown by the Jews; and two days after, the other part was burnt by the *Romans*, the Jews being so amaz'd, that they endeavour'd not to quench it. *Titus* had an intention to have sav'd the Temple; but on the tenth of *August* a certain Soldier without any command (nay, against the command of his General), moved as by instinct from above, cast a flaming fire-brand into the Chambers and Buildings of the North-side of the Temple, which immediately taking fire, burnt the Temple also which joined to them, notwithstanding all that *Titus* could do to prevent it. And this happened on the same day of the same Month on which the former Temple was set on fire by the command of *Nebuchadnezzar*.

The Temple thus burning, *Titus* was saluted Emperor by his Soldiers, and the *Zelots* and *Seditious* fled into the Upper City call'd *Sion*. They now desire a parley with the General himself, who check'd them for their obstinacy, but promised them life if they would yeeld to him. They being unwilling to commit themselves to his Mercy, requir'd to depart the City with their wives and children, and to go into the Wilderness.

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*Titus*

*Titus* being enraged at these Proposals, threatens them with utter destruction, and forthwith commands all the lower City to be set on fire. Then he began to assault the Higher City, which was seated on a steep Rock. And beginning to raise his Mounts on the 20th of *August*, and perfecting them on the 7th of *September*, he brings his Engines to the Walls, wherein having made a breach, the *Seditious* through fear and amazement deserted their strong Towers, and so on the 8th of *September* the *Romans* brake in and destroyed all with fire and sword. *Titus* now commands both the City and Temple to be utterly razed to the foundation, and to be laid plain, and a Plough to be brought over it, according to custom, which was done by *Turmus Rufus*; and so the Prophecy was fulfilled, *Zion shall be plowed as a field*, Mic. 3. 12. Only the West part of the Wall, with three Towers, for their strength and beauty were preserved, to bear witness of the greatness of the City to posterity.

Of those which during the whole Warr were taken Captives, the number amounted to 97000: and of those that perished in the siege, to 1100000. So heavy was the guilt that lay on them for the death of Christ, and so horrid were the enormities committed by them; that *Josephus* says, *If the Romans had delayed to come against them*, he thought the City would either have been swallowed up of the earth, or have perished by Thunder-bolts and Lightning from Heaven, and so have suffered like *Sodom*; the Inhabitants whereof they exceeded in wickedness. See *Josephus* toward the end of his sixth Book.

And thus fell this famous City on the 8th day of *September*, in the second year of *Vespasian*. He and *Titus* his Son being *Consuls*, 38 years after the death of Christ, whose blood cried for vengeance against these obdurate Jews.

That this dismal destruction of *Jerusalem* is set out *Mat. 24.*, as the destruction of the whole World, need not seem strange if we consider, that it was the destroying of the Lord's own Habitation, and the place chosen by Himself above all the places in the world, to put His Name there; and the destroying of the State and Polity of the Jews, who were his *old peculiar people*; A people once highest in his favour, now deepest in his displeasure: formerly the people of his highest dignations; but now their casting off was sealed by the ruin of their City and Temple, their dispersion and scattering abroad among other Nations, and their great obduration.

*Titus* having thus ended the Warr, returns to *Cesarea*, and from thence to *Antiochia* in *Syria*, and then into *Egypt*, and thence sails to *Rome*, where he was welcomed home by all men, and (together with his Father) triumphed for the Conquest of *Judea*.

The two Captains of the *Seditious*, *John* and *Simon*, who had hid themselves, were taken, and reserved to be led in triumph, and 700 other Jews that excelled in beauty and strength; of all whom only *Simon* suffered death. The LAW also of the Jews

Jews was carried in this Triumph as the last of the spoils, which together with the Purple Veils of the Sanctuary, were laid up in the Palace.

From this Victory both Father and Son got the Name of *Emperors*; yet neither of them had the Title of *Judaicus*, although many other Honours, especially *Triumphal Arches*, were decreed unto them.

A year after, *Lucilius Bassus* was sent Lieutenant into *Judea*, who receiving the Army from *Cerealis Vitellianus*, took the Castle *Herodian* and *Macherna* beyond *Jordan*.

Not long after, *Vespasian* wrote to *Tiberius Maximus* to sell all the Land of the Jews; upon whom, wheresoever they lived, he imposed a yearly Tribute to be paid into the Capitol, viz. the *Didrachma* or half Shekel, it being that they were wont to pay in former times unto the Temple at *Jerusalem*.

A year after, *Publius* succeeds *Bassus*, and finishes the Warr, taking the strong Castle of *Massada* from *Eleazar*, the Nephew of *Judas Galilaeus* the Captain of the Thieves. All the Thieves in the Castle (to the number of 900, with their Wives and Children) at the persuasion of *Eleazar*, set fire on the Castle, and the Furniture thereof, and then put each other to death, lest they should fall into the power of the *Romans*. And so the Warr in *Judea* ended.

Many of the Thieves that escaped from *Judea*, fled into *Egypt*, to *Alexandria*, and there they solicited the Jews to revolt; but the common people taking 600 of them, delivered them up to the *Romans* to be punished. *Vespasian* having notice of these things, commands *Lopus* the Governour of *Alexandria*, that he should pull down the Jewish Temple that was there built long ago by *Onias* the Brother of the High-Priest; which he neglected to do, but only spoiled it of some of its consecrated things, and so shut it up. But *Paulinus*, his Successor, having spoiled it of all its gifts, made an Order that none should presume to come to it; and so he put an end to the exercise of the Jewish Religion there, 343 years (as some compute) after that Temple was first built by *Onias*.

A certain Jew, a Weaver, *Jonathas* by name, escaping to *Cyrene*, drew 2000 Jews to follow him into the Wilderness, promising to shew them signs and wonders; but by the chiefest of the Jews, the matter being discovered to *Catullus*, Governour of those parts, he sent Soldiers, who slew most of them; and not long after, *Jonathas* himself was taken, who accused the most wealthy of the Jews (unjustly) to have had a hand in this Insurrection. To whose accusations *Catullus* willingly giving ear, put 3000 of them to the sword. And this he did with the greater confidence, because he confiscated their Estates to *Cesar's* use. *Jonathas* he sent prisoner (with others that were taken) to *Vespasian*, that he might accuse the most honest of those Jews that lived at *Rome* and *Alexandria*, as if they had held correspondence with him; yea, he affirmed, That *Joseph* the Writer of the Jewish History, sent to him both

both Arms and Money. But *Vespasian* looking upon this as a false accusation, upon *Titus's* entreaty acquitted these men, and deservedly punished *Jonathan*, whom having whipped, he burnt alive. *Catullus* at present escaped through the mildness of the Emperor; but not long after, fell into grievous anguish of mind, and imagined he saw the Ghosts of those men he had so unjustly slain before his eyes. At last his guts and bowels issuing out of him, he died miserably.

Here *Josephus* endeth his History of the Destruction of *Judea*. But his *Jewish Antiquities* he finished not till the *Thirteenth* of *Domitian*, when he was Fifty six years old, as himself testifieth at the end of his Work.

I shall conclude all with an hearty Prayer to God for the Conversion of the Jews, and the Union of all Christians:

**O** LORD, the Father of Mercies, let not thy indignation always burn against thy ancient people, nor cast them off for ever. Though the blood of thy dear Son, our blessed Saviour, lies heavy upon them, and hitherto thou hast justly barained them, yet be pleased, of thy infinite mercy, to open their eyes, to unstop their ears, to mollifie their hearts, and to cause them to mourn over him whom their forefathers pierced. Cause them to understand those Sacred Oracles which thou didst commit to their keeping; that our Saviour, who hath long since been a light to lighten the Gentiles, may, in thy due time, be the glory of thy people Israel; that so there may be but one Sheepfold, as there is but one Shepherd. For the speeding of their conversion, be pleased to compose the many differences that are among Christians; and so unite their disagreeing-affections, that our examples may no longer discourage, but may invite them to embrace our Lord and Saviour, and his blessed Doctrine. Cause thy Truth, O Lord, to shine forth gloriously and triumphantly, as the Sun at noon-day; and let it disperse the thick mist of darkness and error that hath overspread so many Nations of the world; set up thy pure Worship, and thy own Institutions every where; and throw down Idolatry and false worship where-ever it prevails. Break the yokes of oppression and violence, and rebuke the spirit of profaneness, impiety, intemperance, ungodliness; and let holiness, righteousness, brotherly-kindness, and charity, prevail where-ever the Gospel of Christ is owned and professed. Unite all Christians in those things that are the main fundamental Principles of the Christian Religion; and give them charity and mutual forbearance of each other in less important matters. Let all that name the Name of Christ, make conscience to depart from all iniquity, and live as becomes his disciples and servants. Grant this, O Lord, for thy own great Mercies, and our dear Saviour's Merits sake; To Whom, with thy Self, and Holy Spirit, be all Honour, Glory, Praise, Thanksgiving; and Sincere Obedience, rendered now and for evermore. Amen.

Glory be to God in the Highest, on earth  
peace, good-will towards men.

F I N I S.



DESCRIP<sup>IO</sup>  
 PEREGRINATIONIS  
 D PAULI APOSTOLI

*Exhibens*  
 Loca fere omnia tam in Novo  
 Testamento quam in Actis  
 Apostolorum memorata  
 Opera  
 ABRAHAMAE ORTELII.

